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GUIDE

HOLLAND

THE
GUIDE
TO
HOLINES.

EDITORS :
REV. H. V. DEGEN, REV. B. W. GORHAM.

VOLUME XXIX.

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1856

Office



Engraved by J. H. Brown from a Daguerotype.

Thomas C. Upham.

1838-1898

THE

WINTER TO BULLETIN

Our Engraving.

In accordance with the promise given in our last issue, we present our readers with a portrait of Dr. Upham, beautifully executed on steel. It is regarded by his friends not only as the best engraving of him, but as a valuable historical document. Our readers need be told what is. His writings have a wide reputation; have been on the library shelves of many a noble mind.

Dr. Upham was born in Deerfield, N. H., January 30th, 1799. His father, who was the son of Rev. Timothy Upham, the much esteemed Congregational minister of Deerfield, removed soon after to Rochester, N. H. His father, Nathaniel Upham, was not only prosperous in his business as a merchant in Rochester, but was much esteemed as a man of integrity, and of high native powers; and was often chosen to important public offices. He was a Councilor of the State, and for six successive years a member of Congress. The subject of this notice, who early exhibited a strong inclination for learning, attended the most part of his common school at the principal village in Rochester, which at that time was favored with able and successful teachers. He com-

pleted the study of the ancient languages under the instruction of Rev. Jared Spaulding, a distinguished American historian, who in his early life was for a short time the minister of this church. Subsequently, affected with the disease of consumption, he died in Andover, Mass., after a long and painful illness, in the autumn of the year 1841. In the spring of 1815 the college was visited with one of those remarkable displays of divine power, which are termed revivals of religion. About fifty students, including some of the leading minds in the college, who were previously indifferent, or even entirely sceptical, became the converts of this special religious attention. Dr. Upham, who was at the time a student in the college, was one of those who were converted.

He has changed the thoughts and feelings of his life.

He graduated in 1818, and soon after entered the Theological Seminary at Andover, where he completed the course of his studies, and took the customary diploma in 1821. On completing his theological studies, he was selected by Professor Stuart to be his Assistant in teaching the Hebrew language. At this time, at the request of Professor Stuart, he translated from the Latin, comparing it with and emending from the larger German work, *John's Archaeology*, which has been published in repeated editions in America.

He was the Congregational church in Rochester, N. H., as colleague with Rev. Joseph Haven.

At the college commencement of the



THE GUIDE TO HOLINESS.

Our Engraving.

IN accordance with the promise given in our last issue, we present our readers with a portrait of Dr. Upham, beautifully executed on steel. It is regarded by his friends not only as possessing artistic merit, but as an admirable likeness. None of our readers need be told who Dr. Upham is. His writings have given him a world-wide reputation; and as many of them have been on Christian Experience, his name lies embalmed in the hearts and memories of all lovers of holiness. As it will be expected, however, that some brief sketch of the original should accompany the engraving, we submit the following, containing points which, perhaps, though known by some, cannot fail to be interesting to all.

THOMAS COGSWELL UPHAM was born in Deerfield, N. H., January 30th, 1799. His father, who was the son of Rev. Timothy Upham, the much esteemed Congregational minister of Deerfield, removed soon after to Rochester, N. H. His father, Nathaniel Upham, was not only prospered in his business as a merchant in Rochester, but was much esteemed as a man of integrity, and of high native powers; and was often chosen to important public offices. He was a Councillor of the State, and for six successive years a member of Congress. The subject of this notice, who early exhibited a desire for knowledge, was fitted for college, for the most part, in the common school at the principal village in Rochester, which at that time was favored with able and successful teachers. He com-

menced the study of the ancient languages under the instruction of Rev. Jared Sparks, the distinguished American historian, who in his early life was for a short time the teacher of this school. Subsequently, after a few months' residence at Gilman-town Academy, he entered Dartmouth College in the autumn of the year 1814. In the spring of 1815, the college was visited with one of those remarkable displays of divine power, which are termed revivals of religion. About fifty students, including many of the leading minds in the college, some of them previously indifferent, and some entirely sceptical, became the subjects of this special religious attention. It was at this time that he became particularly interested in religious subjects, and what he experienced then seems to have changed the thoughts and purposes of his life.

He graduated in 1818, and soon after entered the Theological Seminary at Andover, where he completed the course of his studies, and took the customary diploma, in 1821. On completing his theological course, he was selected by Professor Stuart to be his Assistant in teaching the Hebrew language. At this time, at the request of Professor Stuart, he translated from the Latin, comparing it with and emending it from the large German work, Jahn's Biblical Archæology, which has been republished in repeated editions in England. July 16th, 1823, he was settled in the ministry over the Congregational church in Rochester, N. H., as colleague with Rev. Joseph Haven.

At the college commencement of the

following year, Sept. 1824, at Bowdoin College, he was chosen Professor of Mental and Moral Philosophy; an office which he accepted, and entered upon the discharge of its duties in the spring of 1825. He has remained connected with this flourishing Institution until the present time.

Besides Jahn's Archaeology already mentioned, Dr. U. has written the following works:—A System of Mental Philosophy, in three volumes. Also, an abridgment of the same in one volume. A Treatise on Insanity, making the hundredth volume in Harper's Family Library. Also, a number of works on Religious Experience, namely: the Interior Life, Religious Maxims, Life of Faith, Divine Union, a Life of Madame Guyon, in two volumes, published by the Harpers, and the Life of Catherine Adorna, better known as Catherine of Genoa. To these should be added, a work on Church Government, a volume on Peace and War, a volume of Poetry, entitled American Cottage Life, and his recently published Travels in Europe and Palestine. Some of these works have been widely circulated. The Abridgment of the Mental Philosophy, translated into the Armenian language, is used as a text book in the Protestant Armenian Schools in the East.

We will only add further, at this time, that he has, for many years, been one of the contributors to this publication. Those contributions, and his religious works generally, are understood to embody not merely the results of abstract thought, but of personal religious experience. In other words, he has written only what he has known and felt in his own heart. Those, therefore, who have read his religious, and even his philosophical and literary works, can judge how devout and intimate has been his communion with divine things.

"The heart," saith St. Ambrose, "is a retiring place, always private, always at hand and ready to receive you."—[Heylyn's Lectures.

Conviction.

BY JESSE T. PLUCK, D. D.

IT IS NECESSARY TO BE CLEANSSED FROM ALL SIN.

The mission and work of the church demand it. These were never better defined than in the words of the great Wesley—"to spread scriptural holiness over these lands." Hard, indeed, must it be to spread it, if we do not possess it. But let us not be misunderstood. We do not intend to teach that no progress in diffusing the blessings of the gospel can be made but by the agency of the entirely sanctified. God's compassion has given to all grades of piety their spheres of usefulness. There is an infinite fountain of holiness, which sends out its purest streams through divine revelation, through the grace of Christ, and the power of the Holy Ghost, to water the moral desert of earth. Holy doctrines may be taught, inspired arguments and motives may be urged, and scriptural examples may be given, all of which have great force in themselves, and cannot fail to keep alive the remembrance of this gracious privilege, and to move on many precious souls in the way of its enjoyment. And the experience of Christians and Christian ministers, who are sanctified only in part, but who so long for purity, and "grow in grace," as not to lose their justification, will give greater or less effect to their teachings. Under the sanction and influence of the divine Spirit they will show the way of salvation to sinners, and exert a perpetual influence toward making the world better. On no account would we in the slightest degree disparage this gracious work of God. We would join our beloved brethren in humble rejoicing that "He will not break the bruised reed"—that the very least of us may do *something* to extend the glory of God in this dark world.

But we mean more than this by the mission and work of the church—by "spreading scriptural holiness over these lands."

This mission is a mission of light. To a fearful extent even yet, "darkness covers the earth, and gross darkness the people." To darkened human vision the true object of worship is obscured, and even in Christian lands the true good is concealed amid the temptations of Satan, the corruptions of the heart, and the false glitter of this deceiving world. It is even yet true that the world by wisdom knows not God; and in the very centre of Christendom, as well as far out in heathen lands, "when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." The rays of divine light must penetrate this moral gloom, and, through the church, it is known, he shines upon the world. To illumine the dark places and dark hearts of earth is her first grand commission. In her collective character God speaks to her in the language of authority: Let your light so shine before men that they may see your good works, and glorify God in their bodies and spirits, which are his. To his ministers he says: "Go ye into all the world and preach my gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Until these divine behests are obeyed in their true spirit and extent, darkness will still brood over the lands of sin and the hearts of corruption.

And there is light for the world in holiness. Even in its smallest beginnings it reveals much of the darkness within and around us. But, to keep up the figure, let the particles of corruption which float in its beams be taken away, and in its own intrinsic brightness it will shine out as the light of the world. With its own strength and intensity, it will reveal, with fearful distinctness, the evils which were before unknown, show the obstructions to the march of the Redeemer's kingdom before not suspected to exist, and with amazing force its rays will float off over land and

sea for the revealing of a world's corruptions, and miseries, and perils, and the work which demands, with beseeching importunity, the hands, and hearts and revenues of the church. Look at the history of the church, and see how, amid the purity of the apostolic age, her light rebuked the world, guided the humble penitent to the ways of peace, and smote the proud and haughty contemners of God with terrible judicial blindness. See her again in the fourth century, and amid that long, dark night of a thousand years, that settled on her like the pall of death, how she became "a hissing and a byword" amid the cursing myriads of Jew and Gentile sinners. Dark, dark, dark, for the want of that inward holiness which shines wherever it lives, and when in its own intrinsic, unobscured light, beams with ineffable brightness upon the world. The church is seen at this day, but, it must be humiliatingly confessed, she is dimly seen by the nations. Their deeds are reprov'd, but, alas! too tamely and indefinitely reprov'd by her superior purity. Let her take on the plenary baptism; let her dross be consumed, and her spirits brighten in the beams of God's own immediate and awful holiness; and she will no longer be obscure to the eyes of men. The guilty will writhe in anguish in her presence. The sins of the nations will call out in shame for some plan of concealment, in the very agony of distress from the exposures of her light. Sweet and gracious attractions will draw all men to her, and she shall hail a world returning to the arms of maternal love.

Who shall say that this mission of the church can be accomplished without the holiness provided in the gospel? Let no one be deceived. The world is dark at this moment, because the church is impure. O, when shall the glad time arrive in which she shall in reality respond to her call from Heaven: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee"?

But the mission of the church is a mis-

sion of purification—"to spread scriptural holiness." And what is scriptural holiness? Inwardly it is "a clean heart," with the affections regulated, and piously centring in God's "perfect love," that "casteth out fear." It is what the apostle meant when he said: "I live, nevertheless not I, but Christ liveth in me." And, in its outward relations, this: "I am crucified to the world, and the world unto me." It is practical, actual response to the call: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Or this: "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable and perfect will of God." And this, also: "Set your affections on things above, and not on things on the earth." And socially this: "Whatsoever ye would that men should do unto you, do ye even so unto them." Such, in brief, and by inspired definition, is "scriptural holiness."

But there is deep-seated and pervading depravity in the hearts of men. And hence there is death—moral and spiritual death. And outward crime calls aloud to heaven for vengeance. Because of sin, and for no other cause whatever, man rises up against his fellow man, and blood follows the red right hand of mad ambition and revenge. The grand want of the world is purification—the "scriptural holiness" which we have defined. Why goes it out so feebly, so slowly, so superficially, and over so small an extent from us? Alas! it is because *in us* it is so limited, so mixed with natural defilement, with natural affections, and worldly fears and influences. This is all. No man *can*—no man need, add another reason. In its sin-consuming power, it does not glow and throb within us; it does not blaze out upon surrounding iniquity. We want, instrumentally, to purify our families, our brothers, our neighbors, our fellow citizens, the "strangers that are within our

gates," the teeming nations of earth. This is our mission. We are meant for the world's "leaven," and ought, long ere this, to have permeated the moral mass; but we make them no better than ourselves. Nay, by no means so good, for, ever and anon, they deny what of piety we really have, upon the ground of our marked defects—our likeness to themselves.

How much reason have we to pray: "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name,"—"Cleanse thou me from secret faults"! Then with what calm and energizing confidence could we go out on a mission of cleansing! Would we but first "cleanse *ourselves* from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," then, with what renovating, saving power should we move into the world! We should work, then, in healing the world's maladies, not merely under a divine commission, but with the force of a living example, and the full attendant energies of the Holy Ghost. For *this*, holiness is not merely desirable, but indispensable.

But we go, moreover, on a mission of love. Love that pities while it condemns—love that yearns for the well-being of every individual of this vast and sinning race—love that will not rest to enjoy *alone* its holy delights, but must diffuse them everywhere—love that will not prompt us to sit idly down in inglorious repose, and see the world enduring the miseries and perils of a sinful life—see immortal natures degraded in "worshipping the creature more than the Creator"—adoring self, and Mammon, and "the abominations" of the heathen—see generation after generation rising up to weep, and laugh, and curse, and die, moving off to the horrors of despair—that will not, cannot see all this, without an effort, a struggle, an agony of prayer for the salvation of the world—love that melts at the name of Jesus, and would declare it to the world—that fires at the visions of heaven, and would

move the world to come up to its sublime and eternal joys.

But alas! our love is so cold! When shall we "love our neighbors as ourselves"? when shall we so love them as to be restless unless we are doing something to impart to them holiness instead of sin, happiness for misery, Christ for idols, Christian civilization for barbarism, life for death, heaven for hell? When shall we fully perform our mission of love? Not until we "love the Lord our God with all the heart, and with all the soul, and with all the mind, and with all the strength."

The mission of the church is, finally, a mission of power. Not, indeed, of civil, or political, or physical power, but of moral power—of power to teach the doctrines of revelation authoritatively—to reveal the infinite wrong of sin, the eternal right of holiness, and the tremendous awards of eternity—power to call the world to a pause in its mad career, and sound the trumpet of judgment in the ears of crime—power to proclaim the terms of reconciliation and utter the note of jubilee to the nations—power to preach the conditions of salvation, and enforce them. But what power is this? Ah! it is the power of an indwelling Deity—it is the power of the right clearly exhibited, and felt, and so expressed as to make others feel—it is the power resident in the holy "gospel of Christ"—"the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile."

But the amount of this power is the aggregate holiness—the experimental, practical religion of the church. She has gone *so far* and achieved *so much*, because she had *so much* of the power of "righteousness and true holiness." She has gone *no further* and done *no more*, because she has had no more. With a little more of the moral force of true goodness, she might have moved many of her number forward to full salvation who have remained "babes in Christ," "carried about by every wind of doctrine." With a little more of this inward

power, she might have pressed warmly to her bosom many of her own baptized children, who have been overborne and carried away by the flood of worldliness and temptation. With a little more of the authority which belongs to the right, she might have commanded the love, and admiration and obedience of the world, where now she is left sad and solitary in her robes of widowhood and mourning. She has wasted *power* to call out and direct her own sympathies—power to command her own resources—power to send her men to the lands of suffering and death—power to arrest and awe the proud monarchs of crime, and secure their allegiance to the King of kings and Lord of lords—power to drive home the arrows of conviction which have sped from her bow—power to batter down the gates of hell, and move through the world a conqueror, as her sovereign right—power to infuse herself as an invisible, celestial animus into the civil and social systems of the world, and guide them in a career of greatness and blessing which is denied them because of their fearful impurities. But holiness would have given her this very power. By "perfecting holiness in the fear of the Lord," she would have been prepared and energized for this mission of power; and in no other way will she ever accomplish it.

Let us speak to you, dear brethren, with yet closer and more personal familiarity. Do you not *feel* that these things are so? Can you question them for a moment? Do you not humbly confess that you have yet the *weakness* of remaining sin in your heart? Does it not enfeeble your faith, cool your zeal, give formality to your prayers, restrict your benevolence, and, indeed, well-nigh paralyze all your Christian energies? Alas! that it should be so. It need not be so. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin." The provision is made, and is ample. But let this imperative necessity come home to your

hearts. Depend upon it, there is work for you to do which will never be done without holiness. You must have a spirit of sacrifice, of benevolence, of labor—hard, delving labor—which this alone will give you.

Let us say, with the utmost distinctness, there is preaching demanded which will never be done without holiness—preaching which, for clearness and point, for the depth and range of its sympathies, and the sacrifice and devotion of its missionary spirit, must exceed almost immeasurably the preaching which comes from the purest piety of the church—preaching “in the demonstration of the Spirit, and with power.” There must be praying, there must be believing, there must be burden-bearing, there must be battling with sin, there must be a rushing out into the provinces of death which will be impossible without the special baptism, and a divinely sustained, elevated holiness in the church. In a word, it is necessary that the church should be cleansed to accomplish her mission of light, and purification, and love, and power to this sinful world.

We thus conclude the discussion which we long since commenced. We aimed to produce *conviction* in the minds of believers, and we sought to present, clearly, warmly, and urgently, the three great facts: that it is *desirable to be cleansed from all sin, it is possible, it is necessary*. Is it really so? Have you a doubt? Which of these propositions would you reject? Read them over. Ponder them seriously, with your eye upon the judgment. There is then no resisting it. This is no work of mere convenience—no question of mere expediency. It is desirable, it is possible, it is necessary to be cleansed from all sin. What, then, will you do? With these convictions, you surely will not throw the question aside, or treat it lightly. Henceforth the subject of holiness will be to you matter of the gravest thought, and the most earnest examination. It will drive you to prayer, to the Bible, to the cross, to the blood that cleanseth. God grant that you soon, nay,

even *now*, may prove the power of full salvation—of perfect love.

Finney's Letters to Ministers.

NUMBER VII.

TO MINISTERS OF THE GOSPEL OF ALL DENOMINATIONS.

BELOVED BRETHREN:—The Lord is in great mercy visiting our churches again with precious revivals of religion, and will you permit me to make a few suggestions in respect to the course to be pursued to preserve the converts from backsliding? You are aware, that in the providence of God I have had an opportunity of being in some measure acquainted with the course of things in these blessed seasons of refreshing from the presence of the Lord. I have watched with the deepest interest the rise, and progress, and decline of these seasons, and have inquired, with the deepest solicitude, after the best means of promoting them, and into the causes of their decline. After much reflection, and observation upon the subject, there are a great many things that I would say to my beloved brethren, but for the present beg leave to drop a few suggestions in regard to the converts of these revivals. It has long appeared to me that errors in the management and training of young converts have been a principal cause of the decline of revivals of religion in the churches.

I am very far from being of the opinion that revivals in this country have declined, for many years, so deeply and radically as many have seemed to suppose. It has been sometimes predicted that the revivals that have prevailed within the last twenty years, had so declined as that a long night of death and darkness would ensue like that which followed the revivals in the days of Whitefield and Edwards. I do not believe that any such thing has occurred or is likely to occur in this country, unless some revolutionary struggle, or great and absorbing political question, should, for a long time, divert the public mind. We have great rea-

son for gratitude that the decline of revivals has, for the last twenty years or more, been but temporary. And I think the fact, that there have been but temporary seasons of declension, can be accounted for on the plainest principles of philosophy and common sense. But I pass over this part of the subject for the present, for the purpose of saying, with respect to the converts:

1. That their future character and influence must depend under God upon the instructions they receive in the early stages of their Christian course. The notions that they first form—the shape and direction given to their religious character at first, will, in a great measure, establish their future influence and destiny. They therefore need *peculiar* instruction suited to their mental capacities, the infancy of their religion, and the circumstances with which they are surrounded. I repeat it, their instructions need to be altogether *peculiar*. Infants should not be fed with strong meat, nor a child treated as a man. They ought to be made to see that they are children, that they are in a state of spiritual infancy, and have every thing to learn. Too much pains cannot be taken, therefore, to show them the perfection of their ignorance on spiritual subjects. They need, therefore, to begin with the A, B, C, of religious truth and duty, and be, at the outset, well grounded in the *first* principles of the doctrine of Christ.

2. Their instructions should be very thorough. It is no doubt a great error to suppose that young converts should not be instructed to make those discriminations that distinguish between true and false affections, between selfishness and religion. Unless these discriminations are made, and the convert rendered familiar with them, he will almost with certainty, for a time, imagine that he has much more religion than he really has, and afterwards come to be very doubtful whether he has any religion at all. If selfish affections and emotions are allowed to be intermingled with holy ones, without discrimination, all

will at first be taken as religion. But this process long indulged will soon root out and annihilate all holy affections, and leave the mind perpetually under the influence of selfishness. This selfish religion will soon so develop itself, as to lead its possessor so utterly away from the Bible, as to force upon him the conviction, that he is all wrong, and that he has probably never had any religion. But if he cannot be led to make the necessary discriminations, selfish affections, instead of being puffed up by them, will greatly humble him, put him on his guard to resist them, and the occasions of them. He should therefore be hunted from every form and degree of selfishness. He should have a clear idea of what selfishness is, and, from week to week, the multitudinous forms in which it appears should be pointed out, and its deccitfulness exposed. When I have preached upon selfishness, the question has often been asked me by professors, "Why do not ministers preach more about selfishness? Why is not the fact, that all selfishness is sin, made more prominent in the instruction of religious teachers? And why is it not known, that selfishness and benevolence are eternal opposites, and that their existence in the same mind at the same time is utterly impossible?"

I confess that it has been to myself a matter of great wonder, that the distinction between selfishness and religion is not made more prominent in the instructions of the pulpit, and that selfishness in so many forms, and in such disgusting degrees, is suffered to remain unrebuked in the church of God. If converts are suffered to indulge selfishness; if they are allowed to overlook its malignant character; if they are allowed to *indulge* it in any form, or in any degree; it will inevitably eat out all their piety. Nay, their piety is gone already; for the *indulgence* of any form of selfishness is a *state* of absolute rebellion against God. Hence,

3. They should be searched to the very quick. Their business *principles*, and habits, and transactions should be thoroughly scru-

tinized and weighed in the balances of the law of supreme love to God, and equal love to man. They should be made to see and feel that to pursue any employment or course of life for any selfish *end*, or in any selfish *manner*, is downright apostacy from God. It should be insisted upon that they adopt, in heart and practice, the law of universal love, as their rule of life.

4. Young converts must be made acquainted with the nature and degree of their spiritual wants and dependence. They should be guarded with the utmost caution against a spirit of self-dependence on the one hand, and esteeming their dependence upon the grace of God, as a calamity rather than a crime, on the other. They should be made to see and feel that their *cannot* is their *will not*; in other words, that their want of stability of disposition to do the will of God, is the only difficulty in the way. But that this instability of disposition is so great, that they are as really dependent upon the influence of divine grace, as if obedience to them were naturally impossible. I am aware, my brethren, that, in churches where they have revivals, these truths are taught, or there would not be revivals; yet I have often thought, that pains enough were not taken to make converts clearly apprehend the *depth* and the *nature* of their dependence.

5. I have found in my own experience that the greatest pains-taking is required to give young converts a just and sufficiently affecting view of their necessities, and in the same connection to lead them to a just apprehension of the *fulness* and *nature* of the remedy. The law must for ever serve as a school-master to bring them to Christ. This, as long as the world stands, will be the use of the law in a world of sinners. But, when they are brought to Christ, they should be brought to him not only as a justifying, but as a sanctifying Savior. No pains should be spared to make them understand, not only that Christ has power on earth to *forgive* sins, but that his blood *cleanseth* from the commission of all sin.

The law, when properly exhibited, not only drives the sinner to Christ, for pardon, but for sanctification. And the convert should be made to see that the main business of Jesus is to save him from the commission, rather than the pardon, of his sins.

6. I am fully convinced that pains enough are not taken, to lead the convert to seek earnestly the 'baptism of the Holy Ghost, after that he hath believed.' My own instruction to converts, in this respect, has formerly been very defective. The fact that the baptism of the Holy Ghost is a thing universally promised or proffered to Christians under this dispensation, and that this blessing is to be sought and received after conversion, was not so distinctly before my mind formerly, as it has been of late. I am satisfied that this truth is abundantly taught in the Bible, and that the baptism of the Holy Ghost is the secret of the stability of Christian character. It is that water of life which Christ has promised, that, if they drink it, "they shall never thirst, but that it shall be in them a well of water springing up into everlasting life." Converts should therefore have their attention definitely directed to what this blessing is—its nature—how it is to be obtained—to what extent—and with what degree of permanency it may be expected. In short, they need to be baptized into the very death of Christ, and by this baptism to be slain, and buried, and planted, and crucified, and raised to a life of holiness in Christ. Any thing short of this will leave the convert to inevitable backsliding, and to this attainment I am persuaded he may be led, by suitable pains-taking on the part of his religious teachers.

7. In order to this, it is indispensable that he should be cut off from every kind and degree of unholy self-indulgence. His appetites and passions must be restrained and subdued; his body kept thoroughly under, and his whole being must be honestly, fully, and sacredly set apart to the service of God.

8. Converts should be guarded with great caution, against a self-righteous use of means

on the one hand, and an Antinomian neglect of them on the other. Antinomianism and Arminianism are two extremes, between which they must learn to steer, or they will certainly make shipwreck of their faith.

9. Converts should by all means be *kept* awake. If they are allowed to fall asleep, you might as well attempt to preach to the tomb-stones as to them. We may as well preach to dead men as to sleeping ones.

And now, beloved brethren, many of us have been and still are blessed with revivals of religion under our ministrations, and I pray you, let me inquire, without offence, do we feel as we ought to feel the immense responsibility that at this time devolves on us, in what an immensely important sense Christ has committed the keeping of his honor and the training of his little ones, to us? Shall these converts backslide, through any neglect of ours? Shall the blessed work subside, react, and disgrace religion, for want of a deep sympathy in us with the heart of Christ? Shall the converts be watched over as the apple of our eye, and shall our souls continue "to travail in birth for them, till Christ be fully formed in them the hope of glory?"

I wish to make some remarks on the treatment of particular classes of converts, but must defer them till my next.

Your brother in the bonds of the gospel,
C. G. FINNEY.

A Surplus of Power.

DEAR BROTHER:—You say, "I would try to do my duty, but I want the *power*." And yet, according to your own acknowledgment, you have one duty before you that you do not even *try* to perform. You have, then, a surplus of power already! More, according to your own admission, than you use. You are conscious of an ability to try to do that very duty that you are praying for power to do. But you do not try. You do not, therefore, use the power you have, and yet you are waiting for power! You certainly should not complain of a want of power to

do what God commands, without a thorough trial. You seem to want a sort of omnipotence before you will move at all. This is not God's way of increasing our spiritual strength. He "helps those who help themselves." But you say, "My duties are peculiar, and require so much more power than I have, that I cannot think it will all be supplied by a mere attempt to act. Besides, my responsibilities are constantly increasing as I advance." True; but if you move on in duty, trusting in God, the power will increase with the responsibilities.

Suppose you should get on to the car at Jersey City for Dunkirk, and after moving on slowly for a short distance, the train stops. You become tired of waiting, and ask the engineer, "What is the matter?" "Why," he replies, "this is my first trip, and I have been thinking over the distance to Dunkirk, and have concluded we have not power enough on to go through. Our locomotive and tender must be so enlarged as to take on wood and water enough to run through, or I will not move another inch." "But," you ask, "have you not power to *start*?" "Yes," he replies, "but it will do no good to start and run a short distance, unless we go through—we must have on the power to run through before I will move." You ask, in astonishment, "Have they no wood and water on the route?" "I do not know," he replies; "they say that enough may be had, but I have not seen them, and I am determined not to start without a supply on board!" When would he reach Dunkirk on this principle? And yet this is precisely what you propose in your heavenward journey.

You have started upon the track of duty—have been thinking of the length of the road, and the strength required to carry you through; and unless God will give you power enough at the outset to carry you to your journey's end, you will not start at all. You are conscious of power this moment to discharge a duty that you will not perform. If you would run through to the

Celestial City upon the track which God has laid, you must start with the power you have, trusting him for future supplies; and be assured they will not be wanting. Be careful, too, my friend, that you do not delay this matter, lest the car of divine vengeance overtake you, and hurl you from the track.—[“Things New and Old.”]

Last Words of Christ.

NUMBER IV.

“My God! my God! why hast thou forsaken me?”

THE presence of God in his works, is felt by the most casual observer. There is so much power and energy displayed in the various operations of nature, that the idea of a vitalizing influence forces itself upon every mind. Even deists sometimes feel this most deeply, though they reject the revelation of God, and deny his moral power over the creatures he has made. But the Bible speaks of another manifestation of God—a spiritual manifestation made to the individual heart. But as the beauties of nature speak to the poetical mind in harmonies which coarser and duller spirits never hear, so the spiritual presence of God is felt only by those whose hearts are softened by his love. To those who are under bondage to worldliness in any of its various forms, whether it be the love of wealth, or fame, or distinction, or pleasure; the spiritual presence of God is an incomprehensible mystery, and they look upon it as a mere vagary of the imagination, or the delusion of a misguided enthusiasm.

But in this, as in all that appertains to that higher life, the judgment of the world is false, because based upon its own materialism. It has no appreciation of those sublime realities which lie beyond the region of sense; no taste for that ennobling intercourse with the source of all goodness, which refines and elevates the heart; no earnest desires to approach nearer to this perfect pattern in temper and life—it is of the earth, earthly, and to the spiritual

mind alone is it given to discern the teachings of the spirit of God.

The principle of spiritual life exists in all true Christians, though its vigor and intensity vary in different individuals. By some its cultivation is neglected, and it fades away into a misty sentimentalism, in others it is stifled under oppressive cares, and drags out a feeble existence in obscurity. Alas, for those careless Christians! If the discipline of God, now sent on its errand of mercy to wake up the slumbering, should fail to reach their souls, what will be their sensations as they pass into another world, and become conscious of the earnest throbbings and quick pulsations of the hidden life within them? Is not this the reason why death is invested with so much terror to many who bear the name of Christ?—it comes not to them as the glad messenger that calls them home, but as the herald that summons them to the presence of a sovereign and a judge.

“My God! my God! why hast thou forsaken me?”

Our Savior could endure the severest bodily pain without murmuring; insulting taunts he could forgive; the ingratitude and desertion of his followers he could bear with meekness; the only cry of agony he uttered was elicited by an overwhelming sense of desertion. The sensible presence of God which had made his lonely path on earth bright with the reflected glories of his celestial home, was suddenly withdrawn, and darkness shrouded his spirit, and a sense of entire isolation pressed upon his heart. Who can tell the bitterness of that moment, or estimate its momentous consequences? Having passed through every phase of human sorrow, he was constrained to bear the test of spiritual trials, that he might more fully sympathize with his tempted disciples. “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.”

We cannot concur in the opinion that it is

sin alone that interposes a barrier to a constant communion with God. We believe that it is sometimes a part of the discipline of God's children, to "walk in darkness and see no light," and we are encouraged by his word, under such circumstances, "to trust in the name of the Lord, and stay upon our God." It is comparatively easy to walk by faith, when the light of God's countenance is shining upon us, brightening our path and cheering our spirits; but to tread the thorny path of obedience; to resist the blandishments of the world while joys of the Christian are hidden from our view; to trust a guidance that we cannot see, and rely on a power whose action is unfelt, this is the clearest evidence of an all-conquering principle within us. Compared with this, ecstasies and raptures, too often the fruit of animal fervor and excitement, sink into mere puerilities, and we blush to see what false tests men set up in opposition to the word of God.

True greatness is obtained only through the fiery ordeal of suffering. The world in its shallow estimates sees only the result, and applauds loudly the successful aspirant, but it knows nothing of the secret conflicts, the noble self-conquests, which have achieved it. To this general law our Savior found no exception. He fought no uncertain warfare, and battled with no common foe. The powers of darkness were leagued against him, the mighty men of earth sought his destruction; but their combined efforts were unavailing, and the kingdom of Christ is established on foundations which no rude storm can ever shake.

In the midst of privations, in solitude and prayer, he obtained a victory, such as the world had never seen, and drew from his fiercest opponents an unwilling tribute to his greatness. "Never man spake like this man." "Truly this was the Son of God." The kingly nature pierced through his poverty, and they acknowledged its authority; the divine nature shone in his wonderful acts, and they bowed in adoration before it.

How great is our privilege as the disciples of Christ, to come to so benign a master, and rest in his sympathy, in all our trials, whether of mind or body! May we avail ourselves of it more and more, and realize what inspired poetry has so beautifully expressed, that in our sultry pilgrimage through this world, he is to our parched and fainting spirits as "the shadow of a great rock in a weary land,"—a sure earnest of everlasting rest and peace. s.

What are we contending about?

BELIEVE THAT YE HAVE IT, AND YE HAVE IT.

"True piety without cessation tost
By theories, the practice part is lost;
And like a ball, bandied 'twixt pride and wit,
Rather than yield, both sides the prize will quit:
Then while his foe the gladiator foils,
The atheist, looking on, enjoys the spoils."

WE scarcely know of a subject standing more closely in vital connexion with the religion of the heart, where the enemy of all righteousness has turned gladiator, and, under fairer semblance of piety, made more havoc among us as Methodists, than on the subject which stands as the caption of this article. Alas! with how many has the hand of faith been palsied! How many, whose hearts have been prepared by grace for the reception of full salvation, are restrained from the exercise of that holy violence, which appropriates the promises, and are not sanctified through the belief of the truth from the fear of deceptions, the wherefore of which is nothing more than a mere ignis fatuus!

With all sincerity, before God and man we affirm that we never have been able, after the closest and most prayerful scrutiny, to ascertain the wherefore of the many and continuous cautions with which our periodicals and pulpits have abounded these few years past. The very construction of the oft-repeated words in the connection in which they are used, to our minds, implies a sort of libel on the better judgment of those on whom in unmeaning cadence they fall.

Who ever did believe, that, either in a religious or any other sense, the mere believing of a thing to be so would make it so? The effort to press such a sentiment on a sane man, would put to blush his rationality. We know of no one, neither do we ever remember to have met with any one, who would be disposed to believe or enforce such an unscriptural, nonsensical dogma. Theological discussionists must pardon us when we say that we never witness their labored efforts in aiming at this ignis fatuus but with regret that the time thus consumed should not be spent in endeavoring to get men to a point in religious experience where they *can* believe on spiritual principles that God does receive them.

But so utterly *impossible* is it for men to believe until they comply with the requisite conditions, that it is indeed singular that a subject which Divinity himself seems to have placed beyond controversy, should have been kept so continuously before us of late years as a subject of so much doubtful disputation.

Did those parsimonious Jews who in ancient time brought the lame, the torn, the blind, and the sick for sacrifice, believe that the Lord accepted their imperfect offerings? They made no attempt toward such an inconsistency. Otherwise, they would not in their long and earnest pleadings have wearied the Lord and covered his altar with tears. Had any one interrupted them amid their tearful implorings by saying, "Only believe God will receive, and he will accept them," would they not have doubted the sanity of their adviser? They *knew* that the Lord had said he would not accept imperfect sacrifices, and they did not attempt to persuade themselves into the belief that he did receive them. They *could not* believe it without outraging their own consciousness or rationality, and therefore did not make the attempt.

And thus with persons of a later day. Witness those unbelieving Jews who were attendants on the ministrations of Christ in the days of his incarnation. His omni-

ent eye saw that they loved the praise of men more than the praise of God. And this *they knew*: "For what man knoweth the things of a man, save the spirit of man which is in him?" It was therefore the Savior, in an exclamation equal to the strongest affirmation, says, "*How* can ye believe who receive honor one of another, and seek not that honor that cometh from God only?"

We have no reason to infer that they made any attempt toward saying that they did believe, for it doubtless was a well ascertained fact between the omniscient Redeemer and their own hearts that they *could not* believe unto righteousness while indulging in the known mental reservation.

Neither do persons in the present day try to persuade themselves that the Lord will accept their imperfect sacrifices. Many come to the Lord's altar as did those ancient Jews. Long do they wait, and, in earnest, tearful importunity beseech the Lord to accept the lame, and the torn, and the sick for sacrifice. They come with known reservations. Too many love the praise of men more than the praise of God. They greatly desire and plead for the needed grace. But when the Holy Spirit says, Will you be a witness for your Savior of the grace when imparted? nature shrinks and says, How will my reputation stand before my brethren and friends, if I thus set myself up as a mark by such a testimony? Another says, How can I take up this and the other cross, and come out from the world and be separate? Another says, I may be called to be an active Christian, perhaps to preach the Gospel, or to be a missionary in distant lands, with perhaps scores of other mental reservations; and it is therefore, they feel the force of the Savior's words, "*How can ye believe?*" Ah! too painfully do they feel that they cannot believe, too painfully conscious are they that their eye is not singly fixed on that honor that cometh from God only. But though we meet with many in this position, yet we do not find that the struggle with these is to *believe*. It is with

them as with those tearfully-importunate Jews, who would fain have had the Lord accept their unworthy sacrifices; but the strangely inconsistent idea of persuading themselves to believe that the Lord accepts what they *know* he has said he will not accept, has probably never entered their minds.

We will say again that we know of no one, neither have we ever known of any one, whose teachings go toward favoring such unmeaning vagaries. But we do know of those, who, by their excessive and continuous guardings of truth—simple truth, such as God has made so plain that way-faring men, though fools, shall not err—have bewildered and staggered the unsophisticated. Whence has the idea obtained that there is something so difficult and incomprehensible in the act of faith that so few even of the earnestly and sincerely pious dare make the venture? Does the Bible present to the sincerely pious that the danger of deception is so great as to give ceaseless warnings against believing too soon, or too much? With much prayerful solemnity we ask those brethren who have urged the dangers in the way of faith so much upon our attentions of late, that they will carefully search the Scriptures on this point. See if there is not far more said about the danger of not believing enough, or of being fearful in faith, than of the danger of believing too much, and being strong in faith. We will confess, that, to our own mind, the review is appalling! Alas for us, if by our mysticisms on a subject so simple, we have hindered any from attaining to a life of strong, vigorous faith, and in the summings of eternity find those whom our warnings have deterred from entering the way of faith, reckoned among the *fearful* and the *unbelieving*!

"With zeal we watch
And weigh the doctrine, while the spirit 'scapes,
And in the carving of our cummin-seeds,
Our metaphysical hair-splittings, fall,
To note the orbit of the star of love,
Which never sets."

PHOEBE PALMER.

[Christian Advocate & Journal.

A Valuable Experience.

WE clip the following from the Religious Telescope, the organ of the United Brethren in Christ. It is from the pen, as we are informed by the editor, of a minister in that church "who is venerable in years, and abundant in labors."

RESPECTED BROTHER IN CHRIST:—The Lord is precious to my soul. I have just passed through a long conflict of mind, which may be called tribulation, but not anguish, in which I have been profited in several respects. Reliance on self or self-confidence, properly called conceit, is developed much more largely in human nature, than is generally supposed. We are very apt to measure our *strength* by what we have been *able to perform*, so blind and foolish are we to forget so soon that it is *God that worketh in us, both to will and to do*, according to his good pleasure. Men, at times, are used as instruments to accomplish good, in the accomplishment of which, they swell out of common size, and must be depleted in order to be saved; the operation is not pleasant, but grievous, yet for the pious it yieldeth the peaceable fruits of righteousness. To learn where one's strength is, is an important lesson, and to learn that no one in the ministry is so weak as one's self, when devoid of divine excellency, is a lesson still more important. No man is sharp, or smart, or able, when left to himself. Only those *have much* to whom much is *given*. An experimental knowledge of this fact I have obtained in the vale of tribulation.

Another item I have learned in the school of Jesus, viz: That if God had heretofore given me a clean heart, and a right spirit, for which I am an anxious seeker, HE would have given me that, for which I had no adaptation, not having been exercised in affliction sufficiently, to complete patience in me to the endurance of contradiction and opposition, *the lack of which would destroy a thousand clean hearts and right minds*, if such a thing were possible. God is now near me; I am not in ecstasies, but my selfish

nature is being consumed, and *I know God will give me that purity for which I so anxiously groan.*

H. R.

Entire Sanctification.

Messrs. Editors:—The following thoughts were penned in reply to a recent article found in the *Christian Advocate and Journal*, signed "A Methodist." But as the columns of that paper are for the present closed against articles on that subject, in view of certain circumstances, and as I find the article quoted entire in the *Nov. Guide*, I take the liberty to forward to you the reply for publication in the columns of your excellent periodical, with a sincere prayer that it may serve to advance the cause you so zealously advocate.

M. N. OLMSTEAD.

"A Methodist," presents us with an article on this "sublime subject," in the *Christian Advocate and Journal* of Sept. 13th. The writer fully endorses the views of Wesley, Fletcher, Watson, Hester A. Rogers, Fisk, Merritt, and Foster, as "rational and scriptural." But at the "Red Lion Camp meeting," he tells us, certain persons who "assumed the right to teach," in a promiscuous assembly, presented errors equally at variance with reason, Methodism, and scripture. This is a grave charge, and demands a careful and candid examination.

The substance of the errors alluded to are summed up, by the writer, in the following words as they fell from the lips of these teachers. "You may, *every one of you, be sanctified NOW*, before you leave this place—*THIS MOMENT*; only consecrate yourselves to God, and *believe he accepts your offering, and you are holy*, just because he says, *I WILL ACCEPT YOU*. And surely this is not believing without a reason. It is believing on the word of God: and can we want a better reason? Why, ye are not your own! Consecrate yourselves then to God, and *BELIEVE YE ARE HOLY*, for *YOU ARE HOLY*," etc., etc.

Before making a single remark on the above quotation, we would ask the writer whether he is sure that he has written the *exact words*, with the points and emphasis

as was intended by the speaker. It is a rule, both in Civil and Ecclesiastical Courts, to read the testimony to the witness for his sanction before it is considered valid. Are you *positive* that the teachers alluded to would endorse the above paragraph just as it stands? But let us examine it and note its errors. We would ask, in the first place, is it true that every person in a promiscuous assembly may be sanctified *now—this moment*? If not, when may they be sanctified? May the work be accomplished to-morrow, or the next moment? To-morrow, or even the next moment, may find us in eternity. But listen to one of the least objectionable of the writer's favored authors on this point—Mr. Wesley himself.

Mr. Wesley says there are two ways in which this blessing is sought, by faith and by works. If by works, we are looking for something else to be done first, and are looking for the blessing some time in the future. But, if we seek it by faith, then we are looking for it just as we are, and *now*. I leave the reader to judge which way "A Methodist" would approve. But, says the writer, "the Bible is the unerring standard." What then we ask is the teaching of this infallible guide? It says to the young, "Remember *now* thy Creator." Paul says, "Behold *now* is the accepted time, behold *now*, (not to-morrow, to-day, or the next moment,) but *NOW* is the day of salvation. If, then, the term *now* is applicable to "entire sanctification" as well as justification, then, we with others who "assume the right to teach," must continue to publish a free, full, and a "*now*" salvation, until "A Methodist," or some one else, can present at least one text that promises salvation to-morrow, or the next moment. So much for the *possibility* of entire sanctification "*NOW*."

But let us look at the *condition* of this blessing as presented by these erroneous teachers. "Only consecrate yourselves to God, and believe he accepts your offering, and you are holy, just because he says, '*I will accept you*.'" I understand by this, that

if we consecrate all to God, we have a right to expect at that moment, all that God has promised on such conditions. If this is the meaning, then I confess, though "A Methodist Minister," I see nothing so very alarming in it. The promise, as here quoted, is "I will *accept* you." I presume, however, either the writer or the teachers alluded to, have missed the precise words. Doubtless it is an allusion to 2 Cor. vi. 17, where it reads, "I will *receive* you." If this is a mistake of the writer, though of no consequence, yet he may have made others of greater magnitude.

But is it not true that when we have consecrated all to God, and have laid ourselves as a whole burnt-offering on our altar, Jesus Christ, that we may do as much as could the Jew under the former dispensation, believe that "the altar sanctifieth the gift, and it is holy?" If not, then I confess I see no way that it can be done.

"But," says the writer, "this leaves repentance out of the question altogether." Let me here refer the reader to Paul's glowing description of the piety of the Thessalonians in the first four chapters of his first Epistle. He then urges them to seek for higher attainments, and declares it the will of God, even their sanctification." But not a word about repentance. Why is this, if repentance "is addressed as much to seekers of a clean heart, as to seekers of pardon or adoption?"

"Another evil connected with this teaching," says the writer, is "that justification is greatly underrated." "Give the Lord your whole heart," say they, "and you are entirely the Lord's, etc., which conveys the idea that one may have pardon and acceptance if he surrenders a part to God." But we confess we cannot see the necessity of such an inference. Suppose a sinner at the age of twenty should give his *whole heart* to God, and by faith in his promise is then freely justified; might he not the very same day, yea, the same *moment*, with his whole heart thus given up to God, be cleansed from all sin by a firm trust in this promise; "If we con-

fess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness?" But should he live ten years longer, the circumstances would be materially changed. He might have farms, and stores of goods, and children added, which he might or might not have laid upon the altar where he laid his all at twenty. Should he now be exhorted to give up *all* in order to obtain a clean heart, if he can say honestly I did this at the age of twenty, and every thing I have received since has been sacredly laid upon the same altar; then is he prepared to ask and receive God's perfect love. But if any thing has been withheld, these years, it must be brought and consecrated.

With "A Methodist," we would say, "no one's person is assailed," but the vindication of a great truth is aimed at. If we had intended by this article a dart for "A Methodist," it must have been, of necessity, a random shot; and who could tell whether we should inflict a wound on a brother in our own vicinity, or a stranger in a distant land?

In conclusion, we cannot say with the writer, as much as we respect the ministry of the Methodist Episcopal Church, that teaching is more or less dangerous according as it is sanctioned by Methodist ministers; but in proportion as it harmonizes with gospel truth. That the writer of this article, the reader, and "A Methodist," may, *as soon as possible*, obtain that state of grace whereby they may cheerfully submit to be taught the way of salvation, not only by Methodist ministers, but by the humblest disciple, even the *sisters in Christ*, is the sincere prayer of the writer.

"When ye pray, use not vain repetitions. To repeat words without meaning them, is certainly, 'vain repetition.' Therefore, we should be extremely careful in our prayers to mean what we say, and to say what we only mean from the bottom of our hearts."—[Heylyn's Lectures.

Faith, as exercised by Ancient Believers.

HOW MUCH SORROW MUST NECESSARILY PRECEDE THE EXERCISE OF SANCTIFYING FAITH?

Faith does not merely wait for divine influence, but actually lays hold of it, as well as on every other purchased and promised blessing; yea, by simple faith, promises and Promiser are made all our own. —[CARVOSSO.

It is well known that this simple way of believing and urging the truth on others, was the secret of Carvosso's success in bringing so many souls from darkness into the light. He tells us that he received the blessing of sanctification by this simple faith, as the following extract will show. In writing to one he says, "It is not by works, lest any man should boast; but, if it is by faith, why not now? Now is the accepted time with God. He commands you to believe with all your heart that Christ has died for you. This is all he requires. I hope you have no objections to be saved in God's own way. You want the wisdom which shows the difference between the witness of the Spirit and the simple act of faith. For want of this heavenly light you are foiled by Satan and unbelief. The witness of the Spirit is God's gift, and not our act; but it is given to all who act by faith on Jesus, and the promise made through him. God at this moment requires an act of faith in you, while he holds out the promises, and says, 'A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.' Now here are the two precious promises which I referred you to above. I saw in them everything I wanted; deliverance from inbred sin, and the bestowing of a new nature, though I had no man to teach me. From the time God showed me what was included in these words, I can truly say I never lost sight of them. I could desire nothing else, I could pray for nothing else, but that God would cleanse

my heart from all sin, and fill me with his love. But all this would not do till I believed that Christ had paid all for me. Then I felt the refiner's fire go through my heart, and all within became wholly sanctified to God."—[Memoir of Carvosso, page 283.

The reader will please notice this experience of Mr. Carvosso. He was deeply convinced of his need of a clean heart, and could pray for nothing else. Now what was it that prevented his getting the blessing? His own account clearly shows that it was *unbelief*. But, as soon as he believed that he *received*, or that *Christ had paid all for him*, he felt the refining fire go through his soul. He constantly taught this faith to others as long as he lived, and as it has been remarked of him, "In this way he helped many a poor mourner over the bar of unbelief." "Thus many, ere they were aware, felt themselves gently borne from the fearful shoals of unbelief, far out into the deep ocean of redeeming love." The following is a sample of his manner of leading the "blind by a way which they knew not." It is worthy the imitation of all whom the Lord hath anointed to preach the good tidings of salvation, "to proclaim liberty to the captives, and the opening of the prison to them that are bound." It is an extract from a letter to Mr. Carvosso's son, written by a friend. "But your dear father soon engrossed all his [a certain sick man's] attention. Walking up to his bedside, he said to him, 'Well, my friend, we are come to inquire how you are.' 'I am very bad, sir,' said the poor man. 'How long have you been ill?' 'I have been lying here these ten weeks.' 'Indeed! but we are come more particularly to inquire how your mind is.' 'Very bad, sir.' 'Indeed! what is the matter then?' 'O, sir, I am such a great sinner.' 'A great sinner are you?' 'O yes, sir.' 'Well, what did Jesus Christ die for?' 'For sinners, sir; but I am——' 'Stop now; answer my question. You admit that Jesus Christ

died to save sinners. Did he not die to save you?' 'Yes, sir.' 'Well, now, if he died to save you, should you not praise him?' 'Yes, sir, but——' 'Now stay, my friend; just answer my question. You say that Christ died for you; then, I ask, should you not praise him?' 'Yes, sir.' 'Come, then, my brother, lift up your voice and praise. Glory be to God! Glory be to God. Come, my dear brother, join with me to praise the Lord.' The poor, heavy-laden sinner seemed astonished at the request; but, being repeatedly urged, he at length consented to attempt to open his lips, and use words of praise. Our dear friend encouraged him; and though, at first, he seemed to utter words of praise, not from the lively sense of gratitude, but rather in conformity to the wishes of his kind and venerable instructor, yet, being hereby insensibly brought off from himself to look to his crucified Redeemer, the power quickly descended into his soul in such a manner, that he shouted with all the energy of a strong man, 'Glory! glory! glory! praise the Lord!' till, being exhausted, he fell back on his pillow, and for the moment I feared what would be the consequences of his extraordinary exertion. But I was presently relieved by his again raising himself in his bed, and shouting as he had done before."—Memoir of Carvosso, page 308.

This poor sinner was taught to believe that he received by praising the Lord for a purchased salvation. And how true was the Spirit to the word, "According to thy faith be it unto thee." It is a fact, which the experience of too many confirms, that the want of a correct idea as to the amount of repentance and good works which God requires of the sinner seeking pardon and the believer seeking holiness, gives the enemy great advantage over the soul; and in a great degree hinders God's work. God himself has not said how many tears we must weep, or how many groans or sighs are necessary to salvation. And we no sooner depart from his word by making a

rule which God has never made, than Satan takes it upon himself to be our schoolmaster to bring us to Christ. And a hard master we find him, too. It is not the will of the enemy that one soul should be converted; and he is much more opposed to the work of holiness. Therefore he makes it his business to keep the seeking soul from the blood of Jesus as long as possible. For he well knows that his time is short after the seeking one gets to the atonement; and one of his most successful devices, when he sees a soul fully engaged in seeking the blessing, is to keep him running over and over the ground of entire consecration, and doing the works of repentance. "Be sure," says he, "there is something which you have not consecrated. Look the ground over again. But do not presume to claim the blessing; that will come when you have consecrated all." But he never tells the soul that unbelief is the accursed thing to which it is clinging. No, no, that would help him out of his difficulty. This is a common temptation when the enemy sees there is nothing lacking but faith.

But, should he see us holding on to sin, why, in such a case, it would be just like Satan to say to such a soul, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." He never tells us to do the *right thing* at the right time. But, blessed be God, we have his word to teach us "the good and the right way." Now if we search the Scriptures, how much repentance, and how many good works does God there make necessary before we believe on Christ as our righteousness and sanctification! When Jesus called Peter and John, Andrew, James, and Matthew, they *immediately* left all and followed him. These examples show that a repentance sufficient to make the sinner willing to forsake *all* his sins, and become a true follower of Christ, is all that is really necessary to his salvation. So, on the day of Pentecost, Peter tells the people to *repent* and believe; but it is cer-

tain that they did not make such long work of repenting, as some think necessary at the present day. For that *same day* they were converted and baptized, and added to the church. Well, we may search God's book through, and we shall be obliged to admit that the sinner is "justified by *faith*," according to God's own word. Some admit this, while they strongly contend that a deep and painful repentance is indispensable to full salvation; that it is necessary for the mind to be wrought up to a high state of mental agony, and undergo a painful dying to sin before we can believe on Christ as our sanctifying Savior. But has God in his word annexed such terms to the blessing of holiness?

BINGHAMPTON, 1855.

A Speedy Way of Overcoming.

BY MRS. F. PALMER.

"WE have our temptations and trials, and we talk about them. I never hear you talk about temptations and trials. Is it because you never have any?"

Thus said the lady of one of our excellent bishops to a pious physician, whose looks and words seemed to be ever telling of a well-spring of peace in his heart, and whose cheerful bearing and inspiring demeanor was ever proclaiming "Victory through our Lord Jesus Christ!"

We were curious to know what our friend, the physician, would say in reply; for we had enjoyed opportunities for closely observing his daily walk, and had thought him singularly fortified against, or exempt from, satanic perplexities. And now, with much interest, we waited to hear an answer by which we anticipated the secret might be revealed.

Our friend the physician for a moment paused. That moment, we imagine, was spent in asking of the Captain of his Salvation how he might best reveal to the praise of grace the secret of his success in holy warfare. He then replied about thus.

"The engrossing responsibilities of my profession are such, and so necessarily are my attentions demanded in sympathy with the afflictions of others, that the Lord knows I have no time to spend in parleying with Satan. So, when the Tempter comes, knowing that he is a conquered foe, I repeat the name of his conqueror, and exclaim, 'Glory be to Jesus! Glory be to Jesus!' And the more he tempts me, the more resolutely and earnestly do I repeat and give glory to the name of his Conqueror. You know nothing is more displeasing to a conquered foe than to hear glory ascribed to the name of the conqueror. Satan cannot endure a strife carried out on such principles, and so he does not stay with me long."

"Jesus, victorious name,
Puts all our foes to flight,
Jesus, the meek, the angry Lamb,
A lion is in fight.
Satan cannot withstand
His ancient Conqueror;
The world must sink beneath the hand
Which arms us for the war."

Reader, what is your mode, and what your success in overcoming Satan? Have you not too often, with our mother Eve, lost much time and many victories in parleying with the tempter? Satan is "exceeding subtle," and you have no wisdom, only as you gain it by a momentary trust in Christ. Why do you ever try to manage a battle, even for one moment, yourself? Christ is the Captain of your Salvation. He alone can teach your "hands to war," and your "fingers to fight." Why do you not, at once, give up all your conflicts to Christ—all your sources of perplexity, whether great or small?"

"Courage, your Captain cries,
Who all your toil foreknew;
Toil ye shall have, yet all despise,
I have o'ercome for you.
By all hell's hosts withstood,
We all hell's hosts o'erthrow;
And conquering them through Jesus' blood,
We on to conquering go."

Union with Christ.

BY U. B.

Jesus is mine, and I am his,
How sweet that thought to me !
My soul would crave no higher bliss,
Than union, Lord, with thee.

A union so divinely sweet,
Hath overpowering charms,
When Jesus deigns my soul to greet,
And folds me in his arms.

Friendship so pure can never cease,
Nor time its bliss destroy ;
Eternal years will but increase,
And heighten still its joy.

O blissful thought ! my soul would dwell
On such a theme as this,
'Till love, and joy, my bosom swell
With songs of thankfulness.

Eternal thanks, O God, to thee,
For favors so divine,
My soul shall e'er an offering be
A pledge of love for thine.

But poor indeed the offering is
For what thou givest me,
Had I ten thousand hearts to give,
They all were due to thee.

AUGUSTA, N. Y.

The Soldier's Testament.

IN one of the most fearfully critical moments of the political convulsions in France, two detachments of soldiers were seen to storm a strong barricade, erected in one of the most populous districts of Paris. The one division belonged to the national, the other to the so-called mobile guard. This last corps was composed of very juvenile soldiers, so that it was common to see in its ranks boys of fourteen and fifteen, who, nevertheless, were often the most daringly courageous of the band. On this occasion, the barricade was hotly contested, and deeds of desperate prowess were mutually performed by opponents, who, alas ! ought to have regarded each other as members of one family. Repeatedly had the barricade been fiercely assailed, and as often successfully defended, when at the moment

of the hottest conflict, two individuals rushed out from the ranks of their comrades, and, heedless of the showers of balls with which they were greeted, succeeded in reaching the summit of the barricade ; their companions hurried to their support, and the object of contest was taken. But the last shot fired by the retreating enemy was commissioned to enter the breast of one of the bold leaders, who fell mortally wounded into the arms of his brother assailant, (one of the "garde mobile,") whose boyish frame could scarcely sustain the weight of the more robust but not more valiant national guardsman with whom he had fought, side by side, in emulative contest.

"I am dying," gasped the guardsman, "I am dying ; but, open my knapsack ; you will find there a little book ; it is a Testament ; take and read it, and pray God that you may do so with his blessing."

The wounded soldier expired, and the youthful survivor took possession of his legacy.

About a year subsequent to this event, a pious man, travelling on business, entered an inn at a considerable distance from Paris. To his no small surprise he observed in the chamber inhabited by the landlord a New Testament, which bore evident marks of being diligently perused.

"What ! you read the Bible !" exclaimed he to the host, in a tone of mingled pleasure and astonishment.

"Yes, sir, and with great benefit."

"God be praised," rejoined the traveller ; "it was not so in former days."

"Yes, God be praised," re-echoed the host, "for to him, in very truth, the praise belongs, as you will yourself acknowledge when I tell you how all this has been brought about ;" and he forthwith related as follows :—

"One of my nephews, whom I had taken into my family after the death of his parents, early displayed such a vicious disposition that I felt compelled, for my own peace of mind, to bind him, when thirteen years

old, to a tradesman in Paris, whom I knew, to be not only a conscientious, but strictly observant master, and on whose watchfulness and unrelaxing discipline I rested my last hope for the rescue of my unhappy nephew from utter destruction. But I soon learned that Paul had contrived to outwit even him, and had made his escape from his house with such consummate address that not the smallest trace of him could be discovered. This intelligence naturally grieved me much, and I remained long in daily dread of hearing of him through the police; for I had little doubt of his soon committing some act which would bring him into the hands of justice.

"It is now about six months that one day the Paris diligence stopped at my door, and, to my no small amazement, I saw my truant nephew step out of it. I could not help shuddering on recognizing him, and hastily exclaimed, 'What is the meaning of this bold intrusion? After the manner you have behaved, how dare you come hither to bring disgrace on your family?'

"Paul looked up in my face with a calm though melancholy smile, and, pointing to the uniform of the "*garde mobile*," which he still wore, said modestly, 'Believe me, uncle, I have not disgraced the division of the army in which I have served, and can produce satisfactory testimonials to that effect. I am now on leave solely on account of bad health, and can assure you my character as a soldier is not a bad one. As to my former conduct, no one can reflect upon it with greater detestation than I myself do.'

"'All very fine talking,' interrupted I, with incredulous impatience, 'your illness is, doubtless, the result of intemperance; your pockets are empty, and so you find it convenient to palm yourself on me, until you can retrieve health and purse, when you will, doubtless, begin a new score of misdeeds.'

"Paul hung down his head as I thus spoke, and then replied, in a low voice, that he had indeed feared I should be

harder to convince than others had been, 'and yet, uncle,' he continued, 'I am indeed changed.' This is neither the time nor the place to enter into details; but though it is true I now come to you seeking refuge and help, I well know it would be labor lost to try to purchase your benefits by hypocritical professions. All I now ask of you is to believe I am no longer the daring offender you once knew, and let time tell the rest.' 'So be it,' retorted I, not in the most friendly tone, and, taking the poor boy by the arm, I led him into my house.

"From the very first hour I could not conceal from myself that Paul was undoubtedly changed, and that essentially to his advantage. So far from rodomontading over his exploits, it was not without difficulty that I could draw from him any particulars of his military career; and yet my questions elicited many a trait of daring courage, while all was told with modest reserve and an evident desire to extol his comrades above himself.

"But the evening was destined to surprise me most of all. I had put up a bed for him in my own room, and before lying down, he asked my permission to say his evening prayer.

"'Your evening prayer,' echoed I, with a loud laugh, (for I was then a scorner of all religion, a regular heathen;) 'the prayer of a *garde mobile*, or rather of a Parisian street jackanapes, commonly called *un enfant de Paris*, must be something worth hearing, and so, prithee, boy, make haste, and give us thy prayer to the best advantage!' 'I spoke bitterly, for I felt indignant at the part I supposed him to be acting; but Paul looked at me more in sorrow than in anger, as he replied with deep earnestness, 'Do not, I entreat you, dear uncle, make a jest of this matter. There is no need for me to speak aloud when I pour out my heart before God; and soon, I trust, you will judge differently, not only of me, but of prayer, and learn, by your own experience, that it is no mere matter of form.'

From this time forth I watched my nephew most narrowly, and that with much still remaining suspicion, for I could not banish from my mind the idea that some shy design or unworthy motive lay at the root of his religious profession. Ere long, however, I was compelled to acknowledge the injustice of this judgment.

"Paul's state of health grew daily worse, and the pulmonary affection, which had been the cause of his leaving the army, made such rapid progress as to excite the most serious apprehensions of even a speedy termination of his life. In moments of intense suffering, which were, indeed, of frequent occurrence, he would clasp his hands, and, with an upward look of filial submission, murmur out, 'Have pity, O, my Father, and help me; yet not my will but thine be done!' or, 'Precious Savior, I know and am sure that all things must work together for good to them that love thee.'

"But what most of all affected me was his unchanging meekness and contentment. He was satisfied with every arrangement, and grateful for the most trifling attention to his comfort, so that we were all struck with it; and I one day observed to my wife, that Paul's change of character was the most extraordinary thing I had ever met with; more especially the manner in which he spoke of God's goodness towards him, at the very time he was enduring such agony of body, and anticipating death, filled me, I said, with astonishment.

"'True,' replied my wife, 'but I'll tell you a secret which accounts for it.—Paul is a Christian, a true Christian.'

"'What do you mean by that?' retorted I; 'neither you nor I are heathens, I hope.'

"'Ah! my dear husband,' replied she, 'not quite heathens, perhaps; and yet, not real Christians. For I put it to yourself, has God been hitherto the chief subject of our thoughts, or his law the rule of our actions? We scarcely knew the name of Jesus formerly; or, at all events, when we did pronounce it, no sense of benefit derived

from him, or dependence on him for salvation, accompanied the word. But, in my conversation with Paul, I have learned things which constitute my deepest joy.'

"'In your intercourse with Paul, you have learned new things; and, pray, what are they?'

"'Listen,' said she. 'Some little time ago, as I was one day trying to prop up the poor boy, in one of his sad fits of suffocation, a little book fell out from beneath his pillow. I afterwards picked it up from the floor, and saw it was a New Testament, of which I had indeed heard, but had never before seen one. The following day I mentioned my discovery to Paul. He then related to me that a soldier, who had been mortally wounded close beside him, had given him this book, and expired immediately afterwards; that the dying man had bade him read it; that he had done so; and that this legacy had proved to him the treasure of all treasures, the source of his change of character, his peace and his joy.'

"'Every day since, when he and I have been alone, Paul has looked out passages of the Testament for me to read to him; and he has given me such plain and simple explanations of what I did not understand, that I soon began to believe and to love the great good news that God sent his only begotten son into the world, that whosoever believeth in him should not perish, but have everlasting life. Paul is anxious to speak to you also of these things, but he is afraid; and, indeed, the poor boy blames himself much for this coward fear, which he calls treachery towards his Savior, and is constantly praying that he may be strengthened to confess him, not only before you, but before the world.'

"'This communication of my wife's,' said the landlord, with deep feeling, "made a great impression on me. I went oftener than before to my nephew's sick bed, and, blessed be God, he soon began to tell me also of the gospel of Christ; and God, who is rich in mercy, bestowed his blessing on Paul's instructions, so that not only my

wife, my son and daughter, but my own hardened self, received the truth, and are able to testify, as the Samaritans did of old, 'Now we believe, not because of his saying—for we ourselves know that this is indeed the Christ, the Savior of the world.'

"Paul is no longer among us," continued the host, with a trembling voice; "the Lord has called him home. But," said he, as he laid his hand on the New Testament, which had first attracted the traveller's attention, "this is the dumb, and yet most eloquent witness of the immeasurable goodness of God, and the instrument of conveying that goodness to us. From this precious volume, read with attention and prayer, we have learned the testimony of God concerning his Son, and the written word being engraven in our hearts by the power of the Spirit, has become to us the source of unvarying peace, and of a calm happiness, for which we have cause to bless God both in time and eternity."—[Methodist Magazine.

Religious Maxims,

HAVING RELATION TO THE PRINCIPLE OF LOVE.

LXXVII.

LOVE is the spirit of true judgment:—and it is destined sooner or later to call all things to its tribunal and to judge all. And

will be found, that no other principle is capable of sustaining this mighty and responsible office. Pride is a powerful principle in human life; but pride is incapable of sustaining the office of just judgment, because it has its foundations in selfishness, and its judgments, therefore, would be perverse. Ambition cannot sustain the office of judgment, because it is itself the subject of judgment and of condemnation, and cannot give its decisions in a tribunal, before which it stands as a culprit. Patriotism cannot sustain this office, because, in being limited to its own country, it is not broad enough in its views to constitute it a true judge. Friendship cannot do it, because

all men and all things, and not merely the circle of our friends, are to be judged. That ennobling form of love, which is known as the parental affection, cannot do it, because it is often unjust in being partial to its own beloved objects.

Love and love only can judge:—*that* love and that only which is Christlike, and which in being like Christ, is *universal*. It is this love, real but invisible, which even now sits enthroned, and passes its decisions upon the amazing follies and crimes which exist in the world. Beneath its loving but fixed and unchangeable eye, all falsehood vanishes, all meanness becomes conscious of its own innate deformity, all cruelty beholds its own maliciousness; and there is not a form of evil even *now*, which is not brought within the range of its all-seeing light, and which is not tried and condemned, and virtually banished into "outer darkness."

LXXVIII.

It is not to be supposed, that love, when under divine direction, is incapable of uttering rebukes, and of imposing positive restraints upon those tendencies, whatever they may be, which it regards as evil. So far from this is the fact, that love, with all its gentleness of nature, sometimes kindles with a holy indignation. Its hatred of evil will be in proportion to its desire and its approbation of what is good. It is impossible to love without hating that which is the opposite of love. And hence it is, that no being does or *can* hate and destroy like God. In the final issue of events and in the last contest between good and evil, it will be found, (and it cannot be otherwise,) that the flaming brightness of his love is the heated and destroying furnace, which is prepared for his enemies. "Our God is a consuming fire."

L. M.

THE CROSS.

The cross is a wondrous place. Here opposites meet; the highest joy, and the deepest peace, and all the elements of a broken heart.—[Meth. Mag.

Personal Experience.

A CORRESPONDENT, who dates her letter from Travis, Texas, while writing on business, alludes to the benefit derived from our monthly, and appends the following interesting sketch of her experience.

THIS work has been a great blessing to me, and is always received as a welcome messenger. Holiness is a subject on which I love to contemplate; and during four years past, it has been my theme. I regret that it is so seldom I find one who can testify to the cleansing efficacy of Jesus' blood. There is but one in this vicinity, besides myself, who professes to enjoy this invaluable treasure; but I rejoice to say there are others who are ardently seeking it.

I do hope and trust that the fire of God's love, which appears to be burning at the North, may continue to spread, and run as a mighty blaze from State to State, until it shall reach our far off Texas; and many witnesses be raised here, to testify that there is efficacy in Jesus' blood, to cleanse from all unrighteousness. My heart exclaims "Glory to God that I was ever constrained by the Spirit's influence to seek this priceless gem. Oh, what a treasure it is for the Christian!"

It was, when a school-girl, at the age of sixteen, that I was first enabled to embrace this glorious doctrine of full salvation. For months I wrestled with God in prayer for this blessing; and, at times, I felt that it was almost within my reach. My feelings at last became so intense, and I saw so clearly the depravity of my heart, the sinfulness of my nature, the necessity of being cleansed from all sin, and of making a full and entire surrender of all to God at that moment, that I resolved one evening to importune at the throne of grace until the break of day, hoping that night to experience his power to save unto the uttermost.

Taking the Bible and Wesley's plain account of Christian Perfection, I retired with a heavy heart to my chamber. After reading about an hour and a half, I saw the

way was clearly designated;—that "it was not of works, lest any man should boast," but by faith in Jesus Christ. I closed my books with the intention of spending the remainder of the night in prayer. But notwithstanding I had such a clear view of the way, and of the immutable promises of God, my faith failed me. I was afraid to venture my all on Christ, and believe he accepted it without some other evidence than his word. I neither doubted his ability or willingness to grant me the desired blessing; but as this had been my state for months, I knew that that was not the point over which I was stumbling. The difficulty lay here. I was waiting for the witness that the blessing had been imparted, and I felt that, if this were not conferred, it would be utterly impossible, not to say presumptuous, to believe it mine. I pondered upon the subject, and prayed that the Lord would increase my faith. While so doing, his precious promises presented themselves in rapid succession to my mind, and I was led to exclaim, "Lord! can I longer doubt thy glorious truth?" My position appeared very much to me like that of a servant imploring his master for his reward, before he had wrought the work assigned him. I saw that faith was the work which God required me to perform, and that I must rely upon his immutable word, irrespective of feeling. I felt that it was the chief desire of my heart to be made holy, and so far as I knew myself, I was willing to resign all into his hands, and to be even called a fool for the sake of Christ. But yet I was unwilling to claim, by simple faith, the blessing Jesus so freely offered.

I at once resolved that the sin of unbelief should no longer have dominion over me. Making a full and unreserved consecration of all to God, I exclaimed, "Lord, I know thou art not only *willing* to accept of my imperfect offering, but thou dost accept through the atonement of my blessed Savior—I do believe, help thou my unbelief." At that moment, (which was just before the midnight hour,) a thrill of holy joy passed

through my soul that no language can describe; nor can it be fully understood by any but those who have experienced it. My room appeared to be filled with God's presence, and illumined with the divine glory; and, ere I was aware, I sprang to my feet shouting, "Hallelujah!" "Glory to God!" My soul was ineffably full of love and gratitude to him who caused me to triumph through Christ.

By reasoning with the adversary, I regret to say, I soon lost the joys of full salvation, and for months, clouds and darkness obscured the light of God's countenance. But he again appeared for my deliverance, and enabled me to step into the fountain that cleanseth from all sin. For two years, I held the blessing by the hand of faith, and could bask daily in the sunshine of his love. About this time I changed my place of residence, and, being among strangers, I shrank to declare what God had done for my unworthy soul. The consequence was, I soon found myself destitute of that "peace which passeth all understanding." To my sorrow, I have to confess, that I have lost this blessing several times. The last time I sought it, I was assaulted by Satan with the temptation, that if I succeeded in gaining it, I could not retain it. I promptly met the tempter by saying, "retain it or not, I am determined, by divine help, to again secure its possession." Without it, there is an aching void within, which this world can never fill—and nothing short of this can make me perfectly happy. I praise God that I was permitted, with the key of faith, again to unlock the store house of God's fulness, and drink from the inexhaustible fountain of perfect love. Glory to God! there is enough for all, enough for each, enough for evermore.

Language is inadequate to describe the joys I have tasted since that blessed period. I have had temptations and trials, it is true, but I have been upheld by power divine; and in temptation's darkest hour, Jesus has been my refuge, and a present help in every time of need. I thank God this day finds

me in the enjoyment of that love which I sought after, four years since. And I doubt not, that he who has kept me thus far, will uphold me to the end of life's earthly pilgrimage, and give me finally a place among those redeemed spirits in glory, who join in the everlasting anthem, "Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Yours in Christ,

S. C.

The Ministry for the Times.

BY REV. G. C. M. ROBERTS, M. D., D. D.

The following article, though somewhat lengthy, will amply repay perusal. Let every minister and private member, read and re-read it upon their knees. The writer is a Methodist, and he writes to Methodists; but there is not a denomination in the land that may not derive great practical benefit from the views here presented.

For some time past, public attention has been called to this all-important subject, through our accredited church organs. Much has been written, it is to be feared, to little profit; some things of doubtful propriety, and most probably of hurtful tendency. Articles upon this point should be simple, scriptural, and couched in language at the very farthest remove from personalities of every shade. Those who cannot write without being directly or indirectly personal and criminating, will do themselves, the church, and the world, most benefit by silence. These observations are applicable to other subjects now agitating the public mind, particularly to the "ministry for the times." In some instances, much has been written upon it, wide of the mark, and calculated to result in harm of a personal and general nature. However much can be said, and truthfully said, in reference to the demand for a ministry more intellectual and thoroughly educated; however much may be written to show the necessity of such a ministry, to

insure permanency and more extended usefulness to the Methodist Episcopal Church, I fear too much stress has been laid on it, as an essential prerequisite to meet the necessity of the times, even in this age of progress.

If ever the Divine Being turn from us, as his special instruments in the accomplishment of the greatest possible good to the mass; if ever he call another branch of the church, or raise up an entirely new organization to do this work for him, I believe it will not be because of any deficiency of intellect or education in our ministry or membership. The cause will be found elsewhere, and prove to be of vastly more moment. This direful cause does not lie very far beneath the surface that covers all evil agencies. It is even now obviously and effectually hurrying the advance of that period, when we shall be shorn of our aggressive character and strength—a result of ominous issue to the well-being of the world, and one that cannot be too fully deprecated.

The preaching, and consequently the ministry for the times, must be based upon the experimental holiness of the incumbents of the sacred office. God has placed it there, and, by the mouth of the Spirit, has spoken out again and again plainly thereon. A scriptural and experimental knowledge of Christ, "in all the fulness of God," is the primary feature in the ministry, office-bearers, and membership, required by the momentous times upon which we have entered. If entire sanctification "throughout soul, body and spirit," be essential to usefulness, happiness, and securing heaven; if a personal interest, to the fullest extent, in the "blood of Christ," is the last and only hope of every man, how can we, as a people, fulfil our obligations to God, to ourselves, and to the world, whilst living destitute of this "great salvation?" How can any minister or leader meet the responsibilities of his office? If the great Head of the Church require holiness of the people, and, to this end, has

instituted and perpetuated the office of teacher, how can they be effectually taught by ministers and leaders who do not enjoy this grace? And how can this work be spread over the face of the world, and all brought under its saving and healthful influence? How? An unholy minister or leader is manifestly a misnomer. Nothing short of holiness, and nothing before holiness, can be available in giving more general efficiency to the sacred office and gospel message. Who, with the revelation of God's mind and will before him in the Bible can, for a moment, venture to controvert this?

It will not do to say that education and intellect are not incompatible with holiness. It will not do to argue the *possibility* of mental culture leading to holiness. It will not answer to say that educated and well trained intellectual men *may* be men "after God's own heart," in the *fullest* and *most extended sense*. No one in the least conversant with the efficacy of the blood of Christ, the power of the gospel as a system of means, or the history of the rise and progress of our own people, can, for one moment, deny this. There is a question *before* this, and it must not be permitted to occupy the position of an *after thought*. That question is this, viz.: As a general thing, nay, as a thing obvious and well marked, and to any considerable extent, do the strong and thoroughly trained intellectual men of our own or any of the sister churches, live in the enjoyment of this high degree of Christian experience? Do they make any profession of its personal enjoyment? Do their public ministrations give special and continued prominence to this subject of vital interest to every human being, and to every branch of the Christian church? Nevertheless, the mind of the Holy Ghost has been fully revealed, and in language pointed and solemn. "Our sufficiency is of God, who hath made us able ministers of the New Testament; not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life."—2 Cor.

iii. 5, 6. A clear and explicit testimony to the truth, that an educated minister may be a highly "able" and spiritual one; only, however, by making the "letter" subservient to and wholly dependent upon "the spirit."

As a general thing, the membership of the church can never rise *above* and go *beyond* the ministry, in experience in the deep things of God. Isolated cases there may be. If, then, the ministry be given to the discussion of speculative themes, or even the general truths of the gospel in a speculative manner, we must anticipate a like harvest from their fields of labor. In view of these facts, and others that might be adduced, I am persuaded the times require a *spiritual ministry*; and of the Methodists, and Methodist preachers, a more simple and prominent exposition and application of that fundamental and primary truth of the gospel, "the blood of Jesus Christ cleanseth from all sin." This must be preached more universally, and enforced, based upon the authority of God's word, and the PERSONAL EXPERIENCE OF THE TEACHERS.

Our Lord Jesus Christ "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar (singularly pious) people, zealous of good works."—Titus ii. 14. Redemption by price, and full and complete redemption by power, should be the burden of our ministration, in language so plain and scriptural that none can misunderstand; none fairly misinterpret. That man placed as a "watchman" upon the walls of Zion, who neglects or declines to "speak the word of God faithfully" in this particular, is faithless to the trust reposed in him, and to an extent that must involve him in the fearful responsibility of being accessory to the loss of souls, whose "blood will be required at his hands."

If, then, we would see the cause of God prospering more fully and extensively, we must awake to the subject of holiness enjoyed. We must go back to this feat-

ure of the mission of a true minister of Christ, so prominent in the preaching of our fathers, both in Europe and America. Then, and not until then, will mighty results be visible in the church and before the world. This is our special work, and to the promulgation of this we have been specially called of God. Ours it is to give it special prominence in the eyes and ears of the people. No man can be finally saved without its personal enjoyment. The whole plan of salvation and organization and commission of the Christian ministry obviously proves it. The experience of our branch of the church of Christ, as to seasons of extensive prosperity, either in a local or general sense, indicates fully that the great Head of the Church intends to spread scriptural holiness everywhere;—by us, if we will permit it; by another, if we will not. If recreant to our trust, he will suffer us to settle down into a state of formal godliness, destitute of its life and power.

Methodism and Methodists will never cease to exist. Of this, there is no fear. Methodism will never cease to exercise an influence for good, more or less extensive. If, however, we neglect our special call, we will become as others around us, and another instrumentality be called to our work, and to our crown. Hear, in the following extract from the works of one who, though dead, still speaketh; one of very precious memory to every Methodist, as a man deeply spiritual, and of gigantic intellect, well cultivated. I trust the length of this quotation will deter no one from its careful and prayerful examination. Let our people and ministry ponder it well and faithfully.

"Many preachers and multitudes of professing people are studious to find out how many imperfections and infidelities, and how much inward sinfulness are consistent with a safe state of religion; but how few, very few, are bringing out the fair gospel standard to try the height of the members of the church, whether they

be fit for the heavenly army, whether their stature be such as qualifies them for the ranks of the church militant!—'the measure of the stature of the fulness' is seldom seen; the measure of the stature of littleness, dwarfishness, and emptiness is often exhibited.

"Some say, 'The body of sin in believers is indeed an enfeebled, conquered, and deposed tyrant, and the stroke of death finishes its destruction.' So, then, the death of Christ, and the influences of the Holy Spirit, were only sufficient to depose and enfeeble the tyrant sin, but our death must come in to effect his total destruction. Thus, our death is, at least partially, our Savior; and thus that which was an effect of sin, ('for sin entered into the world, and death by sin,') becomes the means of finally destroying it, that is, the effect of a cause can become so powerful as to react upon that cause, and produce its annihilation! The divinity and philosophy of this sentiment are equally absurd.

"It is the blood of Christ alone that cleanses us from all unrighteousness; and the sanctification of a believer is no more dependent on death than his justification. If it be said that 'believers do not cease from sin till they die,' I have only to say they are such believers as do not make a proper use of their faith; and what can be said more of the whole herd of transgressors and infidels? They cease to sin when they cease to breathe. If the Christian religion bring no other privileges than this to its upright followers, well may we ask, "Wherein doth the wise man differ from the fool, for they both have one end?" But the whole gospel teaches a contrary doctrine.

"It is strange that there should be found a person believing the whole gospel system, and yet living in sin! 'Salvation from sin' is the long-continued sound, as it is the spirit and design of the gospel. Our Christian name, our baptismal covenant, our profession of faith in Christ, and avowed belief in his word, all call us to

this. Can it be said we have any louder calls than they? Our self-interest, as it respects the happiness of a godly life, and the glories of eternal blessedness; the pains and wretchedness of a life of sin, leading to the worm that never dies, and the fire that is not quenched, second most powerfully the above calls. Reader, lay these things to heart, and answer the question to God, 'How shall I escape if I neglect so great salvation?' And then, as thy conscience shall answer, let thy mind and thy hand begin to act."*

In this view of the subject, with its fearful responsibilities, who can look at the present experience of the church, and contrast it with the requirements of rapidly approaching events, events which are casting their shadows before them, without feeling, not only trepidation, but serious alarm? I mean, by the present experience of the church, the paucity of the number in the ministry, itinerant and local, exhorters, class-leaders, and private members, who live in the actual personal enjoyment of "perfect love," and whose lives, in every respect, are practical comments upon the gospel of Christ in this particular.

Who, that reads this article, can lay his hand upon his bosom, and appeal to the Searcher of hearts for his sincerity; and say that he is even struggling ("agonizing") scripturally to enter into this rest of God's people; this Sabbath of his love? Who? Who, then, I repeat it, can look upon us as a people; look upon our special call; look upon the immediate necessities of the world; the fields around "white to the harvest;" the positive requirements of God's word in reference to holiness enjoyed as an essential pre-requisite to success in our work; who can look upon the state of the world and church in these particulars without serious alarm for the results? Who, in view of these simple, yet truthful characteristics, can, for one moment, seriously believe that the primary remedy is to be

* Rev. Adam Clarke.

found in giving to our church a more intellectual and educated ministry? Who can seriously believe that this remedial agent occupies even more than a secondary position in the instrumentalities essential to the safety of the world? No, no! Brethren beloved, we may need, probably do need, a ministry that needeth not to be ashamed in this particular; but to be a successful ministry in the fullest extent, this must be subservient. It must be placed in a secondary position to a holy ministry. Let our ministers and official members set themselves immediately to the work of seeking to enjoy entire sanctification, the indubitable seal that ascertains the kingdom theirs. Upon this basis, let them cultivate as much, and as soon as possible, their minds for the purpose of enabling them to arouse a sleeping and perishing world to their privileges and necessities. Then we may expect fully, and not until then, that God will roll back upon the church pentecostal seasons.

A few practical suggestions, and I have done. In order to the more effectual use of our noble plan, than which no branch of the church can boast of one better adapted to the popular mind and popular exigencies in our country, I suggest:

1. That weekly general meetings, specially devoted to prayer and conversation on the subject of "perfect love," be held in every congregation, under the direction and supervision of the preacher and stewards.

2. That leaders' meetings be held, every week, for the purpose of attending, first, to the disciplinary requirements as named in our "General Rules," and secondly, spending an hour in conversation and prayer in reference to the state of the classes on this subject.

3. That the leaders' meetings be held on Wednesday evening, and the general conversational meetings on Saturday evening of each week, in order that, at one and the same hour, in every field, throughout our widely extended work, prayer may be going up to the Head of the church on this subject.

4. That the leaders and ministers, local and travelling, give marked prominence, in the class-room and the pulpit, to experimental and practical holiness in each and every opportunity in which they may be before the people.

5. That the bishops issue a brief and pointed circular, commending to the ministry and membership the foregoing plan, and also, at each of the annual conferences, and at the approaching general conference, use all their influence to secure immediate, uniform, and constant action.

6. That the itinerant preachers and stewards forthwith, and without delay, commence operations according to this plan in their respective societies, and without any attempt to modify it.

In the honest and faithful use of this simple plan, mighty results will be the immediate consequence.—[Methodist Magazine.]

An Interesting Obituary.

THE following obituary of one of our subscribers, will be read, we are persuaded, with deep interest. How blessed is the approach of death to the soul who has been living in the conscious enjoyment of a full salvation! The preparation has been all made, and it remains for him but to enter into the joy of his Lord.

DEAR BROTHER:—Though personally a stranger to you, I trust I am not a stranger to that grace, which it is the object of your valuable publication to unfold and enforce. To hold up the beloved Jesus solely as a Savior from the penalty of the law, or so to exhibit his glorious atonement as to forbid the hope, the confident expectation, of being, even in this life, cleansed from all sin, and the defilements of sin, is, in my view, to rob the blessed Savior of the crowning glory of his atoning sacrifice. It is to say that here, where sin has triumphed, where Satan has swayed his iron sceptre, where souls have been ruined—here, where Christ obtained the victory for *himself* over every trial, every temptation—here, he cannot conquer for his friends,

he is not as strong as his enemy, he cannot purify what Satan has defiled.

My object in writing to you, however, is not to express my own views of the wonderful atonement, or to give a detail of the triumphs of grace in my own experience, but to state some facts in the history of a dear sister, who was much attached to the Guide, and read it with much interest and profit. I refer to ELLEN C. CONE.

At the early age of twelve she became a subject of renewing grace. She made a public consecration of herself to God, but her lot not being cast among those with whom a full salvation from sin, by Christ, was held up and freely proclaimed, her attention was not called to that subject, and she lived, as others live, to so great an extent, a wanderer from God, in darkness and unbelief. Backslider in heart, she knew not the blessings of communion with God, and went backward by an almost perpetual backsliding. At the age of eighteen or nineteen, her attention was called to the subject of holiness, by reading the "Way of Holiness," by Mrs. Palmer. She became much interested in it, and shortly afterwards coming to Oberlin, her inquiring mind found ample scope for investigation, and as fast as truth was clearly developed to her mind, she seemed to drink it in. She desired to see for herself, not yielding readily to views and opinions which she did not herself clearly apprehend.

Her interest continued to increase, and she became an earnest seeker after perfect purity, an "indwelling Jesus." For some two or three years she continued thus inquiring, though in darkness, until about two years since her anxiety became so great, that she felt she could live no longer without the presence of Jesus. About that time she retired to her room, and most of the time for two or three days remained there, fasting, praying, and reading the Bible. At length, on the afternoon of the third day, she came down stairs, with her face bathed in tears, and a smile of joy lighting up her features, and, meeting her

sister, threw her arms around her neck, saying, "O, M——, I've found Jesus—I've found Jesus." From this time she enjoyed much of the presence of the Savior, but at times, overcome by some besetting sin, she fell into darkness of longer or shorter duration. Still, on the whole, she seemed to progress, yet dissatisfied with herself.

Last winter was a season of special interest to many souls. The Spirit rested on some of Christ's little ones with unusual power, both here and in some of the neighborhoods around us. Her heart was in the work, and with others who were seeking the "fulness of the Spirit," she attended our evening meetings, and was again greatly blessed. Jesus then became her theme by day and by night, and her communion with God was deep, and almost entirely uninterrupted to the day of her death, which occurred the 16th of last September. By her prayers and personal efforts, many souls were also blessed. Her conversation was indeed in heaven.

It was not until nine or ten days before her death, that she became satisfied that she must die. On the appearance of some symptoms which indicated that her end was near, she remarked to a friend, "M—— has been crying, but I feel like rejoicing, because I am so near home." This was her uniform state of mind to the last. She had at times been somewhat anxious, because she had so few special manifestations of the Spirit, often remarking—"I have to live by faith." On stating to her pastor (Pres. F.) that the fact that she had had to live by faith for some months back had somewhat troubled her, he replied, "You was not strong enough to live so before." This satisfied her, so that was no longer a source of anxiety.

She would frequently ask her acquaintance if they had not some friends in heaven, to whom they wished to send some message, remarking, "I shall not forget." She made her preparations for death with as much composure as though she was going

on a journey, distributing among her friends some mementos of her interest in and affection for them.

On the Friday evening before she died, she expressed a wish to unite once more with the family in their evening devotion, a privilege she had not been able to enjoy for some time. After the others had taken their turns in prayer, (according to custom,) she commenced, and prayed with as much fervency and power, both in matter and manner, as she had ever prayed, and especially for an impenitent brother, who was at a distance. The presence of God was peculiarly felt by all who heard her. She afterwards called some of her friends to her bedside, and gave them her parting advice—a scene truly affecting. Saturday evening she also united with them, when her burden of prayer was for the young people of the Institution—in whom she felt a deep interest—that they might be converted and become *Bible Christians*. She often spoke about “the valley of death”—that to her there seemed to be no valley.

A short time before her departure, she requested that she might be alone with her sister for a few moments. When all had retired, she said to her, “I told the Lord in the morning, that if he would only let me drink some ice water without distressing me, I would not touch any wine or anything else. But when you got out of ice water, I told you to let me have some wine, and I drank it without thinking what I had promised; and it seems as though the Lord would not forgive me.” Her sister asked her if she did not see that that was only a temptation—that the Lord would not impute that to her as sin—and asked her, “Can’t you trust that with the Lord?” She replied, throwing up both her hands, “O, yes! I can leave it all with Jesus!” Her last words were, “O, Jesus!” and she fell asleep without a struggle or a groan. Thus may it be said of all of us—they fell asleep in Jesus.

Your brother in Christ,
CHARLES C. BREED.

Jesus.

“AND his name shall be called Jesus, for he shall save his people from their sins.” How plain and pointed is the declaration of this text! What authority there is attached to it, coming as it did from the angelic visitant, delegated by the authority of the court of heaven, for the express purpose of declaring such joyous news to our degraded and sin-cursed race! Jesus! how significant the name—how expressive of the object of his advent! The object of the promised Jesus, was to save his people from their sins. Not some particular sin—not a part of them—but, (O, glorious hope,) all—yes, ALL of their sins. Then how utterly inexcusable are we, if we fail to avail ourselves of the glorious provision! May the God of love, through the intercession of Jesus, and the sanctifying agency of the Holy Ghost, purify our hearts by saving us from our sins, and preserve our souls and bodies blameless unto the second coming of our Lord Jesus Christ. Amen.

H. C.

Michigan.

“To obtain the amendment, and perfect the cure which we seek from the Divine Physician, we must, as becomes every reasonable patient, give ourselves up to his management, abandon ourselves to his care, and endure his operations, though painful to our corrupt nature. We must drink of the cup which he presents to us—even the cup of suffering. Fear it not when his hand administers it. He has tried the utmost force of it, and drank it to the dregs himself; but, tenderly compassionate as he is, and conscious of our weakness, he will administer it to us in such due proportions, and with such sweet infusions of heavenly peace and consolation, or other spiritual support, that it will prove the cup of health—the cup of salvation.”—[Heylyn’s Lectures.

He that walketh with wise men shall be wise.

Editorial Miscellany.

TO THE READERS OF THE GUIDE.—THE NEW YEAR.—The beginning of the year is habitually hailed by thoughtless and wicked men, as an occasion of merriment and festivity, and even of revelling. Good men *think*. To them events are suggestive. We believe a large proportion of our readers to be persons of spiritual character, and eminently spiritual aims. You, dear brothers and sisters, would not live on from year to year, without knowing distinctly whither you are bound. We take you to be Christians in earnest. You are resolved to be free from sin—to be innocent of the general rebellion which characterizes the world around you—to be pure in heart also, as well as in life. But you mean to do more than these—you intend to oppose the tide of evil which is bearing thousands downward, and away from God. You have counted the cost of a holy life in such a world as this. You know that earth and hell will oppose a soul determined to live only for God here. But you know, too, that with the omnipotence of grace enlisted for you, victory is certain. Some of you are in conditions where you are called to *suffer* the will of God. You are pressed with poverty. You are deprived of many conveniences which you see some of your brethren enjoying; and more than this, you are debarred the luxury of giving largely for the cause of God. Be it so, dear brethren, but still let it be your

"Joy to find in every station,
Something still to do or bear."

God has still left it in your power to illustrate all the graces of the Holy Spirit in your lives and conversation, while he has spared you the exposures ever attendant on wealth and elevated position. We would not repress in you a proper spirit of enterprise, but we would warn you against

the insane ambition to be rich, of which many, we fear, are the victims.

Do not refuse to enter doors which Providence may open for the improvement of your condition; but still we exhort you, and we trust you will understand us, *be quiet*. Serve God in your position, and bide your time. "They that *will be rich*, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men's souls in destruction and perdition."

Do not allow your business to get into a shape to produce distraction of mind. No one can long enjoy a clear witness of present full salvation, who does not maintain inward tranquillity, or what some have called, "*recollection*." By attention to this suggestion, you will secure time for prayer, and the power of concentrating your attention upon the great object of your devotions.

You will always find your closet the thermometer of your religious state, and the fountain head of your progress. Other things being equal, the frequency and the length, and the pleasure of your visits to it, will indicate the rate of your heavenward motion. Cultivate closet piety—heart devotion—inward communion with God. Be not satisfied to live upon mere principle, and to serve God as a matter of necessity and obligation. He invites you to the position of a child. Be not satisfied with that of a servant only, but strive to maintain a position where the abundant joys of salvation shall refresh and gladden the soul. It is neither wise nor safe to do otherwise.

It is pleasing to our Heavenly Father to know that we delight in his society; that we look to him as the source of our satisfactions; that we are happy when an occasion presents for an errand to the throne of grace, and that, when occasion allows, we linger long at the cross.

To many of you God has given abundance. The lines are fallen to you in pleasant places, and you have a goodly heritage. In this providence, God assigns you your position and work. You are stewards of the manifold grace of God; trustees for God's poor, and for his cause in the earth. You have desired your possessions, and sought them with care and toil; did you think meantime of the responsibilities they were to bring with them, and did you desire them with the full purpose to meet those responsibilities?

We trust you did. But are you using the talents God has thus put into your hands, fully to the divine glory? Do you devote as large a portion of your net annual income to the cause of God and truth, as you did when your power was more circumscribed?

God is giving you influence. You do realize, we trust, that this, too, is a precious and a sacred trust from him, to be used wholly for the divine glory. O, let us, during this year, labor to bring many souls to Christ.

We offer these suggestions to our readers, feeling that the present is an appropriate time for special self-examination, and that these are points of some importance, as connected properly with the experience and practice of holiness.

Let us lay ourselves out, as we never did before, to work for the cause of God this year. Time flies. Life is short. Some of us are in our last year. Perhaps some one who shall read this, will just have been thinking, "should like to go to heaven this year." But stay,—brother—sister—there is suffering yet to be endured here, work to be done, and the laborers are few.

A few years ago, a layman of one of the churches in New England, sat musing on the eve of the new year, and he said within himself, "How sweet it would be to die this year!"

But he checked himself and said, "No, I prefer to live and serve God, and if it please him *I will live*, and I will labor to

bring as many souls to Christ this year as possible."

He immediately began by embracing every opportunity to converse personally with whomever he met, upon the interests of their souls. The first person he accosted, was a very gay and wealthy young lady, who indicated no seriousness at the time, who was wholly irreligious, and who said that she had never been conversed with before in relation to the salvation of her soul. She became serious, sought religion, obtained it, was a devoted Christian, and, before the year expired, she died in the Lord.

In the course of that year he conversed directly upon the subject of their souls' salvation, with about sixteen hundred individuals, *more than half of whom* said that they had never before been accosted on the subject.

What a field for missionary labor is here at our very doors! How easy of cultivation, how promising in results, and yet how neglected! O, let us enter it in the beginning of the year '56, and sow our seed in the morning, and in the evening withhold not our hands, for we know not whether shall prosper, either this or that, or whether they both shall be alike good.

Book Notices.

ILLUSTRATIONS OF SCRIPTURE; suggested by a Tour through the Holy Land. By HORATIO B. HACKETT. Professor in Newton Theological Institution. Boston: Heath & Graves, 79 Cornhill.

This is eminently a book for the Bible reader. Unlike books of travel in general, our author has not filled his pages with lengthy personal incidents, but, out of the numerous facts and observations coming under his notice, he has selected only those which, in his judgment, might aid in "promoting a more earnest and intelligent study of the sacred volume." The name of Professor Hackett is of itself a sufficient guaranty to the excellence of any thing written by his pen.

Faith as exercised by Ancient Believers.

How much sorrow must necessarily precede the exercise of sanctifying faith.

BY J. D.

It was the opinion of Mr. Fletcher and Mr. Wesley, that, when a man was truly consecrated, it was then his privilege to believe;—whether he felt much sorrow or little sorrow; a soft heart or a hard heart; as the following extract will show.

Mr. Fletcher, speaking of his own experience previous to his conversion, remarks: "I begged of God, the following day, to show me the wickedness of my heart, and to fit me for his pardoning mercy. I besought him to increase my convictions; for I was afraid that I did not MOURN enough for my sins. But I found relief in Mr. Wesley's Journal, where I learned that we should not build on what we feel, but go to Christ with all our sins, and all our hardness of heart."—[Fletcher's Life.

To a friend he writes,—“To aim aright at this liberty of the children of God requires a continual acting of faith—of a *naked* faith in a naked promise or declaration, such as, ‘The Son of God was manifested to destroy the works of the devil.’ ‘The law of the Spirit of life hath made me free from the law of sin and death.’ ‘I can do all things through Christ who strengtheneth me.’ By a naked faith in a naked promise, I do not mean a *bare assent* that God is faithful, and that such a promise in the book of God may be fulfilled in me, but a *bold, hearty, steady venturing* of my soul, body and spirit, upon the truth of the promise, with an appropriating act, it is *mine*, because I am a penitent sinner; and I am determined to believe, come what will.

“Here you must stop the ear of the mind to the suggestions of the Serpent, which, were you to reason with him, would be endless, and would soon draw you out of the simple way of faith by which we are both justified and sanctified.

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“You are also to remember that it is your privilege to go to Christ by such a faith *now*, and every succeeding moment; and that you are to bring nothing but a distracted, tossed, hard heart; just such a one *as you have now*. Here lies the grand mistake of many poor, but precious souls; they are afraid to believe lest it should be presumption; because they have not as yet comfort, joy, love, etc.; not considering that this is to look for the fruit before the tree is planted.

“Beware, then, of looking for any peace or joy *previous* to your believing; and let this be uppermost in your mind.”

Again he says,—“We do not suppose it necessary for those who are truly convinced of sin, and desire to be justified freely by the grace of God through the redemption that is in Christ to wait at all before they believe that he is made unto them of God righteousness for the present pardon of their sins; nor for those who are truly weary of the carnal mind to wait before they believe that he is made unto them of God sanctification for the present destruction of it.”

On another occasion, he writes: “My heart is, at present, full of an advice which I have just given with some success to the Israelites in the wilderness about this place. “Spend, in feeling after Christ, by the prayer of *such faith as you have*, whether it be dark or luminous, the time you have hitherto spent in desponding thoughts and perplexing considerations upon the badness or uncertainty of your state, and come *now* to the Lord Jesus, with your present wants, daring to believe that he waits to be gracious to you. Christ is *the way*, the highway to the Father, and a highway is as free for a sickly beggar as for a glorious prince.

“If it be suggested you are too presumptuous to intrude without ceremony upon him that is glorious in holiness, and fearful in praises, answer in looking up to Jesus,

‘Be it I myself deceive,
Yet I must, I must believe.’”

[Fletcher's Letters.

Whole sheets might be filled with like extracts from the writings of this holy man, but these are sufficient. Let us now search the Scriptures, and see what is their testimony.

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." "He healeth the broken in heart, and bindeth up their wounds." "Blessed are they that mourn; for they shall be comforted." St. Paul rejoiced that he had made the Corinthians sorry with a letter, because they sorrowed after a godly sort.

These scriptures, and many others of like purport, clearly show that there is a kind of godly sorrow with which God is well pleased. And the seeker of holiness usually experiences more or less of this sorrow, which is the legitimate offspring of true faith. But let us notice the difference between this godly sorrow, which is produced by a correct faith, and that which is produced by unbelief. The first is a kind of sorrow which is always rejoicing. It sees the disease, and weeps, and sees the remedy also, and thanks God through our Lord Jesus Christ. The latter sees the disease, but not the remedy; therefore it groans, "O, wretched man that I am, who shall deliver me from the body of this death?" "Woe is me, for I am undone."

Some have thought these words of St. Paul and Isaiah peculiarly adapted to one seeking holiness, but, surely, they do not savor much of faith. Isaiah cries, "Woe is me, for I am undone;" but let us remember, he did not see the remedy in the hand of the seraphim when he uttered these despairing words; therefore such language is not quite becoming the child of God, to whom the Savior is calling, "Look unto me, and be ye saved," etc.

And again, Paul says, "I am crucified with Christ;" and, as crucifixion is a painful mode of dying, some think this is conclusive evidence that the seeking soul must

suffer many pangs before they venture to believe.

This passage seems not to apply so particularly to those seeking the blessing of holiness, as to those who are in the possession of it. It is very evident that Paul, when he uttered these words, was in possession of the blessing, and living a life of perfect faith on the Son of God. Therefore, if this text proves the necessity of the seeker suffering much mental agony in order to believe, it certainly proves also that the believer lives a life of agony so long as he lives a life of faith; which is quite inconsistent with Paul's favorite duty of rejoicing always.

Finney's Letters to Ministers.

NUMBER VIII.

TO MINISTERS OF THE GOSPEL OF ALL DENOMINATIONS.

BELoved BRETHREN:—In my last, I intimated that I had several more suggestions to make, in regard to the instruction needed by different classes of converts. The conviction in my mind is fully ripe, that religious teachers cannot lay too much stress upon the indispensable necessity of the constantly indwelling presence and influence of the Holy Spirit, to preserve the piety of Christians.

I want exceedingly to say much to my brethren, on the necessity of ministers having the baptism of the Holy Ghost, and how utterly unable they will find themselves to be to give the requisite spiritual instruction without it. But what I wish to say at present is, that all our instructions should tend to this one great end, to promote the indwelling and influence of the Holy Spirit in the heart.

Any thing that quenches the Spirit will invariably destroy the convert's piety. Any thing that will secure his indwelling and influences will confirm and perpetuate the convert's piety. Now the grand inquiry is, how shall converts be kept from grieving and quenching the Holy Spirit? How

shall they be led, in the fullest, and most perfect, and constant manner, to abide in him, and be in them?

It is very obvious, that different classes of persons are exposed to different kinds and degrees of temptation; that their weights and besetting sins are as various as their circumstances, habits, education, modes of thinking, employments, health, constitutional temperament, etc.

Now, beloved brethren, it has long appeared to me to be of the utmost importance, nay, of indispensable necessity, that ministers should look upon themselves, and be regarded by others, as a class of persons set apart to watch for souls in a much higher sense than seems generally to have been understood, and that we should, so far as possible, in breaking the bread of life, give to each his portion in due season. This cannot be done but by looking narrowly into the circumstances of different individuals, and classes of individuals, in respect to their trials and temptations, that we may be able, as far as possible, to enter into the details of their Christian history and experience, so as to feed them with that knowledge which is indispensable to their growth in grace.

Male heads of families need instruction on many points peculiar to their relations and circumstances. They ought to feel, and we ought to feel, as if it was our business to inquire affectionately and particularly into all their habits in the relations they sustain to their families, to the church, and to the world; to ascertain on what principles they conduct their business, in what manner, and with what intentions; whether they are selfish, or entirely benevolent in their business; what influence they are exerting over business men; and what influence they are exerting to bring back the business transactions of the world to the standard of the law of God; what their political principles, in reference to party strifes and party questions, are; whether or not they are aspiring to office, or whether they are cleaving to a party,

without regard to principle; in what manner they demean themselves towards those who are in their employment; how their clerks, apprentices, or laborers are regarded and treated by them.

In short, it seems to me that we are to interest ourselves in whatever interests them, and interests Zion; and to watch over, and warn, and reprove, and encourage, and instruct them, in regard to every thing that has a bearing upon their spiritual interests.

Female heads of families also need instruction, warning and reproof peculiar to themselves. Young men, young women, and children, all need peculiar instruction, suited to all the circumstances in which they may be placed.

I know there is a difficulty in a minister's finding time to enter fully into the details of the history, circumstances, and wants of the different individuals in his congregation; but might not much more of this be done than really is done? And if ministers were more particularly acquainted with the wants of all classes, would not their preaching be immensely more practical and influential than it is?

If meetings of inquiry were holden for different classes of professing Christians, male heads of families, female heads of families, young men, young women, merchants, lawyers, and, in short, whatever classes there are in a church; and an affectionate but searching inquiry instituted in respect to all that concerns their religious character and influence, and then a course of preaching instituted that should keep pace with the developed wants and circumstances of the church, how immensely different would the results be from those that are commonly witnessed after a season of the outpouring of the Spirit! How much every one needs to be watched over and warned, in respect to the thousands of ways in which they may quench the Holy Spirit! And O, how jealous and eagle-eyed should a watchman be to guard every convert against every thing that can quench

the tender breathings of the Spirit in his soul!

See that young woman. O, how much she needs to have a plain, and searching, and personal conversation with her pastor! How much she needs to be told what will be the result of her affectation, gay dressing, tight lacing, and the thousand foolish and Spirit-grieving things in which young women are apt to indulge!

I cannot now enter farther into particulars. It is manifest that the old and the young, the middle-aged, the robust and infirm, the rich and the poor, the learned and the ignorant, the student and the laborer, all have peculiar besetments, trials, and temptations, to which their attention needs to be particularly directed. And unless this be done by private interview, by letter, or in some other way, particularly and thoroughly done, they will inevitably disgrace religion, and fall into temptation and the snare of the devil.

It should be constantly insisted, that they are expected to live wholly without sin; that this is demanded of them; that sufficient grace is proffered to them to secure them against every kind and degree of sin. The utmost stress should be laid upon this, and no sin should be made light of; but they should be taught constantly that it is "an evil and bitter thing to sin against the Lord;" and so instructed as to feel as much shocked at the idea of sinning at all, as they would at the idea of theft, or drunkenness, or adultery. If they are allowed to suppose that a great deal of sin is to be expected of course of them; under such instruction, it is vain to expect them to grow in grace.

Until ministers will lay immensely more stress than they do upon the principle of total abstinence from sin in their churches, they have no reason to be surprised that sin and moral desolation overspread the spiritual heritage of God. Where ministers, by their lives, their habits, and their preaching, leave the impression that, as a matter of fact, much sin is to be expected

of them as long as they live; and, indeed, where they do not lay themselves out with all their might to make the directly opposite impression from this, they may thank themselves for the results when Christ is "crucified afresh among them, and put to an open shame."

Beloved brethren, it appears to me that the state of religion in the church, as a whole, very nearly corresponds with the teachings of the ministry; by the teachings of the ministry I mean that which, upon the whole, they inculcate. Their teachings are made up of their public and private instructions, together with their daily walk, conversation, and habits of life.

And now, brethren, permit me to ask, without offence, whether there is not as little backsliding, and, upon the whole, as much piety in the church, as might be expected under the influence of such a ministry as we are. Suppose that, in the cause of temperance, our instructions, both by precept and example in regard to total abstinence from alcoholic drinks, were just what they are in regard to total abstinence from sin in all its forms—what might be expected to be the standard of temperance principles and habits, in our congregations? And who does not see that, unless we give the whole weight and power of our preaching, private instructions, public and private example, to the cause of total abstinence from all sin, that the tide of iniquity will overflow its banks, and desolate the church of God. Your brother in the bonds of the gospel.

C. G. FINNEY.

THE GRAVE.—It buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down upon the grave of an enemy, and not feel a compunctious throb that ever he should have warred with the poor handful of earth that lies mouldering before him?—[Irving.]

[The following lines, though published for the first time several years since, will have the charm of novelty to many of our readers. We insert them, not only for their intrinsic merit, but because many who have heard them sung, have expressed a desire to see them in print.]

The Infant's Dream.

O! cradle me on thy knee, mamma,
And sing me the holy strain
That soothed me last, as you fondly prest
My glowing cheek to your soft, white breast;
For I saw a scene when I slumbered last
That I fain would see again.

And smile, as you then did smile, mamma,
And weep, as you then did weep;
Then fix on me thy glistening eye,
And gaze, and gaze till the tear be dry;
Then rock me gently, and sing and sigh,
Till you lull me fast to sleep.

For I dreamed a heavenly dream, mamma,
While slumbering on thy knee;
And I lived in a land, where forms divine,
In kingdoms of glory, eternally shine;
And the world I'd give, if the world were mine,
Again that land to see.

I fancied we roamed in a wood, mamma,
And we rested as under a bough:
Then near me a butterfly flouted in pride,
And I chased it away through the forest wide,
And the night came on, and I lost my guide,
And I knew not what to do.

My heart grew sick with fear, mamma,
And I loudly wept for thee;
But a white-robed maiden appeared in the air,
And she flung back the curls of her golden hair,
And kissed me softly ere I was aware,
Saying, "Come, pretty babe, with me."

My tears and fears she quelled, mamma,
And she led me far away:
We entered the door of the dark, dark tomb,
We passed through a long, long vault of gloom,
Then opened our eyes on a land of bloom,
And a sky of endless day.

And heavenly forms were there, mamma,
And lovely cherubs bright:
They smiled when they saw me, but I was amazed,
And wondering, around me I gazed, and gazed;
And songs I heard, and sunny beams blazed—
All glorious in that land of light.

But soon came a shining throng, mamma,
Of white-winged babes to me:
Their eyes looked love, and their sweet lips smiled,
And they marvelled to meet with an earth-born child,
And they gloried that I from earth was exiled,
Saying, "Here, love, blest shalt thou be."

Then I mixed with the shining throng, mamma,
With cherub and seraphim fair;
And saw, as I roamed the regions of peace,
The spirits that came from this world of distress;
And there was the joy no tongue can express,
For they know no sorrow there.

Do you mind when sister Jane, mamma,
Lay dead, a short time ago?
O! you gazed on the sad and lovely wreck,
With a full flood of woe you could not check,
And your heart was so sore, you wished it would
break;
But you loved,—and you aye sobbed on.

But, O! had you been with me, mamma,
In the realms unknown to care;
And seen what I saw, you ne'er had cried,
Though they buried pretty Jane in the grave when
she died;
For shining with the blest, and adorned like a bride,
Sweet sister Jane was there.

Do you mind that silly old man, mamma,
Who came so late to our door;
And the night was dark, and the tempest loud,
And his heart was weak, but his soul was proud,
And his ragged, old mantle served for his shroud,
Ere the midnight watch was o'er?

And think what a weight of woe, mamma,
Made heavy each long-drawn sigh,
As the good man sat, on papa's old chair,
While the rain dropped down from his thin gray hair;
And fast as the big tear of speechless care
Run down from his glazing eye.

And think what a heavenward look, mamma,
Flashed through each trembling eye,
As he told how he went to the baron's strong hold,
Saying, "O! let me in, for the night is so cold!"
But the rich man cried, "Go, sleep in the wold,
For we shield no beggars here!"

Well! he was in glory, too, mamma,
As happy as the blest can be;
He needed no alms in the mansions of light,
For he sat with the patriarchs, clothed in white;
And no seraph there had a crown more bright,
Nor a costlier robe than he.

Now sing; for I fain would sleep, mamma,
And dream, as I dreamed before:
For sound was my slumber, and sweet was my rest,
While my soul in the kingdom of life was a guest;
And the heart that has throbbed in the climes of the
blest
Can love this world no more!

[Londonderry Sentinel, June, 1890.]

Can a man be profitable unto God, as he
that is wise is profitable unto himself?

Last Words of Christ.

NO V.

"I thirst."

In this age of luxurious ease, when art and science have been laid under contribution to secure to us the full enjoyment of the natural gifts so freely bestowed by a beneficent Creator, we cannot enter into the full spirit of these words. It is only when illness fevers the brow, and parches the tongue, that we can form some idea of the agony produced by intense thirst. In the case of Jesus, it was heightened by the tortures of crucifixion, but his tormentors denied him even the small boon which he solicited. They made a jest of his suffering, by presenting him a sponge dipped in vinegar and gall, which he refused to drink. How true is it, that every cruel act reacts upon the heart, till utter insensibility to suffering is produced, and the affections die out within us!

There is a moral sense, in which every human being may apply the words of Christ to himself. We all thirst for some good that flies from us as we pursue it. The worldly man thirsts for pleasure and luxury; the more refined intellectualist aspires to the possession of knowledge; the ambitious man seeks fame and power with unabated ardor; the covetous man is willing to risk every thing for the wealth he idolizes; but these all seek to slake their thirst at earthly fountains, and can never obtain relief. They drink and drink again, but their thirst remains unquenched, and their desires unsatisfied. It may well be said that we live in a world of illusions. The things that most charm us in the pursuit, are those that minister the least to our real happiness, while those elevated pleasures which spring from devotion to God, and love to the Savior, are sought after fitfully and reluctantly, and more as a necessary duty, than as a source of the most enduring enjoyment.

We read of certain travellers, centuries ago, who sought, in the sunny climes of the

south, for the fountain of rejuvenescence, as vegetation in those favored regions seemed to wear an aspect of perpetual youth; they hoped to find there a spring whose waters would renew the vigor of their exhausted natures, and give them a foretaste of immortality. They sought in vain; but the poetical delusion which led to many a deed of enterprise, is, to the true Christian, no phantom of an over-excited brain. The water of life flows fast by the oracle of God, and its clear and limpid stream offers the purest refreshment to the fainting spirit. It wakes the heart from its insensibility; it stirs the mind to more vigorous effort; it destroys the intense selfishness of our nature; it gives a higher scope to all our powers; and presents new objects on which to exercise them. Oh that, like the woman of Samaria, our restless and ever-craving spirit might turn to Christ, and utter the earnest prayer, "Lord, give me this water, that I thirst not."

There are many passages in the Bible, in which the longing of the soul for communion with God, is likened to the intense desire for water, which seizes both men and animals in warm latitudes, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." "My soul thirsteth after thee as a thirsty land." "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is." But what is this thirst after God, which possesses the soul, as it draws nearer to his presence? It is an earnest desire to realize his love, and be conformed to his image. As we perceive more clearly the perfect holiness of God's character, we see our own motives, purposes, and feelings, in a different light. The excuses which seemed so plausible to ourselves vanish like the beautiful frost-work which covers the dreary face of nature with unimagined brilliancy, but melts away beneath the rays of the mid-day sun. We long for that spotless purity which needs no veil, that unbending firmness that knows no

wavering, and that unfailing gentleness, that indulges in no intervals of angry passions. We thirst for a more perfect holiness of heart, and a more unreserved devotion of life to the service of God, and, as we tread the cheerless desert, and pant in unsuccessful efforts, we seem to hear the voice of Jesus speaking in the gentle accents of encouragement and mercy, "Drink, yea, drink abundantly, O beloved." s.

Religious Thoughts.

I.

THE souls who, in the depths of love, are transformed into God, who is Love, are, in general, the HIDDEN ONES of this earthly state; they are often found in poor and mean habitations; often they have not been taught in earthly science; they have nothing about them, either in their person, their dress, or their position in society, which is calculated to attract the notice of men towards them; but they are infinitely dear to God and his holy angels; God clothes them, in their rags, with unseen angels' raiment; God changes the darkness of their humble cottages into light; God speaks to them by day in their breathing woods, and by night in their star-lighted heavens; so that their rude utterances, not understood by earthly philosophy, are full of heavenly wisdom. They are among the lowest of men; but God, who is the King of kings, folds them in his arms, and carries them in his bosom.

II.

Those who are in a state of pure or holy love, are necessarily, by the state which they are in, the centre of spiritual emanations. They have around them a divine sphere of truth as well as of love; which constantly sends out its truthful intimations as well as its benevolent sympathies; and yet they seem not to know—such is the loss of the personal in the universal—that there is any good or any power in themselves, while they are thus sending out these divine intelligential and loving

influences; like the sun in the heavens, dispersing abroad everywhere its light and heat, living its whole life as it were in its dispensations of beneficence; and never turning a thought back upon itself.

III.

The soul that has its life from God by the substitution of love for selfishness, speaks, but God speaks in it,—acts, but God acts in it,—is the instrumental form of action, but God is the interior substance;—so that it teaches without being willing to be called wise; exercises power without recognizing the attribute of strength in itself; does good to others without being willing to receive thanks; knowing that, in the death of self, it has received the life of God; that what the world attributes to the creature, the creature, in its resurrected state, necessarily attributes to God; and that God alone is all in all.

IV.

The soul, that is in the resurrection, and the perfection of love, is not in the habit of judging others; and, perhaps, it may be said, never to judge others, except by a special divine direction. But still, in the great difference of its life and action, it is oftentimes the subject of censures and judgments, from those around it. Such censures and judgments, however, do not reach its centre,—do not disturb its peace. It has ceased to think of itself, and its own interests; and the darts of the adversary fall harmless at its feet.

V.

It is not necessary that the soul, which is in the inspiration and the fulness of love, should sit as a judge of others in any methods of formal and outward judgment. It is not necessary that love should speak in order to judge. But it ought not to be forgotten that there is the fact, and the method of judgment in its very essence. It cannot be what it is without arraying before it, and judging and casting out that which is different from itself. To love and to show forth the glorious beauty of love, is necessarily to judge and to condemn that

which is not love, so that it is a great truth, as long as there are truly unselfishly loving hearts in the world,—hearts that reflect in themselves the essence of Christ's image,—that Christ may be said to be virtually but essentially present; a presence without form; a voice without speaking; condemning what is wrong by the exhibition of what is right,—examining, judging, casting out and destroying,—not by formal proceedings, and not by any thing which is the opposite of a believing silence,—but by the light which constantly shines from the contrasted excellence of his own meek, pure, forgiving and loving nature.

L. M.

A Word to the Restless.

PATIENCE is that frame or habit of the mind, in which it endures with composure whatever crosses our wishes or designs.

It does not, however, preclude the mention of our trials to others from whose sympathy we would seek relief, nor the use of any lawful means to prevent or extricate ourselves from trouble. Where a remedy exists, it would in many cases be evidence of weakness, if not indeed of sin, to neglect its application. But it is the province of patience, not only to quiet the soul under irremediable evils, but to compose the mind in our efforts to remove those within our control.

Patience is properly classed among the Christian graces, for it is far from being a production of nature, but rather a choice plant in the garden of grace. Indifference under trouble, or a kind of obstinacy which defies affliction and refuses utterance to murmurs that rankle in the bosom, may exist in the entire absence of this grace. Genuine patience is neither indifference nor stoicism. While it feels most keenly the rod of divine chastisement, it endures not only without a word of complaint, but without a feeling of peevishness.

Its importance in man's present state is proclaimed by every day's experience.

Afflictions and perplexities are the common lot of all. From these none are wholly exempt. They meet us as well in the higher as in the lower walks of life, and can be conquered only by patient endurance. Hence the exhortation of our Lord to his afflicted, suffering disciples, "In patience possess ye your souls." As if he had said, such are the trials and perplexing scenes that await you, that you can keep possession of your souls only by the constant exercise of patience. Without this you will be carried away with unholy passions and feelings, which your trials are so well calculated to set in motion, and thus fall into sin and the snare of the devil. And who does not see how exceedingly applicable to himself is this exhortation of our Lord?

Let us, then, having glanced at the nature and importance of this grace, offer a few considerations which may urge us to its exercise.

1. We should possess our souls in patience, because we cannot be happy, or enjoy the good within our reach without it. He that is always finding fault with the present, and looking for bliss upon some anticipated change of fortune, carries in his bosom the very elements of misery, from which no circumstances, however pleasing, can free him.

While the patient man, placing his feet in the path of duty, regardless of storm and tempest, is always happy in the consciousness of the divine favor and protection, the peevish soul stumbles from the path at every trifle, wandering amid thorns and brambles of his own creating. While patience gathers up a thousand precious gems amid the most perplexing scenes of life, and, like the bee, sips sweetness from almost every bitter thing, impatience dashes from our lips the very cordial which a kind Providence would mingle with all our sorrows.

2. The afflicted soul should consider, that, severe as his trials may seem, they bear no proportion to his deserts. Who

among us dare say he does not deserve the severest punishment of which he is capable, even hell itself with all its horrors? How frequently have we acknowledged before the Searcher of hearts, that we deserve eternal banishment from his presence and the glory of his power, and expressed surprise at his long-suffering and forbearance, in so long suspending the fatal blow! And yet, we are not only out of hell, but in reach of eternal life. Whence, then, these murmurs, as though our sufferings transcended the bounds of justice?

3. Again, we should think how greatly our troubles might be multiplied, but for the special and constant interference of divine Providence. We can not only think of many instances of human suffering far greater than our own, and see a thousand streams of misery of which we never drank, but in the midst of all our crosses and privations there are mingled innumerable blessings. Art thou oppressed with many cares and responsibilities? God has proportioned thy strength to thy burden, so that thou art not yet crushed beneath the load. Has sickness come upon thee? Thy pains have been fewer than many of thy fellows. Besides, God has provided thee with the best of friends, who have been ever ready to anticipate and supply thy numerous wants, and revive thy sinking spirits with the cordial of friendly sympathy. Have riches taken wings and fled away? Your health remains, with opportunity to gather more. Your chance for gaining heaven is not lost—you are yet in reach of riches durable as the throne of God. Have some of your friends failed? There are many still remaining. If a Christian, there still remains to thee the friendship of Almighty God; and does not this infinitely outweigh all thy losses? Shall I, then, write *Ichabod* upon all these remaining blessings, because a few have fled from me? Is it wise for the man who has lost a few shillings from his purse, therefore to cast the remainder, purse and all, into the fire? How childish, then, to allow our tears,

shed over these trifling losses, so to darken our vision that we cannot discern and enjoy the blessings of such infinite worth that still crowd our path!

4. Another reason for being resigned and patient in afflictions is, that they are all intended for our good, and may be so improved as not only to do us no harm, but be rendered real blessings. I do not say that misery, in itself considered, is a blessing. This would be equal to saying that misery and happiness are identical. It is easy to see that what would be a blessing under some circumstances, might be a curse under others. A lame man may reap great advantage from crutches, while a man with sound limbs would find it a great inconvenience to use them. Amputation of a sound arm would be considered a calamity, while life might be preserved by the removal of a diseased, mortified limb. Though the introduction of sin into our world was a great evil, yet, since it does exist, it may be considered a favor that misery has become sin's companion, to drive the sinner back to God.

It does not, however, follow that afflictions necessarily benefit a sinner. He may turn God's blessings into curses, by madly rushing on, in spite of every obstacle, and plunge himself into the fires of hell. But to the child of God, it is certain that all these things work for good. Saith the apostle, "We know that all things work for good to them that love God." "Now this is the love of God, that we keep his commandments." Instead, then, of fretting about our trials, it is our business to press them all into our service by a constant observance of all the divine commands. Precisely how God will bring good to the saint from adverse winds, we may not always perceive; but it is enough for us to know that God is at the helm, however severe the tempest. He who rules the planets, and "holds the winds in his fists," will see to it that "nothing harm us, if we be followers of that which is good."

But you say, "My perplexity comes not so much from God, as from sinners. What

I complain of, are the wrongs of *men*." But why "fret thyself because of evil doers?" Are not their insults included among "all things?" Has thy enemy thrown at thee an arrow so secretly, as to be unobserved by him who "numbs the hairs of thy head?" Whatever be the design of thy enemy, be assured, God has control of that arrow. If it touch the saint, it must strike the right spot, it must "work for good."

Do you say, "Then the sinner ought not to be blamed for doing good to the saints of God?" I answer, it is not the sinner that does the good, but God who overrules his malicious designs. What thanks to the midnight assassin who aims a dagger at my heart, if God so control the murderous thrust as to open some dangerous abscess, and thus cause the wound that was intended to destroy, really to preserve my life? Is not the murderer as guilty as though he had shed my heart's blood? Neither are sinners necessary as unwilling instruments for the perfecting of the saints, as some vainly suppose. God has enough other ways to try his people, but, seeing men will sin, God will turn their conduct to some good account.

Here then is the Christian's "strong tower." Here is his sure hiding-place, where he may rest secure, "until the calamities of life be overpast." Here then is the vantage-ground on which he may not only bid defiance to his strongest enemies, but compel them to become his servants. Surely, then, if wicked men and devils, and every thing else, are at work for our good, we ought not to complain.

5. Once more: Afflictions afford us an excellent opportunity to glorify God, and do good to our fellow men. Religion never appears so lovely as when wading in the depths of adversity. As the rose when crushed sends forth its sweetest fragrance, so pure religion, under the crushing ills of life, exerts its most hallowed and saving influence upon the world. It is in the furnace of affliction that we look for a tried and genuine piety. And if the Christian is ever

watched, it is while passing through the fiery ordeal.

"We have seen him," says the infidel, "in prosperity, and heard him talk of the power of godliness, and boast of the sufficiency of religion for every emergency of life; we will now see his religion put to the test." And how does he bring religion into disrepute, and how contemptible does he himself appear, if thrown into confusion, and filled with peevishness under trials, while his enemy tauntingly inquires, "Where now is thy God?" And why not test our religion thus? Of what real use is religion, if it stand by us only in prosperity? I know seasons of prosperity are pleasant and desirable, yet so many are life's storms, that he who is only prepared to sail heavenward under clear skies and fair breezes, will hardly make the port of endless life. It may be pleasant for the pilot to sail upon a smooth sea, and a novice might manage the ship under such circumstances. But the time to judge of his skill in navigation is when head winds and storms have thrown him upon his principles. So our piety must be judged of, not so much by our evenness of temper and composure of mind when there is but little or nothing to disturb us, or our gales of feeling in times of religious excitement, as by the manner in which we navigate the sea of life amid the storms of adversity. And will not the religion of the cross just fit us for these calamities? Surely, it is our privilege as Christians, not only to "endure as seeing him who is invisible," but to "glory in tribulation"—to even walk at liberty in the burning fiery furnace, and compel the gazing multitude to acknowledge "the form of the fourth" as our preserver in these flames.

No doubt many of us may do more in the cause of God, in our sickness and death, than we have ever done in all our active life, however pious. How many have been awakened from their sinful slumbers, around the sick and dying bed of the patient, suffering saint of God! Then let not the afflicted soul say, my time of useful-

ness is passed, and murmur at the harshness of his lot; but rather take the bitterest cup with thankfulness, praising God, that "to him it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake."

6. Finally. These trials will add to our treasure in heaven. Witness the joy that sparkles in the countenance of the old revolutionary soldier, while he recounts his suffering and danger upon the battle-field, contrasting the present with the past. How is the home of the way-worn pilgrim sweetened by recollecting the tedious journey by which he reached it! How, then, must the joy of the Christian soldier be heightened, by a recollection of his earthly sufferings, when he knows his last enemy is slain, and feels a consciousness of eternal security and bliss in the paradise of God!—when his pilgrimage is closed, and he has gained a permanent residence in heaven, among his old companions in toil and suffering, who, like himself, have "washed their robes in the blood of the Lamb." And shall I object to an addition to my heavenly treasure? If "men of this world" will voluntarily subject themselves to almost every inconvenience to increase their earthly treasure, surely it were the height of folly for one to complain of these light afflictions, which must work for him a far more exceeding and eternal weight of glory. —[Things New and Old.

Holiness not a Delusion; Reflections.

BY MARIET.

MUCH has been said respecting theories, expressions, different modes of teaching holiness, etc., by the theologians of the present day; but we hear little, comparatively, in these learned discussions, of holiness itself. The grand effort of Satan seems to be, to keep the followers of Jesus lost in the mazy labyrinths of metaphysics, when they should be proclaiming salvation to a ruined world. And who will say, Satan

has not gained many signal triumphs here? But let us not permit him to delude us longer; but search to know if, indeed, it is the privilege of the disciples of Christ to be saved even to the uttermost. Is holiness a reality or a delusion?

Well do I remember when my heart first apprehended the glorious truth, "That Jesus is able to save even to the uttermost all that come unto God by him." Exultingly I sang,—

"O glorious hope of perfect love,
It lifts me up to things above,
It bears on eagle's wings!"

Yes, the mere hope of being delivered from the carnal mind, filled my soul with joy. What! could I, all polluted and sinful as I was, be changed into the image of the heavenly? Could my poor, enslaved spirit be delivered from its inward foes,—pride, impatience, selfishness, unbelief, unhallowed aspirations after the honors of the world, etc.? Well could I sing,—*"O glorious hope!"* Was I deluded in those blissful anticipations, or have they been proved to be an experimental verity? I praise God that I am able to set to my seal,—*"God is true."* Yes, I do realize all through my soul, that my brightest hopes have been more than realized. Glory be to God forever! Jesus saves even me! O how my soul exults in the blissful certainty! As well might I doubt my existence as to think for one moment,—this is all delusion. Especially has my soul been drawn out in praise to God for this great salvation within a few weeks past; as the genuineness of the work has been subjected to new tests. While I find myself surrounded by circumstances that would once have inspired me with thirstings for the honors of this world, I find no sympathetic response in my heart; but its language is,—*"I nothing have, I nothing am. I loathe the vain pomp of the world, and all its empty show, from the depths of my heart."*

'The love of Christ my soul has prepossessed,
And left no room for any other guest.'

Cares and weighty responsibilities press upon me; but "He keepeth my soul in perfect peace." All that spirit of restless impatience is gone; and my soul rests with all its cares in God.

And am I deceived in all this? No, no! I am not deceived. Holiness is not a delusion, but a practical verity.

Gainesville, N. Y., Dec., 1855.

"The pure in heart shall see God."

THE triumphant death of Sister Patty, wife of Rev H. G. Miller, of this place, of the late epidemic, adds another testimony to that faith which overcomes the world, purifies the heart through the blood of the everlasting covenant, and cleanses it from all sin. Sister Miller had been a subscriber to this work for some time, and dwelt with peculiar pleasure upon its pages, rich with the gems of Bible truths, illustrated by so many evidences of their saving influence upon the hearts and lives of true believers in the doctrines of Christian perfection. She had been a professor of religion from her early youth; but one of those who believed in progressive holiness, and never felt satisfied with past attainments,—but pressed towards the mark for the prize of the high calling of God in Christ Jesus,—to enjoy constant communion with him, from day to day, and a present salvation from all sin, through the Son of his love, with all her powers, mental and moral, laid upon the altar of sacrifice, and consecrated to his use.

She was truly one of the most lovely examples of the pure in spirit, whose life and character exhibited the most beautiful traits of that perfect devotion to the cause of Christ, in all her domestic and social relations, by a consistency of conduct, which was seen to harmonize most sweetly with the gospel she professed. Her modest and unassuming manners gave an attractive charm to that unpretending worth which shone conspicuously in all her works and ways.

For the church at large, she manifested, at all times, the most intense interest, and

was willing to make any sacrifice of personal ease or comfort to contribute to its support. Meekness, patience and untiring perseverance in the discharge of all the responsible duties devolving upon her, as wife, mother, sister, or friend, marked her footsteps,—self seemed to be annihilated; and her happiness appeared to consist in striving to make others so,—for their pleasure and comfort was always consulted before her own. The young in particular shared her most delicate attention; and long will the youth of our Centenary College, in which her husband was a teacher, remember her most tender and affectionate solicitude for their temporal, as well as spiritual, welfare in sickness and in health.

Her mild and gentle manners won each heart;
And none would from her counsels turn away,
All felt the power of her superior art,
Lessons of truth, and wisdom to convey.

Around her brow the Christian graces shone,
And formed a halo of celestial light,
Lit up from Jesus' high and holy throne,
Where now she shines with fadeless glory bright.

Possessed of a well cultivated mind, and a superior understanding in divine things, she was calculated to wield a happy influence in the church of Christ, wherever she was known. Her extreme delicacy of feeling, and retiring disposition, caused her to shrink from any public demonstration of her own personal piety; nevertheless she did not refuse to take up her cross when called upon to obey her Lord and Master. It might be said of her at all times, she was "clothed with humility as with a garment, and clad with zeal as a cloak." Her views of the plan of salvation by faith were clear and comprehensive,—and, when that subject was touched, her feelings were like a well-tuned instrument, responsive to every note in harmony with redeeming love and sanctifying grace.

No one ever felt the weight of individual responsibility more than she, or placed a higher estimate on all the means of grace;

but, in class-meetings, and social prayer with particular friends in union with her spiritual sympathies, she seemed to breathe the very atmosphere of heaven, and the glorious Shechinah appeared to overshadow her soul with its celestial radiance, while the divine afflatus, with its melting influence, was felt by those present to bear her up to the portals of glory, where she caught a glimpse by the eye of faith, of the splendor of that city, whose walls were of jasper, and streets of gold,—and where the Lamb is the light thereof.

She felt the efficacy and sufficiency of the atoning merits of Christ, to renovate the soul, and fill it with that perfect love which casts out all fear. Her keen sensibility to the least appearance of sin, in any form, made her condemn herself in things which her friends approved. She was severe to herself, and most charitable to others,—always searching for some redeeming qualities in the most deficient and inconsistent characters. Her death was sudden and unexpected to us all,—having visited her friends in the west, she returned before the epidemic had entirely subsided, from conscientious motives, ventured her own life to serve others,—lest the fatal scourge, which had desolated so many hearths and homes in this sunny clime, should lay her own waste, while absent from it. But death did not take her by surprise: from the first attack she felt an impression she should not survive,—her very delicate constitution justified this conclusion,—but she was perfectly calm and collected; for, like the wise virgins, her lamp was trimmed and burning, the wedding garment on, made white in the blood of the Lamb. Her extreme tenderness towards her children was almost proverbial; she could not leave them at any time without a painful sensibility apparently allied to fear. But, when about to leave them forever, she yielded up her charge with the most implicit confidence and trust in her Heavenly Father, without one expression of fear for their future welfare—calling them to her bedside, giving them counsel

according to their tender years, with the perfect composure of a saint,—exhorting her agonized husband to be resigned to the will of God, and freely to give her up into his hands, with a calm assurance that all was well.

Those who witnessed this beautiful manifestation of divine love, in controlling the most tender affections of a mother's heart in such an hour, were struck with wonder and admiration at the triumphs of faith in its conquest over death and the grave. She was blest with the use of her reason through all the ravages of the disease; and suffered no aberration of mind, the usual attendant of the yellow fever. In all the intervals of the black vomit, the almost certain harbinger of death, she conversed with her usual clearness of heaven and divine things, as when in perfect health; called her servants and friends to give them her parting blessing, sent word to the absent to meet her in heaven; and passed away without a cloud to obstruct her mental vision of the glory of God, which shone upon her soul with clear and unsullied brightness. In her, the church has lost one of its most lovely ornaments, and society one of its most endearing friends; the temperance cause one of its most powerful and winning advocates, in which she exerted every faculty to advance its interests in the most successful and agreeable manner. And many a youth will have reason to thank her in future years for having drawn them to enlist under the waving banner; and for encouraging those already wrapt in its graceful folds to persevere in its ennobling principles. She has gone! but left a rich legacy in her worthy and holy example which opens a pathway of light to that world of blessedness, where she has already joined those sainted friends, who fell, like her, a victim to the same disease at their posts of usefulness,—and who ministered to us in holy things—Brother Fly, our former pastor, Millsaps, Foster, and others, with whom she enjoyed on earth, sweet fellowship, and holy communion of soul. They

have rested from their labors, but their works do follow them.

We shall meet in that changeless clime,
Where flowers forever bloom,—
The wreaths of friendship to entwine,
Around the Savior's holy shrine,
To sing his praises all divine,
In triumph o'er the tomb.

We, who have knelt so oft in prayer,
And mingled grateful tears,
Shall the sweet smiles of Jesus share,
When we unite together there,
Free from this world of grief and care,
And death's foreboding fears.

S. B. T.

Jackson, La., Dec. 20, 1855.

A WIFE'S PRAYER.—Lord, bless and preserve that person whom thou hast chosen to be my husband; let his life be long and blessed, comfortable and holy; and let me also become a great blessing and comfort unto him, a sharer in all his joys, a refreshment in all his sorrows, and a meet helper for him in all the accidents and changes of the world; make me amiable forever in his eyes, and very dear to him. Unite his heart to me in the dearest union of love and holiness, and mine to him in all the accidents and changes of the world. Unite his heart to me in the dearest union of love and holiness, and mine to him in all sweetness, charity, and compliance. Keep me from all ungentleness and ill-humor, and make me humble and obedient, useful and observant, that we may delight in each other according to thy blessed word and ordinance, and both of us may rejoice in Thee, having our portion in the love and service of God forever.

O, that I knew where I might find him, that I might come, even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me.—[Job.

A Word to those in Tribulation.

BY REV. C. LAREW.

THE saints of old went up through great tribulation; and our Lord has given us to understand, that while in the world we shall have the same; yet how few have heartily considered and embraced this portion of divine truth, as it relates of necessity to them personally!

If we look at it at all, we seem to do so under the impression that we are to be exempted from this part of God's will concerning his people.

But, let us consider. How can we follow him who was made perfect through suffering, if we do not suffer with him? How can we be made alive to God without becoming dead to the world? And how can we become dead to the world, unless we are crucified to it? And how can one be crucified, without suffering from the cross, and tribulations by which it is to be accomplished? Nay:—

“Through tribulations deep,
The way to glory is.”

not only of the glory that is beyond this sphere but that inner glory, of the new man formed within, who is in the likeness and image of God. Before this can be done, our old man must be crucified, with his affections and lusts! And this crucifixion through successive tribulations, will result in the complete death of the carnal mind if we do but *endure* the fiery ordeal through which our great refiner may require us to pass.

Endure! But alas, how many fail here! It would seem as though we were willing enough to go with Christ to the Temple, to astonish and confound, by our skill and wisdom, the great and the wise; or to the place where the loaves and the fishes are multiplied; or to Jerusalem, to receive the honors and praises of the inconsiderate throng; or to the mount of transfiguration, where, filled with ecstasy, we shall be constrained to exclaim, “It is good to be

here"! And all these may have their time and place in God's order: yet there is but little, or naught in any of them, that is either crossing or trying.

And surely, this is not following Christ fully. It is only stepping occasionally into his path, whenever and wherever it may suit the tastes and preferences of a refined self-will; in effect, it is not following him at all. To follow him, is to "go through evil, as well as good report." At one time, to confound the wise in their wisdom, and at another, to answer not a word, though one who may have our life in his hand, demands it; at one time to abound in plenty, and at another to be an hungered, and to suffer need; at one time to have the praises of the multitude, and at another to hear it cry as loudly, "Away with such a fellow, from the face of the earth, it is not fit that he should live"; at one time to be on the mount, amid its raptures, with the spirits of the just, into whose company we have come; and at another to be alone, enveloped in darkness, in sorrow, and in great heaviness of spirit, where none may participate, or sympathize with us.

Ah, yes! To know Christ in the "fellowship of his sufferings," is as necessary, in order to "be perfected in him," as to know him in his triumphs. "For, unto you it is given, not only to believe on him, but also to suffer for his sake." And "we are joint heirs with Christ, *if so be* that we *suffer with him*; that we may also be glorified together." "Forasmuch, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin."

But how few understand this! How long before many can be brought to see its divine origin and necessity! Hence, but few can be found who have not some complaints and discontent, which they often express concerning the things which are a source of trial and suffering to them, as though the way was hard, and many things they find in it, ought not to be so.

Oh, how many stumble, and become offended here in the path of Christ! Instead of embracing the crosses and tribulations, both inward and outward, which come upon them in the providence of God, as the appointed and necessary means of their crucifixion and death to the world, they shrink "as though some strange thing had happened unto them;" and take it as an evidence that God is displeased and angry with them. Hence, they have no heart to endure. They do not see necessity—nor do they believe that God has any wise and kind design in it. This is why they fail to grow in grace and in spirituality.

To have the necessary strength and willingness to endure, we need faith; faith in God, as the Lord of all,—feeding the young ravens when they cry; permitting not the young lions to suffer hunger; clothing the grass, adorning the lilies, numbering the hairs of our head, and so particular in all his providence, that not a sparrow falls without him. Yes, faith in him, as one who sitteth like a refiner and purifier of silver, watching the progress of the work, and keeping us in his crucible only till the refining process is completed; or as the wise husbandman of the vineyard, whose eye is constantly upon each branch, perceiving every dry twig, oozing excrescence, or worm-secreting knurl that is to be found upon it; and with his sharp pruning-knife, yet merciful and skilful hand, "purging it that it may bring forth more fruit." Yes, a full and hearty confidence in him, as the Lord from whose hand we receive good, and,—what may seem to the unwise or unbelieving,—evil; who so completely controls our afflictions, that they really work for us a far more exceeding, and eternal weight of glory. All things are ours; whether it be Paul, Apollos, Cephas, the world, life, death, things present, or things to come, all are ours.

Need we say more? Is it not clear, that in order to follow Christ, self must be refused in all its will and wisdom, and the

cross accepted, with all its pains of crucifixion and death?—that, if we are ever purged from our dross, we must pass through the fire?—if ever counted happy, we must endure? In a word, if our garments are ever found without spot, they must be cleansed by him whose “coming is like the refiner’s fire, and like fuller’s soap,” penetrating every thread and fibre of the thoughts, desires, and intents of the heart; melting and subduing its unliableness, and cleansing from all its stains and pollution?

Thy way is then plain. It is simply to embrace all the trials and crosses that come upon you, whether inward or outward, as from the hand of your Heavenly Father. Be like Job, who, when stripped of children, possessions, health, reputation, and all else, save his life, looked beyond the satanic instrumentality, through which it was all accomplished, and seeing Him, the Invisible, who had permitted and guarded it all, he endured, and blessed the Lord, who had both given and taken away. Let your attention never be taken up with the agency through which your trials come. If you do, all will seem perplexing and wrong. But, as Mr. Wesley says, “See God in all things, and be resigned, that you may be conformed to the whole will of God, who wills and does all (sin excepted,) which comes to pass in the world. In order to this, we have only to embrace all events, good and bad, as his will;” not regarding the instrument, but him who governs all. As the poet has it:—

“The man that looks on glass,
On it may stay his eye;
Or, if he pleaseth, through it pass
And then the heavens espy.”

Happy is he, who has learned this judicious lesson! His eye is single; not double, or manifold, which brings “care of many things,”—his whole body is “full of light;” affording peace and “contentment, with such things as he has,” and he knows, as Mr. Wesley further says, “that the best helps to a growth in grace are the ill-usage, the affronts, and the losses which

befall us.” We should receive them with thankfulness, as preferable to all others, were it only on this account,—that our will, has no part in them. The readiest way which God takes to draw a man to himself, is to afflict him in that he loves most; and to cause this affliction to arise from some good action, done with a single eye, because nothing can more clearly disclose to him the emptiness of what is most lovely, and desirable in the world.

Yet, under all this, there may be a peace and quiet of soul; like the stillness that prevails far beneath the turbulent waves of the ocean. Yea, a rejoicing in these tribulations, from the assurance that this is the way of salvation, the way through the crucifixion and death of Christ, to the resurrection in his likeness, which is life triumphant and immortal. The way from the earthly to the heavenly, from the flesh to the spirit, and from self to God. Paul had to learn this, and so must we. To him was given a messenger from Satan to buffet him; a thorn in the flesh to pierce his pride, lest he should be exalted above measure, with the revelations of God. He did not at first see its necessity, and besought the Lord, even thrice, for its removal. But God answered not by removing the trial, but by promising him grace sufficient to sustain him in it. Hence, after this, he could say, “I now rejoice in my sufferings.” And “we rejoice in the hope of the glory of God, and not only so, but glory in tribulations also;” knowing what they accomplish under God. So fully did he see that “all things work together for good,” that we find him “glorying in his very infirmities.”

The inquiry may arise,—When do these sufferings cease, as to their painfulness? In the language of Mr. Wesley, we reply, “When we become willing, they should endure as long as God pleases.” That is, when what is now our cross, *that which now thwarts our wills* becomes a pleasure. When we “rejoice evermore, and in every thing give thanks.”

If we do but endure the cross of Christ, the time will soon come when we shall be crucified unto the world, and the world unto us; when we shall become "dead, and live not," in our old selfhood, but Christ live in us, and the life that we shall then live, will be by the "*faith of the Son of God.*" Then, all things become alike good; all things alike welcome to the spirit of resignation and thankfulness. The mountains are made low, and the valleys are raised up, till all becomes one shining highway, where no evil heart, temper, or passion, is found; and the Lord our God "*is all in all.*"

We may further remark, that these tribulations, or in other words, the cross of Christ, is wisely presented to all. But oh, how few understand or accept it! The open sinner fights against it, as his bitterest enemy, and, of consequence, realizes a life of inward and outward violence and unrest. He will not "*take up the cross,*" and is impatient to find it in his way.

Even the young convert, in the midst of the joys of a justified state, imagines that he shall be forever free from suffering—and when it comes, "if need be, he is in heaviness through manifold temptations or trials; instead of "counting it all joy," as something which is to give "faith its perfect work," in order that he may be "perfect and entire, wanting nothing;" he sadly concludes that he has deceived himself, or that he has got out of the way, and is under his Father's displeasure. Hundreds stumble and halt under this error for years. They have no strength, or heart to endure tribulations, especially those that are inward, because they have no faith that God is in, or has any control over them. The Lord cannot, therefore, advance them, because they will not abide the fire through which he designs to bring them forth as gold,—without dross. You will always find such ready "to leap over a wall, and run through a troop," while in the joyous, luminous, and ecstatic of the emotional; but when they are called to "endure hardness, as

good soldiers," the very means through which the Lord may advance them, they are sad, faithless, and discouraged.

Through all this, they fail to become established. Sometimes they are in a state of justification,—of pardon and joyous consciousness of acceptance with God,—but at others, they are full of unbelief and anxiety, if not painful remorse. Their faith depends mostly upon their feelings and emotions, and not, as it should, on the unchangeable promise of the Lord. They lack the faith that would keep them immovable.

A few of these unsettled and anxious ones at length find the way of peace, and become established therein. This they find, by simply reconsecrating themselves, and their all to God; and relying on the plain promise, that they are in consequence "accepted of him." They now cease to look at the state of their emotions, for evidence of acceptance. They find that it is *all in the will.* When this is in harmony with God's, he accepts and approves. When it is in opposition to his, even in the smallest matter, he is displeased. Resting upon this plain and scriptural test, they find great peace, and are enabled to abide in the fellowship of the Spirit from moment to moment, as they never did before. And though tribulations come upon them, and their feelings and emotions vary, as did those of their masters, yet they cling to the precious comforting truth, that, "where there is a *willing mind, it is accepted.*"

With this faith and knowledge of the way, they can now endure hardness and suffering. They now consent that God shall "do unto them, as seemeth unto him good." To put them into the crucible and into the furnace; on Mount Tabor, or on the cross; amid the plenty of loaves and fishes, or in the wilderness, to suffer with hunger and temptation; for they have been assured that all work together for good, while it is in their heart to say, "thy will be done." Their language now is "though he slay me yet, will I trust in him," being

confident that their Father owns them," even "in the furnace of affliction."

God now advances them. They are put into the first fires, which cause the grosser dross to arise and pass off, until, as they see no more coming to light, they conclude that all is pure within. They are then subjected to new tests—put into fires hotter than the first, when, to their astonishment, perhaps, more of the selfish nature is brought up to view. This passes also. They are not becoming worse, as it may seem to them, but purer and purer. Only let them abide, and as they are passed from vessel to vessel, and from fire to fire, "dying daily," they shall be brought forth "as gold seven times tried in the fire." Yea, after they have suffered awhile, they shall become "*strong, established, and perfect.*" Thus saith the Lord.

Mark that Text.

"Mark that text," said Richard Adkins to his grandson Abel, who was reading to him the 32d Psalm. "Mark that text, — 'He that trusteth in the Lord, mercy shall compass him about.' I read it in my youth and believed; and now I read it in my old age, thank God, I know it to be true. O, it is a blessed thing, in the midst of the sorrows of the world, Abel, to trust in the Lord!"

Satan's grand object is to furnish sin with every species of fuel necessary to inflame it. Thus, though Herod for a time postponed the murder of John, and even appeared sensible of his being a preacher of truth, yet Satan afforded him an opportunity, and triumphed in the successful completion of his purpose.

Every sin committed here below, and not forgiven, will, and must, be the parent of perpetual torments hereafter. God is not the author of punishment, but sin is; cause and effect were never more intimately connected than in the case of sin and its penalty.

Interesting Relic of James B. Taylor.

DEAR DOCTOR,—I have before me an original letter in the handwriting of James B. Taylor. His published memoir has long and deservedly been held in high repute among persons of all evangelical denominations, and more especially among our Presbyterian and Congregational brethren. The letter contains information of remarkable interest, not published in the memoir of his life. It exhibits the germ of what made him, through grace, what he was. It divulges a secret of power which was strangely withheld by his biographer—the secret of power which made him so mighty, through the Spirit, in overcoming the world, the flesh, and Satan—so lovely and variously influential in his piety. This interesting letter tells the secret. James B. Taylor, through the grace of our Lord Jesus Christ, enjoyed and professed the blessing of perfect love. We cannot but hope that our friends of various denominations will, with us, carefully note the experience of the blessed and now sainted young man. Let us ask ourselves in the presence of God what motive could have induced the biographer of J. B. T. so studiously to have left out this glowing testimony of the experience of perfect love.

If holiness were merely the doctrine of a sect, we might have excused him, and he might have had wherewith to answer before his Judge; but in view of the fact that holiness is a doctrine of the Bible, and God says, "Ye are my witnesses," it surely involves high responsibility that such a testimony should have been withheld from the world. Over twenty years has the hand that traced these lines now before me been mouldering in the grave. But, being dead, the sainted J. B. T. still speaketh. Let Methodist, and Congregational, and all other biographers, listen to his testimony of perfect love, and see if there is anything in his profession that savors of spiritual pride.

PHOEBE PALMER.

Lawrencetown, June 21st, 1822.

MY DEAR SISTER,—Thanks to my heavenly Father that I can write you in a new strain from what I have heretofore. How fraught with complaint have my former communications been! How much have I mourned to you on account of deadness and coldness in my Master's service, my leanness and barrenness! And, indeed, I did not tell you the one-half of my distress and burden on account of inbred sin—remains of corruption. No! for my heart was too like a den of thieves, too like a cage of unclean birds, and neither would I distress you with a narration or a disclosure of all my pain. How can praise my blessed Lord for all that he has done for me? I would take the cup of salvation, and call upon his name, and upon my soul, and all that is within me to bless his holy name for the great work of deliverance he has wrought for me, his unprofitable servant. Surely, he has delivered my soul from the snare of the fowler, Satan. Yes, he has set my feet in a large place, and made me to rejoice in his GREAT salvation.

Since I left you I have had many gracious seasons; my soul has drank from the fullness of God. I have had a peace running through my soul which has been a continual feast. The Lord has given me power over the adversary, so that when he comes he finds nothing in me. The world, with all its glittering show, has lost its bait. Jesus has fairer charms; my body is kept under, so that my enemies do not triumph over me. I have enjoyed, and do still feel a *fulness*, which the Lord has bestowed upon me. Yes, perfect love appears to be the ruling principle in my soul, so that I enjoy a little heaven to go to heaven in. Never, my dear sister, have I experienced so much enjoyment in religion as since the 23d of April last, in the afternoon; that is, and will ever be, a memorable day to me. The kingdom of God, which is peace, righteousness, and joy in the Holy Ghost, *was then*, if ever, set up in my heart, and I have no reason to doubt. My experience has

been so different from what it was before, and accordant with those who enjoy the blessing and with the Scriptures, that I have concluded, and do still believe, that my soul enjoys the blessing of FULL REDEMPTION. Not that I am impeccable. No; I may lose it through unfaithfulness. This is my greatest anxiety; but I need not lose my confidence. "My grace is sufficient for thee," is enough to silence every fear; and Christ the King will perfect his strength in my weakness.

My mind loves to dwell on this delightful theme, HOLINESS. It is a blessed doctrine. Ah! why did I not come to possess it before? Why because, like many other professors of religion, I looked for a *death purgatory*, not believing that the *blood of Christ*, and *not purgatory*, cleanseth from ALL sin. That is the present tense; it is efficacious *now*. And the Lord has proved to me a full, a complete Savior. Shall I stop here? By no means. There is no perfection, except the absolute perfection of God, which does not admit of an increase. So, then, may I forget the things behind and press forward, and not live as though I had attained to, or apprehended that degree of perfection for which I have been apprehended of Christ. O, to know the *height the depth, the length and breadth* of that which remains for sanctified ones to know and enjoy! The Lord has greater blessings in store for me!

Alas! that so few justified ones are convinced of the necessity of a speedy work of sanctification of the heart, when God says, "I will circumcize your heart," and sprinkle you with clean water! When all Christians shall enjoy this, and I think not till then, will they see eye to eye. It is something better felt than described—that new stone which no man knoweth but him who receiveth it.

You enjoyed it without professing it, at least to me. I am a little surprised at this. You might have enlightened my mind very much. And so it is. You know I often wondered how it was that you could suffer

and bear so patiently your trials. But now it is no mystery. Let me tell you that I have blessed God for pain. O, what a *blessed* day was last Monday to my soul! I was visited with a severe headache. But the Lord fed my soul with heavenly manna. My heart followed hard after God. Jesus was exceedingly precious,—altogether lovely. That affliction was a rich blessing to my soul.

You will no doubt rejoice with me, inasmuch as God has blessed me as he has. O how delightful is his service! How pleasing the prospect! I have found what I have been panting after for more than six years. I panted, but panted rather ignorantly. I was led by the Spirit, and a deliverance came such as I did not expect. Praise the Lord! He is all; I am nothing. The glory of my salvation from first to last belongs and shall be ascribed to the Triune Three.

I trust the Good Shepherd watches over you for good. He will lead you. He will feed you with rich food—with his own flesh and blood. May you enjoy much of his presence, which is life; and his loving-kindness, which is better than life!

My health is very good. . . I would say more, but I must desist.

Yours in the bonds of our Lord Jesus,
J. B. TAYLOR.

When you can conveniently, please send this to Aunt Sarah by some hand who, instead of disbelieving, believes the blessed doctrine of perfect love. Sarah enjoys it, and now, with you, finds that praying breath is not spent in vain. Continue to pray for me, that I may rejoice evermore; pray without ceasing, and in all things give thanks.

Please remember me affectionately to dear friends. Some, I expect, are a little disaffected to think I profess the doctrine of perfect love. They do not understand, because they have not experienced it. You must, as you will have occasion, fight for the Lord in fighting for me. Clear up mistakes, and come out boldly when occa-

sion requires. Let us live for God while we live; then we shall die shouting, and live with Jesus in glory forever. I expect to enter college next October, Providence permitting. Sabbath after next, in the afternoon, think of me particularly, and pray for me; as then, and on every afternoon of every other Sabbath following, I anticipate laboring for the Lord among my little congregation.

J. B. T.

[Christian Advocate & Journal.]

A Remarkable Advertisement.

"Simon Dring desireth to give full satisfaction to all and every one of England, or elsewhere, that can justly accuse him that he hath defrauded him in bargains, or any other way wronged him, that so he may owe nothing but love. Published by my order, from the next house to the Harrow, in Watling street, in London, so called.—Simon Dring."—*Weekly Intelligencer*, A.D. 1654.

The above is taken from a collection of remarkable advertisements, furnished as a curious illustration of by-gone times. Mr. D. possessed a tenderness of conscience, worthy of being cultivated in any and every age. Happy the man, who, dwelling in the light of God's countenance under a lively sense of his whole duty to his fellows, can exclaim with the apostle, "We have wronged no man, we have corrupted no man, we have defrauded no man."

"Thou art not far from the kingdom of God," said our Lord, to the scribe. He was *not far* from the kingdom, but still he was *from it*—he had not entered into it; for the strongest conviction that we ought in all things to be conformed to the will of God, and the most zealous desire that we may be so, is no more an actual conformity to it than hunger is food, or the want of a thing the possession of it. But credulous desire leads men to call their wish by the name of what they wish for."—[Heylyn's Lectures.]

He that winneth souls is wise.

A Witness.

MY DEAR CHRISTIAN BROTHER: Allow me the blessed privilege of telling the wondrous grace of a loving Jesus to me. Though quite young, I can say, "I know that my Redeemer lives." For some years past I have been a child of affliction. When a little more than twelve years of age, I was converted to God, and since that time I have been enabled to maintain a justified state. About three weeks ago,—glory to a risen Jesus!—I laid my all at his feet, and was made free by trusting simply in the merits of his atoning blood.

For two or three years I have felt the need of a deeper work of grace in my heart, but did not entertain the idea that *holiness* was the great want, until about one year since, when Mrs. Palmer's "Faith and Its Effects," fell into my hands. For some time I read it *eagerly*, but the thought that I must be *holy*—that I *could* be, seemed to me an absurdity—a thing impossible. I knew I had given my heart to God and that my highest aim was to please him, and the question arose, "What more can I do?" O how beclouded was my mind! The passage of Scripture, "Be ye holy, for I am holy," and similar texts, were frequently presented to my mind, and I knew the spirit of God was striving with me; but all was indescribably dark, and I strove at length to lay aside the thought of sanctification, as too lofty an attainment for mortals. About that time it became evident that my health was declining; and my friends were advised to send me from home, to try the benefits of a change of air. Afresh, all my convictions to be holy rushed upon me "like a torrent." O, how I longed for some kind, Christian friend to converse with me on the subject of holiness! I felt perfectly willing to remain under the chastening hand of the Lord, if he saw it best for me, and doubted not, if health was granted me, that it would be for some particular good. With these feelings I solemnly vowed to the Lord that, if there was

such a thing as holiness for one like me, and my health was restored, I would seek earnestly for it, and dedicate my life to his service.

After an absence of about four months, I returned home to my dear friends in *health*! O, how I felt! I remembered my promise, and the words "Pay thy vows unto the Lord," sounded almost constantly in my ears. I felt willing and anxious, but did not know how to obtain the blessing. God took cognizance of all my desires, and counted my tears. Under a sense of discouragement, I went before him, and with a burdened heart asked that I might be directed to some kind friend who might explain to me the simplicity of trusting all in the hands of the Savior; and there again in my closet, I vowed anew to be his forever. "God moves in a mysterious way;" he threw, as it were, in my way those whose feet were travelling the path of holiness; and, under the influence of their prayers and instructions, the darkness fled. I experienced no ecstasy of joy, but I was lifted above the trivial things of earth, into a calm, heavenly atmosphere, in a manner quite inexpressible. Old things have passed away—all things have become new—I know God's will is mine—I give myself up fully to his disposal. I am willing to be counted any thing, or nothing, for Christ's sake. I am not anxious about my earthly lot; whether my cup be bitter or sweet; all I ask is to know the will of God concerning me, and to have grace to do it. I want to live the life of the righteous, that I may die his death. The language of my heart is, "O let my mouth be filled with thy praise, that I may sing of thy glory all the day long." O, that I may be constantly assimilating to the likeness of my blessed Redeemer, and live momentarily as in the immediate presence of God!

"What wondrous love is this
That caused the Lord of bliss
To send such precious peace
To my soul!"

E. M.

The Connexion between Holiness and Eternal Happiness.

It is an impossibility to move man to action without an appeal to his hopes and fears; and every work that he performs is done with the expectation of gaining some good, or avoiding some evil. The Scriptures do not fail to take advantage of this principle when urging the Christian on to holiness. They clearly teach us that the amount of happiness which will fall to our lot beyond the grave, will be proportioned to our attainments in holiness during our pilgrimage through this vale of tears.

The more useful the child of God is here, the more blessed will he be hereafter. Not even the smallest act, if performed with an eye to the glory of God, shall lose its reward; and every sinner that we are instrumental in saving shall glitter as a star, in the crown of our rejoicing, forever. In "that day, when the secrets of all hearts shall be made known," every man shall receive a reward "according to the deeds done in the body," and certainly those who have been most diligent in their Master's cause, shall receive the greatest reward. But what is to qualify us for usefulness? Learning, talent, and wealth are of no small value, and, when united with holiness of heart, they add greatly to the usefulness of him who possesses them. The duty of the church is not to neglect these things, but to use them for the advancement of the Redeemer's kingdom. But they are of but little value when contrasted with holiness; and the whole history of the church serves to confirm the position, that the holier a man is the more useful he will be. It was this that made successful ministers of Paul, Whitefield, Wesley, Emory, and Hedding. True, these men had talents that would have raised them to eminence in any of the walks of life; but had they been destitute of the deep baptisms of the Spirit that they possessed, they would never have been instrumental in "turning many to righteous-

ness." If this reasoning be correct, of how great value is holiness!

But there is another view of this subject, that may be worthy of consideration. We know that in this life we cannot be happy unless our feelings accord with the circumstances by which we are surrounded. He who has no love of music, derives no pleasure from the fact that his ears are saluted with sounds that would cause other hearts to thrill with emotions of joy. Let the unlettered person be introduced to the society of the learned, and he will find no pleasure in their conversation. How little pleasure does the sinner find in the service of God! To him the Bible is a dull book; and praising God an employment for which he has no heart. But change the dispositions of these characters, and then how different will be the emotions under the circumstances by which I have supposed them to be surrounded! But in heaven all is holy. The song that the glorified sing above, is a song of praise to him who has redeemed them from all sin. He whose smile sends joy to their hearts, "cannot look upon sin with the least degree of allowance;" while the angels that gather around his throne have never been guilty of the least deviation from holiness; and those, of earth's children, who are there, are not permitted to enter that "palace of angels, and of God," until they have "washed their robes and made them white in the blood of the Lamb." And is it reasonable to suppose that an unholy person would be happy in such a place, even were it possible that he should be admitted there? Would there not be such a dissimilarity between his feelings and the society and employment of that place, as would render him miserable? The sooner we are "cleansed from all sin," the better will we be prepared to enjoy heaven.

If these things be so, how important is it that the child of God should immediately "lay aside every weight, and the sin that doth most easily beset him." Every moment of delay lessens the amount of happiness

that he will inherit beyond the grave. Shall we not, then, strive to gain an abundant entrance into heaven?

S. L. LEONARD.

The Praying Bankrupt.

AN article entitled the Praying Collier, in a late number of the Reflector, reminded us of an incident perhaps as remarkable:—

Some twenty-five years since, in a New England town of some maritime importance, there resided a deacon, who was engaged in lucrative business. Although of prudent habits, his benevolence led him to endorse largely for one who had won his confidence as a Christian brother, but afterwards proved to be a designing knave. This issued in the good deacon's failure; when, with scrupulous integrity, every thing that could be claimed by his creditors was given up. A winter of great severity and general business depression followed. His wife and young children looked to him for subsistence which he knew not how to furnish, as his most diligent efforts for employment were unsuccessful. A debt incurred with no prospect of payment was, in his estimation, sin; and he sadly saw the little stock of provisions, they possessed, rapidly diminishing, with no way to obtain more. He was a man of prayer as well as action, and carried the case to him who feedeth the ravens. Yet long weary weeks passed and no succor came. At length the morning dawned when the last stick of wood was on the fire, and little Hatty told her father that the candles were all gone; "and how," asked she, "shall we take care of dear mamma, to-night?"

The question went to the father's heart with dagger-like poignancy. This vision of his suffering wife, gasping her life away in the last fearful stages of consumption, her comfortless sick room unwarmed, unlighted, and the thick darkness which he knew would enshroud her mind, when made aware of the extent of their destitution, would have driven him to distraction, were it not

that he yet had hope in One mighty to save him. He fled to his closet; and there, in an agony of prayer, besought the Lord for help; and, forgetting all other wants, plead and plead again for the two articles now specially needed, specifying them with reiterated earnestness. He arose from his knees in full assurance of faith and with heavenly tranquillity, and went forth expecting deliverance, looking for it, however, in but one way,—through his own earnings. But, after a fruitless day of seeking employment, gloomily he returned home.

He entered his gate, and was startled to see before him a generous pile of wood. Little Johnny opened the door, clapping his hands, exclaiming,—

"O pa! we've got some wood and some candles!"

"Where did you get them? Are you sure they were not left here by mistake?"

"O no, pa!" interrupted Hatty, "they were not left by mistake. A man knocked at the door with his whip; and, when I opened it, he asked if you lived here. I told him you did. Then he said, here are some candles and a load of wood for him."

"I asked him if you sent them; and he said, I rather guess your pa don't know anything about it."

"Who did send them, then?" said I.

"O!" said he, "I must n't tell; but you may say to your father, they are a present."

But to what instrumentality they were indebted for the relief, was a mystery. And what particularly interested Deacon P., was the character of the anonymous presents; that the very things so much needed, and no others, should be sent, and he was sure he had mentioned his want of them to no human ear.

He questioned the children anew. They described the man who knocked at the door, and the horse and truck he drove. A new thought struck him. "Why," said he, "that team belongs to my old enemy, Graff. Can it be possible that he is the donor? If so, surely the finger of God has touched his heart." Deacon P. was, however, so con-

vinced, that he was their benefactor, that he resolved on an immediate call to that gentleman.

But who was Mr. Graff?

Some years before, the sacredness of the Sabbath was openly violated by a brisk trade in fish. The hundreds of boatmen, sailors, and their friends, engaged in this desecration were so potent in influence, that nobody thought of risking interference. Deacon P., though a man of peace, was also a man of moral courage. He determined to put a stop to the iniquity. His friends warned him that his life would be endangered; but, at first alone, and afterwards with a brother deacon, he would take a walk along the wharves of a Sunday morning to ascertain who broke the laws by traffic on that day. Men swore at him like fiends, fired his dwelling at several different times, and, at last, "bound themselves with an oath" to kill him. Yet they feared his presence; and, at his approach, stores would be deserted of customers, and closed with great celerity. This species of Sabbath-breaking was at length broken up, after various hair-breadth escapes on the part of Deacon P. and his compatriot, the authorities being shamed into action by their fearless zeal.

The brutal drunkenness of the sailors, and the degradation and suffering of their families, with which Deacon P. was, in this enterprise, brought into contact, opened his eyes to the evils of the liquor traffic; and, turning over his Sabbath reform to the legal authorities, he became known as a temperance advocate. This, also, brought him enemies, sometimes changing even friends into foes. Distiller Graff was among the latter, from a warm friend becoming bitterly alienated. In vain did the grieved deacon strive to conciliate by explanation and personal kindness. Even the trifling civility of a bow was rudely unnoticed by Mr. Graff.

Deacon P. entered the distillery of his old friend. For the first time for years its proprietor looked up with a nod and

smile of recognition. It was evident something unusual had softened his heart.

"I have called," said the deacon, "to ask if you can tell me who sent some wood and candles to my house to-day?"

"Yes, sir; I sent them."

"You are very kind; but pray, tell me how you came to do so?"

"But first let me inquire if you really needed them?"

"O, I cannot express to you how much!"

"Well, then, I suppose I must explain," said Mr. Graff. "It's all very singular, and sometimes seems very foolish. This morning, about 10 o'clock, as I was busy at my work, suddenly a voice seemed to say to me,—'*Send some wood to Deacon P.; he is in want!*' I was astonished. I could not believe you needed it. And I could not send it to you of all others. I tried to banish the thought, and went to work again more earnestly. But the voice,—it seemed within me,—said again, with painful distinctness, '*Send some wood to Deacon P.; he is in want!*' I scouted the idea as weak and silly,—a mere phantasy of the brain; but it was of no use; I had to succumb: the more I ridiculed and fought it, the more vivid and irresistible was the impression, until to purchase peace, and in some awe, I confess, I bade John load his team with wood, and leave it at your door.

"For a moment I was at rest, but only for a moment. The imperative whisper came,—'*Send some candles!*' Said I to myself, this is too absurd. I will not gratify this whim. But again I was so beset with the mandate, and so distressed and baffled in repelling it, that, as a cheap way to get out of torment, I handed John a package of candles also.

"This matter has been in my mind ever since. Sometimes I have thought it almost a freak of insanity, and then, again, such was the strange character of the impression, so unexpected, so solemn and powerful, and such the singular peace following compliance with its dictates, that I almost believe it to be supernatural."

"It is indeed the doings of him who is wonderful in working," replied Deacon P. "It was about 10 o'clock, I well remember, that I plead with God for the very articles you sent me, in an agony of wrestling I never knew before. It was then, too, that my soul was filled with the conviction, that my prayer was heard and relief would come."

Since hearing a venerated relative relate this incident in his own life, we have often wondered how the sceptic can dispose of such occurrences. While it would be presumption for the believer to expect to live by prayer alone, to be fed without his own co-operation, as was Elijah, yet are there not events happening all along the history of the church, in the experience of individual members to be accounted for only on the ground of a special Providence, regardless of the emergencies of the believing, suffering people of God. Surely "Light is sown for the righteous," and to them.

"The deepest dark reveals the starriest hope."

[Watchman and Reflector.

Influence of a Lowly Life.

THE characters which attract us more are not always those which are very marked or peculiar,—but often those in which the beauty and completeness of the development render it impossible to fix upon any one trait which is more prominent than another.

Near the close of the last century, there lived in the Isle of Wight a poor, but pious girl. She lived in obscurity. In obscurity she died. But the story of the Dairyman's Daughter has gone into all the world, and she, being dead, exerts an influence of which she never dreamed when living.

The influence of such a life,—so pure, so gentle,—is an intangible thing. We cannot lay our fingers upon a single great thing in it, any more than we can touch the colors of the rainbow; yet, as with the rainbow, we are fascinated and lifted above ourselves by the spectacle of so much beauty vanishing into heaven.—[Evan.

What is it to give up All?

BY A. A. PHELPS.

IN seeking entire holiness, it is of the highest importance to understand its scriptural *conditions*, that the seeker, coming definitely to the point, may be successful. Every one is given to understand that there are certain terms, with which it is absolutely necessary to comply. But he who is entirely honest, and all in earnest for this great salvation, is eager to know what is implied in these terms; he wishes to ascertain exactly the steps to be taken, that he may hasten to the cleansing fountain, and experience the complete destruction of sin.

It is not designed to quibble on the use of terms; though we are never afraid of *Bible* phraseology, when employed in the sense designed. The scriptural idea is, that *faith* is the condition of salvation, whether of pardon or purity. But, taking this view of the matter, we always suppose certain preparatory steps prerequisite to the exercise of saving faith; as repentance, in the case of one seeking the pardoning mercy of God; and the complete surrender of all to Christ, on the part of the seeker of full redemption. These steps *must* be taken before there is any room for the exercise of the faith that saves. Hence, as we tell the sinner that "repentance toward God and faith in our Lord Jesus Christ" are the conditions of his salvation from the guilt of sin, so we are accustomed to tell the believer that entire consecration and faith in Jesus, are the conditions upon which is suspended the promise of full deliverance from the pollution of sin. The latter mode of stating the case is the most frequent, and, perhaps, quite as satisfactory as any; and yet there is propriety in saying that the whole may be included under the idea of consecration. Taking, for the present, this view of the subject, let us proceed to the inquiry, so often made, and so important in itself,—*What does it mean to give up all?*

By way of guarding against the danger of underrating the work of justification, we wish to state that we do not regard the justified person as having given up only a part of his heart to God, making some intentional reserve, and who now proposes to give up the remainder, in order to be fully saved; for, treading in the path of every duty, his heart is already given to God, and the smiles of Heaven are already beaming upon him. Yet, bringing his mind to bear directly and intensely on the subject of inward holiness, and using, at the same time, all the helps in his reach, with much ardent prayer, and a longing desire to have his inbred foes cast out, we are sure the Holy Spirit will shed such heavenly light through his soul as shall disclose more fully, not only his native depravity and unlikeness to the divine image, but also the way to be delivered, the course to be pursued when delivered, the narrowness and singularity of that course, and the additional reproach to which he will be subjected, by walking in the narrow way. These, and other things before unthought of, will rapidly be revealed, as he presses his suit for light and salvation; and, in full view of the same, the demand will be made to throw every thing on the burning altar, and that demand must be met.

Let any one who is all on a stretch for the purging fires of holiness to be kindled in his heart, urge on his way to the redeeming fountain, by joining me in the following steps, while I deliberately, unreservedly and irrevocably render to God as a living sacrifice,—

1. *All I am.* My soul, with all its redeemed energies and expanding powers. These powers, no longer at my own disposal, must henceforth be disciplined and employed exactly as the Holy Spirit may indicate, however much it may conflict with my own preconceived notions. My memory must be used to retain such things, and such alone, as are judged to stand connected with the glory of God, and the triumph of truth. But self-culture and mental disci-

pline may conduce to the divine glory by preparing me for more extended and successful labor in his cause; and therefore I may be meeting the end of my existence, and hence be in a consecrated state, while demonstrating a principle of natural philosophy, or a proposition in geometry. My will must be all resigned. It must so perfectly merge into and harmonize with the will divine, that the spontaneous outbreathing of my heart shall be,—

May thy will not mine be done,
May thy will and mine be one.

If I am wholly given up to God, then I have lost my identity, so to speak; and my own will, could it be written out, would be a perfect transcript of the divine mind, so far as that mind is understood. My heart will now say "amen" to every revelation of God's will, without the least murmur, or wish to have it otherwise. Thus all the faculties of my mental nature must move in harmonious action to the Spirit's dictates. Nor these alone. A covenant must be entered into which shall include my entire being, and bring all my powers of soul and body into a state of consecration from all that is wrong, and into complete exercise in the right direction. The senses, then, must be taken into the calculation. If the soul is to be so given up as not to be polluted with unholiness, thoughts and tempers, so also must the body be freed, and kept freed, from the gaudy incumbrances and pride-feeding customs of a world alienated from God. My senses must be gratified only so far as this can be done, with my eye constantly fixed on the glory of God, even at the hazard of appearing singular in the eyes of the world. "But must I be willing to be lost eternally?" No, no! We can never subscribe to an idea so shocking. Neither man nor angel was ever yet willing to be shut up with spirits damned, to wait forever in darkness and flames! The God of love is not willing that any being in the universe should go to perdition; and,

surely, it is not required of me to be willing to do what God is unwilling I should do.

2. *All I have.* My friends are to be so given up, continually, that, when they are prostrated by disease, or removed by death, I shall still exclaim: "The Lord hath done this; let him do what seemeth him good." My *property* likewise, (if I have any,) for which I am but a steward for a season, must be so assigned to the giver's hands, that, should it elude my grasp while doing my best to use it for God, my uncomplaining spirit shall instantly acknowledge the Lord's right to take it at his will; and while I retain it, I shall hold it with such an open grasp, as to bestow it freely when mercy's calls are made, and even cast forth the last cent, and retire to the Poor-house for life, rather than have Jesus wounded, and his cause left to bleed at every pore!

My *reputation* must go to the shades, if the cause of truth demands. It must be so linked with the honor of God's cause, that, if Jesus rises, my soul exults at his rise, but, if he is rejected and put down, my own heart feels the shock, and consents to go down with Jesus too! This touches a tender chord, but I must hide my reputation where I hide myself,—in the rock that was cleft to take me in.

All my *prospects for the future* must be laid on the hallowed altar. Jesus must have the management of the whole affair. He must be permitted to mark out my course, and I must consent to be led in that course, whithersoever he may direct. As a brother said, I must sign the "blank sheet" which Christ presents, and let him fill it out afterwards, just as he pleases.

3. *All this is to be done in view of what is to be received.* I am to receive Jesus, in all his power to save,—receive him in all his offices: as Prophet, to teach me the deep things of God: as Priest, to "sprinkle me ever with his blood:" as King, to reign without a rival in this poor heart, every moment of my life from this point. But with Jesus, I am to take the cross,

and all pertaining to it. Now there is unspeakable light and glory encircling the cross,—there are charms all unearthly and divine, most happily associated with it. But, if this be true, it is equally true that there is *shame* connected with the cross of our Lord Jesus Christ. The *offence* of the cross has not ceased. Here the case stands; if I take the cross, I must take the *whole* of it. And if I am to have entire holiness, and stand forth before the world, committed as a professor and advocate of this priceless pearl, I must consent to the *additional reproach* which will attach itself to the cross, in consequence of this very position.

"'Tis bitter pain, 'tis cruel smart;

But, O! thou must consent, my heart,"

to have full salvation, with all its consequences.

If you can follow me thus far, my brother, my sister, you are doubtless on the borders of the promised Canaan of perfect love. But you are not quite there yet. Another step remains to be taken, without which all the others will prove unavailing. Will you take it? It is this:

4. *Give up your unbelief.* With your all placed on the sacred altar, and yourself sitting at Jesus' feet, awaiting the descent of holy fire, open wide the door of your heart, look up to Heaven, and cry:

"Refining fire go through my heart,

Illuminate my soul;

Scatter thy life through every part,

And sanctify the whole."

Lo the fire is coming from the skies! It comes with all its refining power. Its sparks already begin to kindle around your sacrifice. The crucifying and cleansing process is going on. Soon the work will be complete. Hold your soul unwaveringly to this point. Jesus is here! He is underneath you, with a heart throbbing with the tenderest compassion, and arms extended to receive you. Fall into those arms and be *saved*! Yea, wash you in the fountain gushing at your feet. That fountain is filled

with blood, which flowed from the Redeemer's side. That "blood can make the foulest clean,"—it washes white as snow. Do you feel its cleansing efficacy? Does Jesus save you now? and does he give the Spirit's testimony to bear witness to the completeness of his own work? If not, keep searching, praying, expecting every moment. The promise is sure; "I will receive you." Take fast hold of it, and cry in faith,

"Be it according to thy word;

Redeem me from all sin;—

My heart would *now* receive thee, Lord,
Come in, my Lord, come in!"

Finally, we are happy to state, this need not be a long and tedious process, requiring years, or months. It is remarkable how rapid are the Spirit's operations in the case of those who promptly take the successive steps required, as fast as the light reveals them. The great trouble is, we are not willing to be saved as soon as the God of love wants to save us. We are not the most earnest party in this matter. The Spirit is interceding, and urging us on, with all his omnipotent energy; and if his heavenly directions were fully followed, we should soon find ourselves all safe in the arms of the Beloved, and lost in the ocean of love.

Lima, N. Y.

A Sketch.

BROTHER DEGEN:—If you think the following sketch, taken from an unpublished Manuscript in the hands of the writer, will tend to help the inquiring mind, seeking to learn the way of faith more perfectly, you may give it a place in the columns of your valuable periodical. Although God has but one method of saving souls, yet he has various ways by which to impress truth upon the heart, and prepare it for the reception of the great salvation, thus affording a variety of experience, the communication of which to others, is productive of good.

DORA.

AFTER giving an account of her early life, and youthful impressions (which we will omit for sake of brevity,) the author of this

sketch says: "Although the spirit of God oftentimes strove with me, and the resolution was often formed to devote myself to his service, it was not until the age of sixteen that I began in earnest to seek the Savior. It was after I had several times presented myself as a penitent at the altar of prayer, that I one morning, while lifting my heart in supplication, experienced a sensation altogether new to me—a peace such as I never before realized. Yet, I dared not believe it to be that peace which the justified soul receives; therefore, said nothing about it to others, and in a short time my religious interest abated, and prayer was relinquished. At seventeen years of age, the Reprover again visited my heart, and I once more yielded to its influence, and presented myself, with others, at the altar of prayer. I did not experience that agony of soul for sin, or that fearfulness of spirit in view of eternal wrath, that many have described. I knew that I was a sinner, and as such needed pardon, and it was with a penitent and subdued heart, and tears of sorrow, that I sought salvation. I was panting after righteousness, and waiting to comply with every condition, in order to obtain it. I was told to believe, but the way of faith was not simplified, and so for days I lingered at the pool, for lack of comprehending just how to step in, and be made whole." Permit a word of remark just here. We have often thought, as we have seen penitents day after day, presenting themselves as subjects of prayer, and heard long-continued supplication from one and another offered in their behalf, impressing the mind of the convicted sinner with the idea that God was a great way off, and that he was very unwilling to bless their sin-sick souls, and hence must be earnestly besought to draw near, and be moved to compassion, by entreaties, that if more time was employed in simplifying the way of faith, much greater good might be effected. If, for instance, the simple conditions of the gospel were presented and applied to the heart with the inquiry,

"Are you ready to yield obedience to the requirements?" and to such as could reply in the affirmative, the following gracious promises were offered: "He that cometh unto me, *I will in no wise cast out*," "Come unto me, all ye that are weary and heavy laden, and *I will give you rest*," "*I will receive you*, and will be a Father unto you;" and, dwelling upon the positiveness of the declaration, they were asked if they thought that there could be any liability of a failure on the part of Christ, he having purchased salvation for them, and now offers it to them without money and price; and hence that he has not to be moved by their tears and supplications, to be merciful, but only waits for a full surrender, and that whenever made, he *does* receive them—*does* give them rest, and that, by thus believing his gracious word, they will obtain the blessed witness of their acceptance, and be filled with that peace which passeth understanding; who can question the blessed results that would follow? By such simple instruction the mind is directed to Christ, as a kind compassionate Savior, ready, and longing to impart unto them that pardon and acceptance which they desire, and then they will be prepared to lift their hearts in unison with some one who shall, in fervent and effectual, because *believing* prayer, bear them before the throne, there to receive the salvation so freely offered. Asking pardon for our long digression, we will return to our narrative, and then see the effect produced upon this sister's heart by a few words of simple instruction.

"One morning, in reply to the inquiries of a brother, accompanied with the oft-repeated injunction, to *believe*; I asked, 'But how shall I believe?' Then, in a few words, he opened the way of faith to my comprehension. He repeated some of the precious promises of acceptance, given by the Savior, and told me to give myself away to him *just as I was*, to bring to him my burdened and weary heart, and he would give me *rest*. 'You must believe,'

said he, 'when you give yourself up to him, that he *receives* you, because he has promised thus to do.' Now, I began for the first time to comprehend the nature of faith, and I inwardly resolved to do as the brother had told me.

"When prayer was being offered at the commencement of the meeting, I mentally lifted my heart to God for pardon and salvation. *I yielded, I trusted, and I was saved!* The burden was removed—I did 'find rest' to my weary soul, as Jesus had said. He did *not* cast me out, but graciously received me to his heart of love—smiled upon, and blessed me. No *strong* emotions succeeded this act of faith—no *ecstasy* of joy—no brilliant flashes of light from the eternal throne, shone into my heart. What was it then I did experience? '*Peace* in believing.' A sweet, and 'still small voice' had gently whispered to the troubled soul, '*Peace*.' But it was such peace as the world giveth not, that Jesus gave to me. It was the *dawning of the morning* with me; I had *just emerged* from the '*night*' which casts its dark mantle over every unrenowned sinner's heart; and the first glimmering rays of the '*day dawn*' were penetrating my soul, a blessed earnest of the rising Sun of Righteousness, which would soon, if I continued on the watch-tower, greet the eye of faith with its *full-orbed* brightness.

In our next, we will show her progressive steps, and the difficulties she encountered, before the *noonday* beams of the Sun of Righteousness illumined her heart, imparting unto her that *full assurance* of faith which gives victory over all the assaults of the enemy. DORA.

HE PRAYS BUT DON'T BELIEVE. — We must pray and believe,—believe and pray. Praying and believing must go hand in hand. This praying without believing will not suffice. We have known persons pray and fast for years, and still be in bondage; in doubts and darkness, fears and condemnation. "Without faith it is impossible to please God."

Editorial Miscellany.

THE BEAUTY OF HOLINESS, AND SABBATH MISCELLANY. This periodical, heretofore published at Dayton, Ohio, from whose contributions we have occasionally drawn, came to a close with the December number. It has been under the editorial management of Rev. B. St. James Fry, who has conducted it with ability, and in an admirable spirit; and has maintained an existence for three years, contributing, in no small degree, to the diffusion of light on the subject to which its pages have been devoted. We shall miss its visits much from our table.

This makes the second periodical of a kindred character, (it having been, we believe, preceded by the Advocate of Holiness published at Syracuse, N. Y.) that has been discontinued during the past year. It would be foolish to infer from this that the cause of holiness is on the retrograde in the church. So far from this, the fact that three periodicals, exclusively devoted to the subject, circulating by thousands, have maintained an existence for any number of years, is an evidence that the demand for such reading is on the increase. If it indicates any thing, it is that the practice of multiplying separate publications of precisely the same character may be of questionable policy. No one that has had any experience in publishing but knows that there is no small amount of labor and expense involved in it, and that one publication, well sustained, can be got out at an economy of price and beauty of style far exceeding what can be afforded, if the patronage is divided between several of similar character scattered all over the country. We know that, in saying this, we run the risk of being misinterpreted, but we assure our brethren that when, in the opinion of those interested in the spread of the precious grace we advocate, the

Guide had better be transferred into other hands, or issued from another locality, we are prepared to resign our charge. We love the work in which we are engaged, and should leave it reluctantly; but, if we know our own hearts, we love the cause more. We are interested in sustaining, not a northern, southern, eastern or western press; but a *sanctified* press, that shall issue none but healthful streams.

To this work we are fully committed until God, in his providence, shall indicate another path of duty. We are happy in knowing that this our position is understood and appreciated by friends in all parts of the country—friends who are willing to merge their local preferences in the greater object of pursuing that course that will effect the greatest good. Through their co-operation, we are happy to announce a steady increase of our list, now numbering subscribers from every part of our Union, and every quarter of the globe excepting Africa.

It has been suggested by some, that a western, and perhaps a southern agency, similar to the one we have at Toronto, C. W., may be an advantage to the circulation of our work. We would simply say, that we have had the subject under consideration, and, Providence permitting, we may personally make a tour, in the coming spring, to see where, if at all, such an agency should be established.

From negotiations which have been in progress with Brother Weirich, we expected to have received the subscription list of the Beauty of Holiness, and had intended either to have sent a specimen number of the Guide, or addressed a circular to each subscriber. For some reason, however, unknown to us, it has never come to hand. We copy below the notice, published in the December number, of the

merging of that periodical into the Guide. We thank our brother for the flattering allusions he makes to our humble monthly, and renew the pledges which he has made in our behalf.

TO THE PATRONS AND FRIENDS OF THE BEAUTY OF HOLINESS.—The "BEAUTY" merged in the "GUIDE" to Holiness.—The undersigned being appointed at the last session of the Wisconsin Conference, to a mission within its bounds, and his time and strength being solely occupied in that work, is consequently unable to attend to the duties of publisher; and having failed to obtain a competent successor, he deems it his pleasure and duty to merge the "Beauty of Holiness" in the well known, and much beloved, "Guide to Holiness." The "Guide" is well known to many of our readers. It is the pioneer periodical on the subject of Holiness, and is now about entering on the seventeenth year of its existence. It has a deep hold on the affections of its readers, and is regarded as a clear, faithful and able advocate of the cause to which it is devoted. We most cordially, therefore, commend it to our patrons, and hope that each one will renew his subscription and efforts in promoting its circulation. The January No., we understand, is to be ornamented with a likeness of Professor Upham, author of "Interior Life," etc., beautifully executed on steel. The "Guide" has been enlarged of late, and it is intended still to improve and enlarge it as its patronage extends. It is now gotten up in a very neat style, but if the patrons of the two works will combine their efforts, its enterprising publisher will make it, more and more, the joy of many hearts. We say to all, let it be so. The price is one dollar per annum in advance, and though published in another section of the land, the postage will be no more than on the Beauty. It is published by Rev. Henry V. Degen, No. 15, Cornhill, Boston, Mass. Should any desire a sample copy of the Guide, or should any Agents of the Beauty wish to take an Agency for the Guide, they will drop a note to Bro. D. and they will be promptly waited on. We earnestly request all our Agents to interest themselves in the Guide. Bro. D. will give as liberal a per centage as possible.

We have had the pleasure within the last three years of circulating many thousand copies of the Beauty of Holiness, and now, with a grateful emotion to God, and his dear people, for his providence, and their sympathy and

aid, we again commend us to God and to the word of his grace. We say to the readers of our work, subscribe for the Guide, peruse its pages prayerfully, and you will find it time and money well expended.

Affectionately,

C. E. WEIRICH.

Arminianism.

THE following note, by Dr. True, of the Wesleyan University, will explain itself. The clause in Professor Finney's Letters, to which he refers, did not escape our notice, and we had intended fully to make similar comments to those here expressed, but unfortunately delayed it until the form had gone to press:—

MIDDLETOWN, CONN., Dec. 26, 1855.

BR. DEGEN,—I regret to see that Rev. C. G. Finney, in his Letters to Ministers of all Denominations, in the forthcoming January number of the Guide, has fallen into the error of giving the name of Arminianism to sentiments, to which the doctrines of Arminius are as much opposed as any form of Calvinism, and much more, in my opinion, than the recent improvements of Calvinism, called New Divinity.

Page 8. — "Converts should be guarded with great caution against a self-righteous use of means on the one hand, and an Antinomian neglect of them on the other. Antinomianism and Arminianism are two extremes, between which they must learn to steer, or they will certainly make shipwreck of their faith."

It is a pity that good men like Mr. Finney will heedlessly practise such injustice to the memory of one of the greatest and wisest of the servants of God. I am ready to believe it was, in this case, an unintentional following of a bad fashion, which originated in malice or ignorance, and which is now quite offensive to the Methodists and other sects, who acknowledge a substantial agreement between their creed and the doctrinal system of Arminius. Will Mr. Finney think of this, and lend his influence to abolish this bad style, or else

justify it by some small quotation from the voluminous writings of Arminius, which has escaped the attention of those who have read his works.

Very truly,

CHARLES K. TRUE.

THE LATENESS OF OUR ISSUE.—To some of our subscribers, it may seem strange that there should be so long an interval between the issue of our January and February numbers. For their information, we would simply state that it is occasioned in part by the press of business which devolves upon us at the commencement of a new volume, and in part from the difficulty in knowing how many of subsequent numbers to print—a difficulty occasioned by the changes which take place in our list at this season of the year. We are somewhat later than usual this year, but hope soon to resume our accustomed promptness.

THE METHODIST MAGAZINE.—This Magazine, published at Baltimore, by Dr. A. W. McLeod, has just entered upon the second year of its existence. It is of the same size and price with the Guide, and contains a large amount of varied matter—comprising Memoirs, Sermons, Theological Essays, Papers on Christian Experience, Entire Sanctification, the Christian Sabbath, the Providence of God illustrated, Practical Godliness, etc. To promote the circulation of both our Magazines, we have effected an arrangement with the publisher, by which we will send the Guide and Methodist Magazine to one address for One Dollar and Fifty Cents.

Satan labors, and with great success, to deceive mankind into the idea, that the adoption of one sin or vice is pardoned, or at least excused, if they refrain from others. In this way did he work upon Herod; who, though living in incest with Herodias, yet was very tender and scrupulous about an oath,—“Nevertheless, for his oath’s sake.” O, what a conscientious king!

BOOK NOTICES. We have received from the obliging publishers, a bound copy of Forrester’s Boys’ and Girls’ Magazine, for 1856. This popular and fascinating periodical has lost none of its charms. Francis Forrester, Esq., who well knows how to write for children, is to be assisted hereafter by Francis C. Woodworth, another popular writer for the young. The Magazine has undergone several improvements, and will evidently take the lead of all juvenile periodicals. It is spicy, instructive, moral, and beautifully illustrated for its price. We understand that upwards of one thousand copies are circulated in this city. Terms, \$1.00 per annum. Published by F. & G. C. Rand, 7 Cornhill, Boston.

We have many other very valuable books on hand; but, in consequence of the pressure of business that has devolved upon us at the commencement of the year, we are under the unavoidable necessity of delaying them until our next issue.

A SOUTHERN AND WESTERN TOUR.—The senior editor of the Guide contemplates, Providence permitting, a southern and western tour. If arrangements can be effected, he may leave before the issue of another number. His object will be to promote the circulation of this Periodical, and of other works published at our office. Any suggestions from our friends abroad, as to the line of travel which may promise the most usefulness and success, will be kindly appreciated.

NEW SUBSCRIBERS.—We have received a large accession to our list, for which we feel deeply grateful to those friends through whose agency it has been brought about. We hope that none will tire in their efforts to get additional names. In anticipation of an increase, we have printed an extra quantity of both January and February numbers, and can continue, probably for some time to come, to supply new subscribers from the beginning of the volume.

Faith as exercised by Ancient Believers.

How much sorrow must necessarily precede the exercise of sanctifying faith.

BY J. D.

"Let the heart of them rejoice that seek the Lord."—PSALM cv. 3.

WE hear much said about the duty of feeling very sorry and broken-hearted, and weeping and mourning over our sad condition in order to prepare the heart to receive the sanctifying truth; but we hear but little said about the duty of praising the Lord. Now there is no one duty which is so often enjoined on the child of God as that of praising the Lord and rejoicing in him. Paul says, "Rejoice in the Lord always;" "rejoice evermore," etc., while the Psalms abound with such exhortations. We cannot praise the Lord without faith; but we can weep and mourn over our sad condition for weeks and months, and yet have no saving faith. Therefore God says, "Whoso offereth praise glorifieth me."

We find this joyful faith most strikingly illustrated in 2 Chron. xx., by the conduct of Jehoshaphat, king of Judah, at the time the children of Moab and Ammon came against him to battle. We think it worthy our imitation, as a most beautiful example of that faith which brings the blessing. We see when Jehoshaphat learned that he had enemies, and that they had declared war against him, he feared, and set himself to seek the Lord, and proclaimed a fast. "And all Judah stood before the Lord with their little ones, their wives, and their children."

Now is not this precisely the first move that the true child of God makes when he finds pride, anger, unbelief, impatience, and other unholy propensities remaining in the heart? These war against him, and threaten to overcome and bring him into captivity to sin. He sees them to be his enemies and God's enemies; he sees that his heart

is not pure, and he hears his heavenly Father say, "Without holiness no man shall see the Lord."

Under such circumstances, it would be a wonder if he does not fear, and set himself to seek the Lord with *fasting* in order to have these enemies destroyed.

But let us notice the king's prayer on this occasion. It is not a confession of his sins, but a confession of his need. He confesses, to be sure, that he has enemies; but it is evident that he felt none of the condemnation of Saul for sparing Agag, or that Achan felt for retaining the accursed thing; therefore he could not say, with them, "I have sinned." Instead of attaching any sin to himself, or his people, for these enemies being left in the land and warring with God's people, he expostulates with the Lord thus: "Behold, these our enemies, whom thou wouldest not let Israel invade when they came out of Egypt, but they turned from them, and destroyed them not. Behold, I say, how they reward us to come to cast us out of thy possession, which thou hast given us to inherit."

And may not the child of God make a similar confession of his enemies, and his need of almighty aid to subdue them? May not he, who is truly convinced of inbred sin say, Behold, these, my enemies, pride, anger, impatience, which thou didst not cast out of my heart when thou broughtest me out of my spiritual Egypt, and adopted me into thy family: but now, Lord, these enemies trouble me, and threaten to overcome me. "Behold, I say, how they seek to cast me out of thy possession." For I am no sooner overcome by pride, or anger, or impatience, than I am cast out of the possession of thy justifying peace. "O, Lord, wilt thou not judge them? For we have no might against this great company that cometh against us, neither know we what to do, but our eyes are turned upon thee." O, what a model prayer is this for every seeker of holiness! He feels, indeed, that he has

no might or power against these inbred foes until his eyes are turned upon God.

Yet it is not enough that the Christian confesses his inbred sin, and his own inability to save himself from it; he must confess also the sufficiency of the atonement, and God's promises of victory in Jesus Christ. And then, like the king of Judah, let him rejoice and march against his foes by acting faith on Jesus, and like him he shall soon see the salvation of God.

Let us now notice the effect the word of God by Jehaziel has on Jehoshaphat, and we have the very quintessence of true gospel faith. It is a most perfect example of that faith which is counted unto the Christian believer for righteousness. No sooner does Jahaziel proclaim,—“Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. Ye shall not need to fight in this battle; set yourselves; stand ye still, and see the salvation of the Lord with you,”—than the king and people fall down and worship the Lord, and they “praise the Lord God of Israel with a loud voice on high.” This conduct of the king shows that he believes that he receives. He takes God's word, as evidence that he has his petition; and he acts just like the Christian who has like precious faith; he falls down, and thanks the Lord.

But it may be asked, “How can the king believe that he receives the things for which he has prayed? for he has prayed God to destroy his enemies; now how can he believe that these enemies are destroyed when he knows they are still alive? I answer, he receives God's promise, and, in doing so, he looks upon his enemies as already slain, as far as his fears go; and he feels that he has just as much reason to praise God now, *before* the battle is fought, as he will have afterward. He has learned that this battle is not his, but God's. O, that every seeker of holiness could learn this, and look to Jesus and the promise, instead of looking to their own sinful hearts!

Therefore he has no fears as to the result, and casts off all care respecting it save a care to **KEEP THE FAITH**, and do just what God has told him to do.

Listen to the king's exhortation on this occasion: “Hear me, O, Judah, and ye inhabitants of Jerusalem. Believe in the Lord your God; so shall ye be established; believe his prophets, so shall ye prosper.” And when he had consulted with the people, he appointed singers unto the Lord, that should praise the beauty of holiness, as they went out before the army, and to say Praise the Lord, for his mercy endureth forever. “And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, and Moab, and Mount Seir, which were come against Judah; and they were smitten.” * * * “So the realm of Jehoshaphat was quiet; for his God gave him rest round about.” Glory to the God of battles; it is while they **PRAISE** and **SING**, that he slays the enemies.

Now, what kind of a faith is this, which Judah has, which overcame their foes? It is not a *mourning* faith. It is not (I had like to have said,) an *unbelieving* faith. They do not wait, in an agony of mind, to see the salvation of God. They do not say, “True, God has said that he will fight this battle for us; but he has not yet done it; therefore we are still in a sad condition, and it becometh us to weep and bewail us until we *see* our enemies destroyed.” No; it is a joyful faith. They believe God's promise, therefore they begin to rejoice, and sing, and praise. They do not show the unbelief of some of our modern believers, who seek for holiness, and weep and mourn for months, and complain of their weakness and inability to overcome sin.

We are glad, for the sake of Jesus Christ's soldiers, that Jehoshaphat had faith enough in God's naked promise to raise that loud shout of praise before the battle was fought. It pleased and glorified God much more than his continued vows and fears would have done. O, that every

unsanctified believer and penitent sinner would go and do likewise. O, begin now to *believe* and to *sing*, and praise the beauty of holiness. March against your enemies, saying, "O, praise the Lord, for his mercy endureth forever;" so shall every inward foe be smitten before your faith, and the Lord will give you rest from all your enemies round about.

Finney's Letters to Ministers.

NUMBER IX.

BELOVED BRETHREN.—In my last, I intimated that I had some things I wished to say to ministers on the necessity of their being baptized with the Holy Ghost. I begin by saying that to me it seems very manifest that the great difference in ministers, in regard to their spiritual influence and usefulness, does not lie so much in their literary and scientific attainments as in the measure of the Holy Spirit which they enjoy.

The apostles appear to have been entirely different men, after the baptism of the Holy Ghost, from what they were before. They had been converted and called to the ministry, and enjoyed the personal instructions of Christ, previous to his death, and yet they remained amazingly ignorant and ill qualified for the work to which they were called, until they were baptized by the Holy Ghost at the day of Pentecost.

This baptism did not, by any means, respect principally the working of miracles, as some seem to have supposed; for they possessed the power of working miracles before. But its main design and bearing was to fill them with light, and love, and power in preaching the gospel. And, as I said, after this baptism they appear to have been, in almost every respect, entirely different men from what they were before.

Now it seems that there are many ministers in the church, at the present time, who have been converted, and perhaps called to the ministry, who have never received the baptism of the Holy Ghost, because they have never believed that any

such thing was attainable, nor looked for or expected it. They have had the gospel, with but a slight measure of the Holy Spirit, just as the apostles had had the personal instruction of Christ, but with so little of the Spirit's influences as never to have understood and felt its power. They are, therefore, as much in the dark, and as poorly qualified for the work to which they are called, as the apostles were previous to the day of Pentecost.

Now the thing which they need, and must have before they will have power with God or man, is the baptism of the Holy Ghost. Without this, they will forever remain in the dark in regard to the spiritual wants of the church. And however learned, philosophical, metaphysical, logical, or, if you please, theological, their sermons may be, they will always be wide of the mark, and never meet the necessities of the church until they are baptized with the Holy Ghost.

They need to be set apart to the work by the anointing of God. They may have been called, but not anointed, because they have not sought the anointing. They are in some measure prepared intellectually, but scarcely at all spiritually for their work. Hence they know not what to say, to elevate the standard of piety among Christians. Many of them can produce conviction in the church; but how few of them, as a matter of fact, succeed in promoting the work of sanctification in the church.

Beloved brethren, take it not amiss that I speak thus plainly. I speak in love, and, as I trust, in the bowels of Jesus Christ. Do you, as a matter of fact, promote the spirituality of your churches?

A great deal is said about a thorough preparation for the ministry, at the present day. And certainly there cannot be too much said upon the importance of such preparation; but do permit me to ask, what in fact constitutes a thorough preparation for the ministry? Is it a mere college and theological education? By no means. These are important; but they are far from

constituting the principal part of a thorough education. Indeed they are as nothing, when compared with the importance of the baptism of the Holy Ghost.

The apostles were, for the most part, unlearned, in the worldly acceptation of the term, and yet, a more efficient class of ministers never existed. And what great numbers, both of ministers and laymen, unlearned in human science, have been among the most efficient and powerful ministers and laymen in the church of God; while, for the most part, men that have been the most famed for human learning, have been in a great measure inefficient and useless in the church of God. This by no means proves that human learning is unimportant; but it does prove, beyond all gainsaying, the paramount importance of the baptism of the Holy Ghost.

I would therefore repeat, with *great emphasis*, what I said at first, that the difference in the efficiency of ministers, does not consist so much in the difference of intellectual attainments as in the measure of the Holy Spirit which they enjoy. And how abundantly do the facts that lie right upon the face of the church's history, demonstrate the truth of the assertion! I do not hesitate to say, that whatever the age or the learning of a minister may be, he is a mere child in spiritual knowledge, experience, and qualifications for his office, without the baptism of the Holy Ghost. He certainly will, and must for ever remain so. Until he knows what it is to be "filled with the Spirit," "to be led by the Spirit," "to be endued with power from on high" to fulfil his high and reasonable functions; he is a mere child, and by no means qualified to be a leader in the church of God.

A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry, as has been. Until it is felt, acknowledged, and proclaimed upon the house-tops, rung through our halls of science, and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for

the work of the ministry, we talk in vain and at random, when we talk of the necessity of a thorough preparation and course of training.

I must confess, that I am alarmed, grieved, and distressed beyond expression, when so much stress is laid upon the necessity of mere human learning, and so little upon the necessity of the baptism of the Holy Spirit. What are we coming to? Of what use would ten thousand ministers be without being baptized with the Holy Ghost? Ten thousand times ten thousand of them would be instrumental neither in sanctifying the church nor in converting the world.

There is so little said, so little preached, so little thought upon this subject, that the church are in a great measure in the dark, in respect to what constitutes a thorough preparation for the ministry. Consequently, when they employ young men from our colleges and theological seminaries, they take it for granted, that they have engaged a minister who has taken a thorough course, and is well furnished for his work. But alas! how sadly, and almost universally, are they disappointed! They find, after all, as a matter of fact, that he is spiritually inefficient, in bondage to sin and lust, and is but a mere babe in Christian experience.

Now I am sure, that I do not say this to rail; but in the grief and anguish of my heart. It is a solemn truth, to which the testimony of the great mass of the churches can unequivocally be given.

And now, dearly beloved, unless ministers will wake up to this subject, unless they will seek and obtain this baptism for themselves, unless they will preach it to the churches, unless this truth be insisted upon through the whole course of education, unless a thousand times greater stress be laid upon it, both in theory and in practice, than has been, we multiply the number of ministers in vain. Numbers will but increase the janglings, and strifes, and party zeal, and darkness, and spiritual death, of the church of God. I might appeal to the

experience of all the churches in the land,
in confirmation of what I say.

Your brother in the bonds of the gospel,
C. G. FINNEY.

Be Ye Holy.

I signed for holiness of life,
For purity within ;
And asked the Lord to cleanse my soul
From every sinful stain.

So much this blessing I desired,
I felt that nothing less,
Than "full redemption in his blood,"
Could bring my spirit peace.

Daily I prayed, and sought, and strove,
To break the tempter's chain;
But when I gained some envied height,
'T was but to fall again.

I laid me down in deep despair,
Feeling it were in vain
For one so deeply plunged in guilt,
A holy state to gain.

Earth's dearest joys no longer charmed,
I bade them all depart ;
Take every idol, Lord, I cried,
Give but a holy heart.

He took me at my word, and bade
Affliction's waters roll,
With their full tide of bitterness,
Over my wretched soul.

I saw my treasures, one by one,
Sink 'neath the swelling wave,
Till I, a scathed and blighted thing,
Sighed for the friendly grave.

And he, the Savior who had died
To save a ruined race,
Now hid from me, his fainting child,
The smile of his face.

Spare, Lord, (I cried,) a feeble worm,
Who would thy servant be ;
Show forth thy matchless power to save,
Set now a captive free.

"Believe," he said, "for, as thy faith,
So shall it be to thee ;"
"Lord, help my unbelief," I cried ;
"My help must come from thee."

"T is but to look, believe, and live,"
The Savior now replies ;
"I do believe ; Lord, here I am,
Accept the sacrifice."

O, joyful hour ! O, precious faith !
That bids my wanderings cease ;
And moored my sin-benighted soul
In the glad port of PEACE.

M. A. B.

"Seeing through a Glass Darkly."

"And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, — Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."—John ix. 2, 3.

How greatly did those parents lament to learn that their newborn child appeared to be blind! Why should it be, that he was made an exception to the law, that conscious existence should have eyesight? Had they then been told that this is, "that the works of God should be made manifest in him," how little they would have understood the saying! And how many pitied the poor little blind child as he was growing up, wondering why the case of one child differs so much from the case of another! Very likely they never thought to ask themselves if any good was to be accomplished by the child's blindness. It was only a great misfortune. And then the young man in his prime; how sad it is that he is blind! How poor the prospect for his future life, sure enough! Who ever thought it was for the glory of God that this young man could not see whither to direct his steps? But we have it in the sequel, from the Savior's own lips, that he was born blind that the works of God might be made manifest in him. We infer from this, that the meaning of any temporal disadvantage cannot be learned in full, during the process of it; God might have been glorified in various ways,—by the blindness of the infant, the little boy, and the young man, in the time of it,—in ways which we have but little power to imagine. Yet we can think

how it might have been the means of cultivating patience and resignation to an unusual depth in the hearts of the parents, and of preventing evil in the child's course, and of leading the young man to place a higher estimate upon the machinery within his soul than he would have done, had the bodily machinery been all regular. And then, too, the sight of the child, and the sight of the young man, might have done good to others in the same way, by leading them to estimate the higher nature in comparison with the lower. But the manifestation of God's power upon the young man, in closing up his dispensation of blindness, elicited from the most stupid minds the ascription of glory to God. And the circumstance was to be handed down to all generations to come, and all give glory to God upon hearing it. Who thought of all this during the time of the blindness? Did the parents, family friend, or strangers? But did God, the Almighty, need to put these parents and friends to all this anxiety,—the child and young man to all this inconvenience,—for the manifestation of his own works? So says the sufferer sometimes; could not God make manifest his works,—his power over, and his nearness to, mortals,—with sufficient clearness to accomplish his highest purposes, without putting my weak nature under tribute? Are there not ways enough in which he could set forth his prerogatives before the face of his creatures, without this sacrifice of heart and flesh? So says the bereaved one whose desolation it seems as if the rocks and trees wished to cry out to tell. So says the wronged, the injured one, whose nerves are no longer capable of endurance,—and the sufferer who rests not from morning to evening, and evening to morning. Perhaps, in what we call God's greatest works, he can sufficiently set forth his character without the sufferings of mortals. He could make a world without coming near them, though he does it for them. But how could he do a work in them, so well as by the discipline of their natures? We call our sufferings

great; why then are not the results coming from them great? We have the express word of inspiration that the sufferings of this present time are not worthy to be compared to the glory which is to be revealed in us; and that these afflictions are to work out for us a weight of glory. Exactly how this is to be done, in all respects, we cannot tell; no more than could the parents of the blind child, or the blind man himself, tell how it was to be for the glory of God that he should be without the external light of heaven.

We could see how the blindness of a man should lead to the salvation of a soul, for the very appearance of one would suggest the thought. How little of the importance of man's existence does God put in his outward nature to allow the most important physical organ to be dead, while the living soul, in possession of these organs, is capable of having a heaven or hell within its own domains! Then comes the admonition,—“Take care of that interior inhabitant.” “What shall it profit a man, if he gain the whole world and lose his own soul,” is a question naturally suggested in this view. So, when we see how little importance God puts upon the continuation of human life below, *in itself considered*; how readily, and without ceremony, he will remove a man from the earth; how little it grieves him to pronounce all this apparently important organization dead,—we infer that this part of a human being is a very minor part of him; or, strictly speaking, that the human part of the being is a very minor part of that being. We have often seen in him what we cannot see in the merely animal creation, a manifestation of aspirations, which could be satisfied only in the home of the redeemed; but these manifestations were made through physical organization indispensable to us here. That organization failed him in an hour; utterly, and finally, failed him. Not merely the animal wants cease to be manifested, now that the organization which originated them has come to dissolution, but we hear no

more the prayer for communion with Divinity,—the desire to sing with angels, and converse with prophets. Now, what is the probable truth? that these heavenly aspirations, which would sometimes almost carry the soul out of the body, died in a moment when the body died; or that they were no longer to be dependent on these uncertain organs for their manifestation,—that the high-soaring spirit should no longer be earth-bound, nor look unsatisfied for its due measure of aliment. The soul of the observer *feels* what is the truth in the case. The soul, intimate with that departing soul, knows that it still lives. It says, “Why should my spirit still be active here, and that spirit not be active somewhere?” Do we not see in our very sorrow that God has made a greater outlay to perpetuate the existence of a plant in the earth, than he does the existence of a man here! Is a man of less value than a plant? We must acknowledge that he is, unless he lives beyond. “But we see now through a glass darkly.” We get but a glimpse here of the works of God, which are to be manifest in permitting us to be born blind, and to suffer in this mortal state.

A STUDENT.

Jan. 1856.

Assurance. — Why it should be Desired.

EXTRACT FROM A SERMON.

BY REV. J. C. RYLE, B. A., RECTOR OF KIRMINGHAM, ENGLAND.

“FIRST then, for one thing, assurance is to be desired, because of the *present comfort and peace* it affords. Doubts and fears have great power to spoil the happiness of a believer in Christ. Uncertainty and suspense are bad enough in any condition,—in the matter of our health, our property, our families, our affections, our earthly callings,—but never so bad as in the affairs of our souls. And so long as a believer cannot get beyond ‘I hope and I trust,’ he manifestly feels a degree of uncertainty about

his spiritual state,—the very words imply as much. He says ‘I *hope*, because he dares not say I *know*.’ Now assurance goes far to set a child of God free from this painful bondage, and so ministers mightily to his comfort. It enables him to feel that the great business of life is a settled business, the great debt a paid debt, the great disease a healed disease, and the great work a finished work; and all others,—business, disease, debts, and works,—are then by comparison small. In this way, assurance makes him patient in tribulation, calm under bereavements, unmoved in sorrow, not afraid of evil tidings, in every condition content; for it gives him a *FIXEDNESS* of heart. It sweetens his bitter cup, it lessens the burden of his crosses, it smooths the rough places over which he travels; it lightens the valley of the shadow of death.

“Ah, reader! the comfort assurance can give in the hour of death is a great point, depend upon it; and never will you think it so great as when your turn comes to die. In that awful hour there are few believers who do not find out the value and privilege of an assured hope, whatever they may have thought about it during their lives. General ‘hopes’ and ‘trusts’ are all very well to live upon while the sun shines, and the body is strong; but, when you come to die, you will want to be able to say, ‘I *know* and I *feel*.’

“Second. Assurance is to be desired, because it tends to make a Christian *an active, working Christian*. A believer, who lacks assured hope, will spend much of his time in inward searchings of heart about his own state, like a nervous, hypochondriacal person, he will be full of his own ailments,—his own doubtings and questionings,—his own conflicts and corruptions. In short, you will often find he is so taken up with his internal warfare, that he has little leisure for other things,—little time to work for God. Now a believer, who has, like Paul, an assured hope, is free from these harassing distractions. He does not vex his soul with doubts about his own pardon and ac-

ceptance. He looks at the everlasting covenant sealed with blood, at the finished work, and never to be broken word of his Lord and Savior, and therefore counts his acceptance a *settled thing*. And thus he is able to give an undivided attention to the work of the Lord, and so, in the long run, to do more.

"Third. Assurance is to be desired, because it tends to make a Christian a *decided Christian*. Indecision and doubt about our own state in God's sight are grievous evils. They often produce a wavering and unstable walk in following the Lord. Assurance helps to cut many a knot, and to make the path of Christian duty clear and plain. Reader, I verily believe, you have here one chief reason why so many in this day are inconsistent, trimming, unsatisfactory, and half-hearted in their conduct about the world; their faith fails, they feel an assurance that they are Christ's, and so feel a hesitancy about breaking with the world. They shrink from laying aside all the ways of the old man, because they are not quite confident they have put on the new. Depend on it, one secret cause of halting between two opinions, is want of assurance, when people can say decidedly, 'The Lord he is the God,' their course becomes very clear.

"Fourth. Let me name one thing more. Assurance is to be desired, because it tends to make the *holiest Christians*. This sounds wonderful and strange, and yet it is true. It is one of the paradoxes of the gospel; contrary, at first sight, to reason and common sense, and yet it is a fact. He that is freely forgiven by Christ will always do much for Christ's glory; and he, that enjoys the fullest assurance of this forgiveness, will ordinarily keep up the closest walk with God. It is a faithful saying in 1 John, v. 3,—'Every man that hath this hope in him purifieth himself, even as he is pure.' None are so likely to maintain a watchful guard over their hearts and lives as those who know the comfort of living in near communion with God. They feel their privilege, and will fear losing it.

"Reader, I commend these four points to your serious consideration. Would you like to feel the everlasting arms around you, and to hear the voice of Jesus daily drawing nigh to your soul, and saying, 'I am thy salvation,'—would you like to be a useful laborer in the vineyard? Would you be known of all men as a bold, firm, decided, single-eyed, uncompromising follower of Christ?—Would you be eminently spiritually minded and holy? 'Ah!' some people will say, 'these are the very things our hearts desire. We long for them,—we pant after them,—but they seem far from us.'

"Now, has it never struck you, that your neglect of assurance may possibly be the main secret of all failures,—that the low measure of faith which satisfies you may be the cause of your low degree of peace? Can you think it a strange thing, that your graces are faint and languishing when faith, the root and mother of them all, is allowed to remain feeble and weak? Take my advice to-day. Seek an increase of faith. Seek to obtain a simple, child-like confidence in God's promises. Seek to be able to say with Paul, 'I know whom I have believed; I am persuaded that he is mine, and I am his.'

"You have probably tried other ways and methods, and completely failed. Change your plan. Go upon another tack. Lay aside your doubts. Lean more entirely on the Lord's arm. Begin with implicit trusting. Cast aside your faithless backwardness to take the Lord at his word. Come and throw yourself, your soul and your sins, upon your gracious Savior. Begin with simple believing, and all other things shall soon be added to you."

WARNING.

If the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready; for in such an hour as ye think not, the Son of man cometh.

I would be Faithful.

I would be faithful ;
True to the trust I bear from Heaven,
Keeping the account with jealous care,
Nor waste, nor loss, recorded there,
But well improved what God has given.

I would not be a useless drone
Amid the want and woe around me,
An idler slumbering profoundly,
With all life's labor to be done.

I would be faithful ;
Though careless servants at my side
Mis-spend or lose their precious trust,
Or hide their talent in the dust,
My own must be well "occupied."

And, though the world misjudge my course,
Condemning what I fondly deemed,
Of all my works, the best, had seemed
As though my good had evil source.

And, though my wearied spirit feel
Sad and discouraged on the way,
And the long night ne'er break in day,
In gleam I would toil bravely still.

I would be faithful ;
For silent on the wing of Time
An hour steadily draws near ;
And, with a mingled hope and fear,
I wait that hour most sublime.

O, then, when I shall render up
The long lent talents of my life,
Preserved with trembling and with strife,
And wait the award with awful hope ;

Then,—then, to hear the blessed word
From his own lips, "Thou hast well done,
My faithful servant and my son,
Rise, dwell forever with thy Lord."

That be my triumph ! And to prove
That hour of joy, that life of bliss,
I am content to serve in this ;
Faithful to suffer and to love. ZACH.

SCATTERING AND INCREASING.—Serving God with our little, whether in the way of time, talents, property, or influence, is the way to make it more. Nothing is wasted by which God is honored, or man blessed. It is but seed sown, to be gathered again a hundred-fold in the harvest.

Trials of Faith.

THE ordinary providences of God, and the ordinary operations of the Holy Spirit, do not fully bring out, or reveal the power and state of the mind ; it takes the extraordinary. As the ordinary works of genius precede the finish of perfect work, so God, in dealing with his children, takes them along the path of knowledge and experience from the ordinary, to the extraordinary, (that is, if the human soul is willing, believing, and obedient,) until permitted to "come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ."—Eph. iv., 13.

In the accomplishment of this work, strange as it may appear to the superficial disciple, the tests or trials of faith, as the soul advances in the divine life, become more complicated, mysterious and severe. We have an instance in the patriarch Job. Who so holy—so "perfect and upright?" and yet who suffered such a rush of complicated, mysterious* and severe trials of faith? Enough, we might suppose, were it not for the divine nature within him, to crush his reason and his natural life out of existence. One peculiar, and the most excruciating trial of his faith, was, doubtless, an absence of the consoling sense of God's presence. The adversary, as the last resort of his power and ingenuity to afflict and try that holy soul, brought a cloud of thick darkness between him and his God. That such was the fact, is evident from the language of Job on that occasion. He exclaimed, "O that I knew where I might find him." Again he says, "I go forward, but he is not there ; and backward, but I cannot perceive him." Still not discouraged, he perseveres both in prayer and effort. "I cry, (says he,) unto thee, and thou dost not hear me. I stand up, and thou regardest me not." O! what an example of steadfast, patient faith, is here presented. As it was in Job's case, so it may be in ours.

* Mysterious, humanly speaking.

"To patient faith, the prize is sure."

That such is the trial of faith, in an eminent degree, to which holy souls are now subjected, cannot, we think, be disproved. Indeed, to the close student of divine dealing, it is very apparent. Many of the dear children of God are subject to these trials of faith without understanding, at the time, their true character.

Lady Guyon mentions something of this description, as may be seen in the following extract. "The sensible emotion and joy which I experienced, were sometimes overwhelming. At other times my mind seemed to be dry, arid, unemotional; and not fully understanding the nature of his dealings with men, it seemed to me, at such times, that God being offended for something, had left me. The pain of his *absence*, (for such I supposed it to be,) was very great. Thinking it to be some fault of mine that he left me, I mourned deeply—I was inconsolable. I did not understand, that, in the progress of the inward death, I must be crucified, not only to the outward joys of sense, and to the pleasures of worldly vanity, but also, which is a more terrible and trying crucifixion, that I must die to the joys of God, in order that I might fully live to the will of God. If I had known that this was one of the states through which I must pass in order to experience the full power of sanctifying grace, I should not have been troubled."*

To bring the subject before us into clearer

* It is a matter of doubt, to our mind, whether Madam Guyon's sentiments last quoted, are generally correct. It is certain that no one can "fully live to the will of God," in an unsanctified state; but whether "we must (of necessity,) die to the joys of God in order to experience" it, admits of doubt. Such an experience, to our mind, follows, rather than precedes a perfect faith.

Our quotations from Job, and also the language of our dying Savior, as above cited, are cases in point. The trial of their faith was induced through their "dying to the joys of God," not as a prerequisite to "experiencing the full power of sanctifying grace."

light, we have only to consider the mortal life of our Savior. Tempted, tried, and afflicted in every and all points in which any of his disciples are or can be brought to suffer. One feature only of his most intense anguish, have we time on this occasion to notice, viz:—When closing a life of benevolent toil and sacrifice for the welfare—the salvation of others, he felt—(ah! who can describe it?) forsaken of his Father's love and presence in the hour of his greatest agony and conflict with the powers of darkness. O! those memorable words, so full of unutterable meaning—so touching—so overwhelming; in grief and love expiring! What child of God can utter them without tears of deep emotion? Under their influence our pen falters—we pause to weep. Oh! that bitter, bitter cup. Shall I, in that last dread moment, taste the awful grief, and utter, in the language of my dying Savior, "My God! my God, why hast thou forsaken me?" Dear reader, pause and reflect. Are you prepared for a trial of faith like this? It may be ours. Yet how few among Christians—even the most eminent for their piety, suspect the possibility of passing away from earth in such a cloud—with such a trial of faith, when grappling with death, their last foe.

We have not penned the foregoing sentiments to incite sadness in the minds of God's dear children, but rather the opposite spirit—"The giving of thanks always for all things, counting it all joy when ye fall into divers temptations," and not waiting until brought out of them, as too many do, before we rejoice and bless God. Every "trial of faith is more precious than gold"—it is a promised legacy—full of rich blessings that will endure forever. With this view of the subject, we may meet the trials of faith, as the early Christian martyrs met the faggot and the fire, in holy joy and triumph. O for faith,

"That bears, unmoved, the world's dread frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Or Satan's arts beguile."

Last Words of Christ.

NUMBER VI.

"Father, into thy hands I commend my spirit."

THE end of life! With what deep and mysterious import these words strike upon the ear; and what echoes of regret do they wake up in the soul when it becomes conscious, but too late, of its own immortality! They are words of power, whose authority none can either gainsay or resist. We may plead extraordinary reasons for delay; but, when once the fiat has gone forth, there is no appeal. It dispels all the illusions of life, severs all its ties, takes us from everything that is familiar to our senses, and launches us in the wide unknown. Who can venture upon this shoreless ocean, in his own unaided strength, without gloomy doubts and strange misgivings? The religion of Jesus may be ignored through life,—its blessed promises forgotten; its requirements neglected,—but, when death lays its icy hand upon the heart, it will assert its divine origin, and flash conviction upon the minds of its most determined opposers.

It is one of those paradoxes which Christianity alone presents, that the end of life is its beginning. True, the relations of time exist no longer; but the countless hours of eternity begin their endless round; the cares of our earthly existence have passed away, but only to give place to the far nobler employments of the spiritual world, the absorbing power of human affection is broken, but only to revive in a more glowing and enduring love. It would seem as if the change from the imperfect to the perfect, from time to eternity, would be gladly welcomed by a spirit gifted with immortal powers. But experience proves that it is this very fixedness in our lot which clothes death in its most awful aspect. It is the liability to change which supports us in the midsts of our present trials, and enables us to look forward in hopes of relief. But, in the world to come, there is no change. The stamp which the spirit bears, when it leaves

the scene of its probationary course, it will bear forever,—the passionate, which master us, will hold their uninterrupted sway; the worldliness, which binds us, will only rivet its chains more closely; the heaven, we neglect to secure, will be barred against us; the Savior, we forget, will turn from us forever. It is this thought which gives to death its sting, to the grave its victory. Oh! in that hour of anguish, what hope can support the soul but the hope of the Christian! "Father, into thy hands I commend my spirit." This is the language of faith,—the utterance of an undying confidence in the promises of God,—the simple but earnest reliance of a child in his unchanging love.

It is a matter of surprise how little, even true disciples, familiarize their minds with the idea of death. The necessary cares and occupations of life absorb much of our time, and our thoughts are so often perplexed, by the uncertainty which attends our course, that we seldom think of its inevitable end. While our pulses beat with health, and life, in its myriad forms, is teeming around us, it is most difficult to realize that one day all will be silenced in the grave. The generations of men succeed each other so imperceptibly, that it is only by an effort of memory that we can call up the long procession of shadows, and mark its fearful length. The friends we have loved, the relatives we have mourned, the great we have revered, the poor we have succored, all pass in review before us, till our spirits shrink affrighted from the dim but startling array. We turn to the living; and, in the changing scene before us, forget the admonitions of the dead. Yet divine wisdom points to a different course. It brings before our minds, by the most vivid imagery, the suddenness of the summons, and bids us, in the most solemn manner, "prepare to meet our God." On the issues of this meeting depends our destiny for eternity; and surely, if its results are so momentous, the preparation for it should be regarded as the main object of life.

"Father, into thy hands I commend my

spirit." We do not sufficiently consider our filial relation to God, and the great privileges which it confers upon us. It is indeed an act of singular condescension on the part of so holy a Being to allow us to come to him with the perfect confidence of children, to encourage us to speak of our wants, our sorrows, and our joys, to invite us to trust our destiny unreservedly into his hands, and to give us every assurance of his unchanging faithfulness and love. And yet, how few of the professed followers of Christ act as if they believed it? They do not, it is true, neglect all intercourse with God. At stated intervals, they come and express their general wants, but yet their hearts remain a prey to anxiety and care. They do not feel that practical reliance upon God, which casts off all care, and looks to him alone for aid, guidance, and relief. Their hearts are not at rest, because they put their confidence in created objects, and look to second causes for the success or failure of their plans. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, for he trusteth in thee." Perfect submission, and perfect trust, will ensure the blessing of perfect peace,—then, whether we live, we live unto the Lord; or, whether we die, we die unto the Lord,—whether we live, therefore, or die, we are the Lord's.

The Possibility of Christians living without Sin.

BY REV. J. BATE.

NO. I.

"My little children, these things write I unto you, that ye sin not."—I JOHN. ii. 1.

IN entering upon a theme which bears the name standing at the head of this article, one meets with a host of objections coming forth from a variety of sources, the purport of which are, that for a Christian to live without committing sin, is impossible. Objections to any doctrine, precept, or duty

in Christianity, partake very much of the desire, inclination of will, state of heart, and course of life, of those which raise them. It is quite consistent, and perfectly in character with the indifferent, the negligent, the worldly, and backsliding member of the church, to object to the doctrine of a holy or sinless life. It should excite no surprise, that the self-righteous, the rational religionist, the philosophising Christian, the sentimental believer, the profane and ungodly classes of human society, should set themselves against the beauty of holiness, and the excellence of perfect love, as attainable in the present life. Nor should those who are aiming at this blessed state, be staggered in their progress, if they should hear some, who are sincere, devout, and humble followers of Christ, throw out doubts, or even objections, against the possibility of a holy or sinless life. From early education, from reading, from the ministry under which they sit, from the many failings of some who profess this state, or from a view of themselves in their weakness, temptations, circumstances, and losing sight of the economy of grace in its fulness and power, they might have obtained the sentiments which give rise to the objections. We must hope "all things" respecting them that are good, and seek by holy living, and scriptural teachings, to bring them into the way of the Lord more fully.

It is a glorious fact, that the objections which are raised against any doctrine of Christianity, do not nullify or destroy that doctrine. "Thy word is TRUTH," said our Lord. The truth of God has never yet been abashed, weakened, or confuted, by the disputes and cavils of fallible and imperfect human nature. "The foundation of God standeth sure," and has never yet been overthrown or shaken by the imbecile efforts of that wisdom which is foolishness with him.

What is meant by a Christian living without sin, I shall not stop to define in so many words which may constitute a theory, requiring the Scriptures to be turned and twisted from their original form, in order to make it

appear plausible and substantial. I intend the Scriptures to speak out in their own language, upon the subject to which I have addressed myself. They shall state the theory and practice, which, by the aid of the Spirit, I would humbly endeavor to place before the reader.

There are four or five scriptural arguments which I shall collect and lay down, the scope of which will be to prove *the possibility of a Christian living without sin.*

I. EXAMPLE. I shall not dwell upon the Example of Enoch, who walked with God, or Noah, the preacher of righteousness, and perfect in his generation, or Abraham, the father of the faithful, or Moses, the meek man, or David, the man after God's own heart, or the apostles, who were as their Lord, or the host of consecrated souls which beautify and adorn the history of the church in the past, or to those, which, as a galaxy of glory, shine forth now in the hemisphere of the Christian world. I turn aside from the less, to the greater, from the servants to the Master—the SINLESS ONE—JESUS—THE BRIGHTNESS OF THE FATHER'S GLORY, AND THE EXPRESS IMAGE OF HIS PERSON.

What is the testimony of the Scriptures respecting the character of the human life of Jesus? They predict that he was to be born of a virgin. They state that this prediction was fulfilled through the interposition of the Holy Ghost. He was conceived of the Spirit. Before that he was born into the world, the angel designated him the "holy."

As he was born, so he lived, retaining his immaculate nature. He did no sin, neither was guile found in his mouth. He was tempted in all points as we are, yet without sin. The prince of this world came and found nothing in him. Devils acknowledged him to be "the holy One of God." His enemies, with all their envy, malice, and rage, could not convince him of sin. Pilate, after he had heard the worst which his inveterate foes said against him, declared that he found no fault in him. How could he, or how could the Jews, when he was

holy, harmless, separate from sinners, higher than the heavens in the purity of his human nature, and the origin of his divine? The sinlessness of Christ's human nature and life, is admitted by all who give assent to the system of his religion. Enough then has been said on this point.

Why was Jesus, as a man, born into the world with a sinless nature, and why did he live a sinless life? That he might be an adequate and acceptable sacrifice for the sins of the world, replies one. True! But was this all? Was there not something else contemplated in this great fact of the mediatorial scheme? Do not his conception by the Holy Ghost, and his consequent birth in a sinless state, show forth the mystery of the new birth of fallen humanity, into the new life and world of Christianity? And does not his sinless life which has its basis upon his sinless birth, exhibit the type or example, to which every Christian, who is born of the Spirit, should be conformed!

The sinlessness of the new nature, which is begotten by the Holy Spirit in regeneration, is a question which I take for granted, as believed by all Christians. The point upon which rests the force of my argument in this article, is, whether the *holy living* of Christ was intended by him, and understood by his apostles as the example which his followers might imitate? The answer to this question from the general tenor of the New Testament, is in the affirmative. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Mat. xi. 29. "For I have given you an example, that ye should do as I have done to you."—John. xiii. 15. "Let this mind be in you, which was also in Christ Jesus," etc.—Phil. ii. 5. "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should tread in his steps."—1 Peter. ii. 21. "He that saith he abideth in him, ought himself also so to walk, even as he walked."—1 John. ii. 6. Here, then, are passages from the lips of

Christ and his apostles, expressing the holy life of Christ to be an example to which Christians should be conformed. Do the passages teach anything less than this, taken in their simple, unwarped, and just meaning?

Again, those passages which speak of believers being clothed in the righteousness of Christ, etc., show the same truth. Was his righteousness imperfect, sinful in any degree, faultless in any point? Certainly not.

The same truth may be deduced from those Scriptures, which exhort or stimulate to that state of holiness, which corresponds to his holy living. More upon these hereafter.

How was the human person of Jesus preserved from sin, during his life, and by what means may Christians be preserved in a sinless state, so that they may imitate his holy example? The human person of Jesus, and by this is meant, his body and soul, had no purity but what was derived from the union of the divine. But for this, he would never have been *miraculously* born. It was the union of the Godhead with the manhood, which gave him, as a man, his sinlessness, and it was the *indissoluble* union through his life, which invested him as a man with power to resist the temptations of the devil, to withstand, in meekness, long-suffering, etc., all the persecutions of men, which, in one word, preserved him in all the unspotted holiness in which he was born—a holiness derived in its origin, divine in its nature, finite in its extent, and imitative by his people. Of course I now speak of holiness of the man as distinct from the God, but in union with him.

It could not have been that Jesus should have been conceived and born in his immaculate human nature, but by the union of God with it; nor could it have been that he should have remained in this world with an immaculate nature, if, after his birth, the divine had left it to itself; he would have become weak and corrupt as other men. The combined wills of Satan and men against

him, the multiplied forms of vice, fascinating, wooing, persuading; the customs, manners, and conversations of society, with which he must have mingled had he remained in the world, would have been too gigantic for his isolated, ordinary, finite mind and heart to have overcome. The fine gold would have become dim. The second Adam, like the first, would have fallen from his excellency and glory.

These remarks will serve to illustrate what I have to say, respecting the possibility of the Christian living as Jesus did, and so living without sin.

There is a union of the divine and human in Christianity. It is illustrated in principle and kind in the person of Jesus. Observe, I do not say in like manner and extent: for all men are born in sin, and are guilty before God. But as Jesus Christ would never have had a perfect spotless human nature, but for the union of the divine with it, in its conception, and birth; so men, as they now exist in a corrupted state, a state which is really as no existence in the world of Christianity, will never have a birth into this world, but by the working of the Spirit in their hearts, imparting unto them the nature which is not of the will of man, nor of the flesh, nor of blood, but of God. Except a man be born from above, he cannot see the kingdom of God. That which is born of the Spirit, is spirit. So is every one that is born of the Spirit. These allusions to Scripture will lead the mind to recur to numerous others which abound in the Sacred Book.

All such who have passed through the birth from that state of non-existence in relation to Christianity, into its new and blessed life, are spoken of by the Scriptures as having a union with the divine nature. "I will dwell in them, and walk in them." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "That ye might be filled with all the fullness of God." "That ye might be made partakers of the divine nature." "Know ye

not that ye are the temple of God, and that ye are not your own." I will not attempt an explanation of this mystery. It is enough that the fact is recorded in the Scriptures.

Again! As Jesus Christ was only preserved from sin in his human person by the union of the divine nature, so Christians can only be preserved from sin, by the maintenance of the union between them and God—God in them, and they in God. It is on this union that the possibility of Christians living without sin is founded. Remove this, and the supposition merely, is an absurdity and a contradiction. It is here that the follower of Christ derives strength to become his imitator—to keep his commandments, as he kept the commandments of his Father. "Whosoever abideth in him sinneth not." "Whosoever is born of God, doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God." To those who were after the similitude of Christ's death and resurrection, crucified to sin, and raised to life by the Spirit of God, St. Paul says, "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

The incorruptible seed of truth, grace, love, peace, goodness, etc., or in other words the moral nature of God dwelling within him, and reigning, (and if it dwell at all it must *reign*, it will never be in subjection to sin,) it preserves him as was Jesus, from the desire to sin, it invests him with a power to keep himself from the actual commission of sin; and from the very appearance of evil. It is his light and salvation, his fortress and high tower, his shield and buckler, his succor and deliverance. To say that such a soul lived in sin, which stained the spirit with pollution, or affected the conscience with guilt, were to attribute imperfection, weakness, and peccability to the divine nature. He CANNOT sin *while* this "seed" remaineth in him; no more than his great exemplar and Savior. Before he can commit sin, there must be an exercise of his

moral agency, in the negative omission of duties, or the positive act of opposition to the divine nature within him, which was the sin of the angels who fell from heaven, and of Adam, who fell from Eden's primeval purity.

A Departed Saint.

THE following is taken from a small work published by the American Sunday School Union, entitled the "CXIX Psalm of David amplified and illustrated by other Scriptures.

It is a biographical notice of Miss Susan Allibone, the Author, and presents a picture that no spiritual mind can contemplate without interest.

MISS ALLIBONE was a Christian of the deepest spirituality. One more heaven-minded is scarcely to be found. Her walk was that of Enoch; her anointing was that of Aaron. It was impossible to be in her chamber many moments without the consciousness that one was in the presence of a believer of extraordinary attainments in holiness. Truly might it be said of her, she was "full of faith and of the Holy Ghost"—a monument of divine grace—a vessel of honor, that had been fitted to her Master's use. She was more than a polished stone—she was a pillar in the temple of God, adorned and enriched with all the graces of the Spirit, showing forth the praises of him who had blessed her with all spiritual blessings.

She was wont to express the comfort she felt in having the merits of the Redeemer to depend on—his blood to cleanse, his righteousness to justify. She had evidently taken her station at the foot of the cross, and rested her hopes of acceptance and of eternal life, on the finished work of the Redeemer. She seemed to believe unhesitatingly whatever God had said in his word. There was a directness in the going out of her mind to God's truth. She took hold of it as a child would take hold of the words of a faithful parent. She rested upon it; it formed her whole character.

It has often been remarked, that she was

never long with others, without saying a word for Christ, or showing her interest in their welfare. By word or by letter, by speaking or by writing, by sending a book or a tract, by one way or another, she appeared always employed in leading others to the Savior.

Her love was not a mountain torrent, dependent for its supply upon the melting snows, or the uncertain rain; now brawling, and foaming, and dashing along with inundating force, and now dried up to a little streamlet, scarce threading its silvery way along the pebbly channel; but a calm, majestic river, fed by unfailing well-springs, flowing on in an ever-widening, ever-deepening current, with no boisterous rapids, no reflux eddies; giving verdure to all its banks, and ever reflecting heaven in its glassy bosom.

Her zeal, too, was a well-directed zeal. She was wonderfully taught by the Holy Spirit how to speak a word in due season. Her conversation was always gentle and willing, and at the same time indicated culture and elegance of mind. She had the faculty of making all her acquirements, and the rich stores of information which she had derived from intercourse with others, tend to the benefit of souls. Hence, she was prepared to meet every variety of character and every condition of spirituality. The thoughtless she warned; the tempted, she encouraged; the wavering, she strove to confirm; the inquiring sinner, she directed; the mourner in Zion and the bruised and sorrowful, she comforted.

Oh, how many will have cause to bless God through eternity for her bright example, her ardent zeal, and earnest prayers! Hers was an active and useful life: it was a summer's sun, which shone early, brightly, beneficently.

For several years after she was confined to her room, she received a class of boys into her chamber every Tuesday, for mental and religious instruction; on Thursday, she had a similar class for girls; and on Saturday afternoon, a crowd of children

from every rank in life visited her room, repeated their previously assigned verses or texts of Scripture, listened to the interesting narrative or instructive anecdote, and then kneeled, while she sought a blessing on their young hearts. One who knew her most intimately, says: "Few in the full tide of physical power would have more incessantly yielded to the demands upon her time and thought, than she felt constrained to do by the master-principle of her soul. A half-finished letter, an attractive book, and (dearest and most prized of all,) a season of quiet devotion, must be interrupted if a person, however uninteresting,—a little child even,—desired to see her about the state of their immortal souls. Thus has she been a living epistle, a daily reprover to the self-indulgent Christian, working while it was day, fearful that the night of death might cast its eternal shadow upon the unconciled in heart."

She was pre-eminently a cheerful Christian. She was a constant witness to all who saw her, that it is a happiness, and not a burden, to serve God: that his "commandments are not grievous;" that the ways of religion are ways of pleasantness, and its paths, paths of peace. She was like a sunbeam—bright herself, and making others bright. Of her apartment the same friend observes: "It was the brightest spot on earth. Blooming flowers, and singing birds, and rippling waters, could not have produced upon the mind such impressions of softened delight, as a visit to that chamber, which contained a Christian, so long afflicted with physical suffering, and yet in the midst of all so patient, so cheerful, so happy. Oh, how often have I stood lingering upon the threshold of that room—after the parting word had been spoken—reluctant to leave a scene over which even angels, on their errands of love, must have paused with admiring joy!"

When, at the incipient stage of her disease, her physician told her that she might have to suffer for several months before she would get relief, she replied: "I do not contem-

plate the future with dread or anxiety. If suffering and privation become conducive to my spiritual welfare, I should rather pray that they may be tenfold increased, than in the smallest degree mitigated."

To a friend she writes, "I come all the time to Jesus, as a poor helpless sinner,—and as one whom his mother comforteth, so he comforts me; I bring to him the pain and weariness of an almost exhausted frame, and realize that we have not an high-priest who cannot be touched with the feeling of our infirmities; and experience confirms my hope that he will never leave nor forsake me." And thus, all along her pathway until she entered the celestial city, we find her erecting these memorial pillars of God's mercy, and her resignation.

When at the last she began to fail, she hailed each symptom of decay as a token of God's gracious intention, to take her to himself in glory; she felt that at length the time of her going home had come, and each passing hour gave evidence of the increasing brilliancy of her hope, and the growing strength of her faith.

To recount the hundred jewelled thoughts which she uttered, and which her many friends will ever retain in memory's casket, would be impossible. Next to prayer, her chief delight was to repeat, and to hear repeated, texts of Scripture. Her soul was an hungered and athirst after this bread of life and water of life; and she fed upon God's word with an avidity which showed the insatiable cravings of her heart. To one of her cousins, she said: "I cannot desire, with Archbishop Leighton, to die at an inn; I should love to leave for heaven, surrounded by my friends. If I did not *know* in whom I have believed, my dying pillow would be thorny. I feel no anxiety, no doubt. I am perfectly safe in Christ. I have a certain confidence, though I constantly ask to be kept from presumption. How Christ is dishonored by doubts and fears!" To one of her aunts, who stood watching her intense suffering, she remarked: "I am very happy; I feel that Jesus is with me.

I have no strength, no energy; he is my all and in all. When allusion was made to her expected dissolution, she replied: "I have not yet received permission to pass over Jordan. I am just waiting, you know, until it comes; but," she added, with loving emphasis, "my friends want to accompany me as far as possible into the stream."

"Never shall I forget, (says her pastor,) my last interview with her in that chamber of death. Her radiant smile—her calm, yet heavenly joy—her words of peace and comfort—her felicitous quotations from the Bible—the unearthly elevation of her thoughts—her waiting posture for the expected summons—her glowing love to the Redeemer, and her perfect assurance of entering into the joy of her Lord, made an impression upon my mind too deeply graven for time to obliterate. I will not attempt to describe that death scene. She died magnifying Jesus, and at about twelve o'clock on Friday noon, the twenty-second of September, (1854,) her ransomed soul 'passed through glory's morning gate, and walked in Paradise.'"

"Gently, peacefully, *luminously*, her bright spirit set in death."

"As sets the morning star,
Which goes not down behind the darkened West,
Nor hides obscured, midst tempests of the sky,
But melts away unto the light of heaven."

The Religious Awakening in Sweden.

THE greater part of our readers, we presume, know little or nothing of Sweden; and very few, we believe, are aware that for some time a great religious awakening has been taking place in that country. "The Lord the Spirit," has been breaking up its long frost-bound formalism, and has been infusing new life into the ceremonies of a dead, ecclesiastical routine. The present revivals cannot be traced to a common source. They occurred simultaneously and independently in various parts of the country, under the quickening grace of the Holy Spirit.

The awakening in Delecarlia occurred through the instrumentality of the press. A publisher, who had a large supply of Luther's sermons, suggested to some ministers to purchase the books and sell them to their parishioners. They readily made the purchase—pushed the sale in their respective parishes, and urged their people to read the word. The people bought it—read, thought, felt,—became awakened, and soon the ministers found themselves surrounded by a people earnestly desirous to obtain more spiritual food. A blessed time of refreshing was enjoyed; but they have had to endure much persecution for the trial of their faith.

Nor has the reviving influence been experienced by the "common people" only. It has entered the universities and schools, the army, the legal profession, and the clergy. Young ministers have been instrumental in the conversion of clergymen they were assisting.

Young ladies of good birth and accomplishments, have fled to Jesus, and renounced the world, in consequence of coming into contact with the gospel in a truly Christian school, or hearing it from the lips of a poor peasant in a prayer-meeting.

The revival still goes on, and scarce a week passes without bringing spiritual additions to the true church of Christ. And the Lord appears to be making bare his holy arm to achieve salvation in every district of the land.

In some places, whole congregations appear to be pervaded by the spirit of awakening, and to be in an inquiring condition.

A student, writing from Upsala, says: "It is remarkable how Christianity has advanced among the students within a few years. Not long ago, there were scarcely two or three students to be found, for a series of years, who discovered any evidence of Christian life; now there are between twenty and thirty. And in the same way has it been in these last years, throughout our whole land."

Awakenings occur even in districts where

formerly there was not the smallest spark of spiritual life. Even from Lapland we hear of lively awakenings—how whole villages have split up their brandy vats, which formerly were greatly valued by them—how the judges in some districts have nothing to do, because the people are reconciled in love and peace with one another. It is gladdening that so many awakenings have commenced in almost all directions. Some years since, our fatherland was a desert, in whose sandy waste only a few green oases were found here and there; now new oases shoot up, like the stars of a winter evening; and if we contemplate these oases with spiritual eyes, how lovely is the life there, where the soul, fainting with heat in the desert, is refreshed with the crystal clear fountains, where living waters allay the thirst eternally—where tears flow in streams, but they are heavenly tears—where songs of praise are raised, more beautiful than those which at any time have been heard from the lips of the world's children—and where all the inhabitants are clothed in snow-white garments—the 'fine linen' of the righteousness of Christ—where love beams in every glance, and peace is enthroned on every forehead, and all are illuminated by heavenly light from above.

From a recent letter of a lady in the centre of the country, we learn that, through the preaching and frequent household visitations of our pastor, "almost a whole congregation became anxious about their salvation," and that the children awakened by him, "are accustomed to meet for reading God's word, prayer, and praise;" that "the colporteurs work most blessedly," and that, through one of them, as many as "twelve students have been recently awakened."

A minister in the south of the country also thus writes: "What now more than all things else occupy my time, are great awakenings in Scania, which increase both in depth and extent. We already reckon more than twenty congregations around this, where a greater or less number of men have been either awakened to understand their

ruin, condemnation, and danger, or have been brought, through the gospel, to new and right peace in Christ. Whole congregations, for instance, Fjelkestad, where formerly no token of spiritual life had been discerned within the memory of man, and where ministers, equally with hearers, were asleep, have been awakened to the intensest anxiety, so that a hundred, yea, even a thousand, are at one and the same time inquiring,—"What shall we do to be saved?"

How inspiring is this "good news from a far country!" Let us praise the God of all grace for his great goodness, and intercede with him in behalf of that land, that he would continue to pour out his Spirit upon its inhabitants, until "the wilderness become a fruitful field, and the fruitful field be counted for a forest."—[British Messenger.

Religious Counsel.

IN the natural world, we have the calm, the storm, the sunshine, etc. Night comes after day, summer after winter, the cold, frost and snow in their season. So in the moral world. There are various changes for the perfecting of the work of grace. Every thing in both worlds has its times, its seasons, its uses, its designs. Happy the man who gains wisdom, knowledge, experience and purity through these speaking events. Yea, in poetic language, we add,—

Thrice happy who his guest retains.

"In water, face answereth to face," so deep experience to the mind of Christ. Our power with God in prayer, and our power with men for their salvation is in proportion to the measure of holiness which we possess. When Jacob prevailed with God, then he met and prevailed with his offended brother, and the four hundred men who were with him for a murderous design. To succeed in a good work, we must observe God's time, God's way, and do it in God's strength. He is ever saying to us, through his word, his Spirit, and his providences, "I will instruct thee, and teach thee in the way thou shalt go." May we all listen and obey.

B. S.

A Singular Case.

DURING the early part of my ministry, a young man of considerable intelligence got into my carriage to ride a short distance. Being inquired of as to his views of religion, he said, "My views are peculiar—I am not always free to speak of them; but, if you will not expose me, I will state them to you." This was agreed to, and he said, "I suppose I am a confirmed infidel." Doubting if one so young was as fully confirmed in infidelity as he seemed to think, I said, "Do you believe that such a being as Jesus Christ ever had an existence?" "I do," was the reply. He was then requested to state what he thought of this man, Christ Jesus. "I think," said he, "that he was a very good man, a man of great intelligence; that he uttered some of the wisest sayings that ever fell from the lips of man, and died in defence of the doctrines he taught; but I do not believe he was the Son of God.

"But how is it," I inquired, "that he could be so good a man as you describe, and yet claim to be what he was not? For he certainly did claim to be the Son of God, and suffered himself to be worshipped as such. Do you not see that he either was what he claimed for himself, or he was one of the greatest deceivers the world ever saw?" "I confess," said he, "here is a difficulty, and I have met with other apparently unanswerable arguments in favor of the gospel. I confess I am a miserable man, and always shall be unless I can believe in Divine Revelation, and yet I cannot believe." He was exhorted to a prayerful examination of the subject; and his pledge obtained to read Dr. Nelson's "Cause and Cure of Infidelity," and some other works, which he subsequently did. I have since learned, that, on a southern tour for his health, he died in the triumph of the Christian faith! Reader, don't think the professed infidel beyond cure. He may be a much more hopeful case than his words indicate.—[E. OWEN.

Personal Testimony.

THE perusal of Christian experience as spread out on the pages of the excellent Guide to Holiness, and other works, has been, through grace, a source of comfort, edification, and spiritual growth to me. In the work called "Riches of Grace," I found some very remarkable cases of the dealings of the Holy Ghost with believers, in their entire sanctification. I feel impressed that a simple narration of the dealings of God with me, in leading me on from my justification to the rest of perfect love, might be to some as useful as such information has been to me. While memory retains its seat, I shall not forget the useful lessons received from Christian biography. A growing Christian cannot fail to receive fresh impulses, in the way to holiness, which is the way to heaven, by communing with those noble spirits, so eminent for divine wisdom, who, though dead to earth, yet speak by an experience of gospel holiness and sanctified zeal in the service of the Lord of Hosts.

Some twenty-five years ago, after wading for three months through deep convictions of sin, accompanied by a very painful sense of its enormity, and a deep regret for its commission, I obtained through faith in the Lord Jesus Christ, relief from its burden and guilt, with a joyful assurance, that what I felt was from God, and that it had been bestowed for Christ's sake in answer to prayer. Such, however, was my ignorance and perplexity in regard to the new birth, and so fearful was I withal of self-deception, that it was some time before I could satisfy myself that my experience was genuine and safe. From my first settled purpose to serve God, I betook myself to the daily reading of his holy word, as my sure and infallible guide to glory; constantly attending the means of grace as the ordained channels of spiritual communication to my soul. Thus a growth in grace was promoted, attended with very pleasing evidence of the same; but, notwithstanding this, strange and fear-

ful doubts would occasionally arise, as to whether I was really a truly converted person. I felt a painful consciousness that I did not enjoy the full freedom of the gospel. This painful conviction did not arise from a sense of neglected duty, nor from any desire to return to the beggarly elements of the world; but, as I afterwards discovered, by close and prayerful attention to the word of God, from the existence of certain remains of the carnal mind, that could only be destroyed in their evil influence on my spiritual nature by the sanctifying power of the Holy Ghost, that cleanses the soul from all unrighteousness. The Bible showed me that it was the will of God to sanctify wholly his justified children,—and that this great salvation was by faith for those who seek it with all the heart. The command of God,—“Be ye holy, for I the Lord your God am holy.” “Be ye therefore perfect, even as your Father, which is in heaven, is perfect.” “Thou shalt love the Lord thy God with thy whole heart,”—pressed on my soul, with a weight not less solemn than those injunctions, in reference to the attainment of the new birth. At or near this time, I was permitted to sit under the ministry of one of God's ambassadors, who preached on the subject of gospel holiness experimentally and practically. Blessed be God, the truth found in my convinced heart a ready and hearty response. He showed us, by precept and by example, by doctrines and by experience, what the Christian's privilege was, and that his motto should be even holiness to the Lord. Thus, with the thing defined experimentally, and the path to it made clear, the determined strife with me began. For six months, the exercises of my spirit were indescribably painful, alternating between hope and despair of ever obtaining the blessing of perfect love. My temptations were as they had never been before. The enemy tried, but too successfully for a time, to make me believe, that my doubts and despondency were sins God could and would not forgive; and that my

want of control over them, was evidence that I had no power to overcome any other temptation. My fear of being overcome and ruined forever, was almost a reality. God only knows what I suffered.

My error was looking too much to my emotions, and judging of my faith and hope by that evanescent thing called feeling; not by the spiritual assurance of faith, and faith's fruit, but that sympathetic effect of faith, which is the result of temperament and circumstances.

But God, by his Spirit, enabled me to rest by faith on the naked promise; having an inward persuasion that it would be fulfilled in due time. Thus, in the discharge of duty, patiently looking unto Jesus, and meditating on his word, I felt the power of the Holy Ghost sanctifying me through the truth. Consciousness was fully assured of the fact. I knew and felt the blood of Christ cleansing from all sin. My peace flowed like a river, deep and constant, bearing down every temptation from the world, the flesh, and the devil. My state, religiously, was like one who had been in partial health, now restored to perfect health. Inward foes were dispersed or destroyed. Enemies were all without; and the shield of faith kept them out. My soul was more tender, more watchful, and more grateful, than ever before; my evidence of a constant growth in grace more satisfying than at any time in a justified state. More than twenty years have rolled by, and, thank God, the remembrance is still precious, and the comfort of that grace is still felt. I have been a poor scholar in the school of my heavenly Master. On two occasions, the witness of the blessing was entirely obscured for days; but I did not cease to struggle in prayer, until I regained it. At times, the witness has been very dim to the soul's perception. I have too often grieved the blessed Comforter, and thus diminished my own happiness, and hindered my religious influence on others. Surely, of all who ever received the grace and gifts of God, I have made the poorest use of them; and of all,

who have lived on earth, I am the greatest debtor to the grace of our Lord Jesus Christ. May my coming life be more in accordance with what grace has done for me.—[F. DYSON.]

An Inquiry.

A BROTHER, who signs himself A, and is evidently a man deeply experienced in the things of God, takes exception to a few words in a piece published in the last Guide over the signature S. The words are these,—

"We cannot concur in the opinion, that it is sin alone that interposes a barrier to the constant communion with God. We believe that it is sometimes a part of the discipline of God's children to walk in darkness and see no light. And we are encouraged by his word under such circumstances, to trust in the name of the Lord, and stay upon our God."

Our correspondent presents his inquiry and dissent thus:—

"Now, I do not take my pen to elicit controversy; but, as a reader and *ardent lover* of the 'Guide,' believing the blessing of perfect love (which in my judgment includes uninterrupted communion with God) to be attainable in this life, and having proved it by an experience of nine years, during which period, I bless the Lord, he has never left me in darkness, I beg the privilege of entering my protest against such a sentiment until I see it proved by a 'Thus saith the Lord.'"

Still further, he says:—

"The idea is advanced, by the writer of the article referred to, that the Immortal Son of God was suddenly deserted, and the sensible presence of God withdrawn; intimating that the followers of Christ are liable to be deserted, and that his presence withdrawn, from them as 'a part of the discipline' by which they are to be fitted to glorify him. But it is not to be admitted that *divinity* had departed from Christ, when he uttered the words,—*My God, why hast thou forsaken me;* as it would deprive his sacrifice of its *infinite merit*, and consequently leave the sin of the world without an atonement. Take *Deity* away from any *redeeming act* of Christ, and *redemption* is ruined."

Again, we quote his words:—

"We think it would be very difficult to prove from Scripture, or the experience of Christians, that the devoted and sincere followers of him, of whom it is said, 'in him was life and the life was the light of men,' must necessarily walk in darkness a part of the way to glory. What a thought!"

With the understanding which the brother has of the idea entertained by S., we do not wonder at the earnestness of his remarks, nor hesitate to endorse them. Without knowing positively the mind of the writer of the article, to which exceptions are taken, we venture the opinion, that, so far from controverting the position assumed, no objection would be taken to the views here given. Much of the religious controversy of the age, we believe, grows out of the meagreness, imperfection, and obscurity of human language; and, before we are prepared to successfully join issue with one who differs from us, we must be sure that we understand them. The whole point, in the objectionable phrase quoted by our correspondent, turns upon the meaning that is attached to the word *darkness*. Its common acceptance, when used in a moral sense, we know is sin and ignorance. It is used in this sense in the Scriptures, where "the children of light" are spoken of in opposition to "the children of darkness." The righteous as distinguished from the wicked. "Ye were sometimes darkness, but now are ye light."—Ephes. v., 8, 11. "God hath called us out of darkness," 9, *i. e.* idolatry, and its sins to Christianity. It is also employed metaphorically to denote misfortunes and calamities. "A day of darkness is a day of affliction."—Esther, 11, 8. This application of the figure is so natural, that it is common among Christians to apply it to every form of trial and suffering to which we are exposed in this mortal state. The mysterious and inexplicable providences, of which many are the subjects; the withdrawal of the sensible comforts of the divine presence; the heaviness induced by the fierce assaults of spiritual foes; and all those trials, which either becloud or afflict the soul, are suggestive of

this metaphor. But these do not necessarily imply either a separation of the soul from God, or the yielding of that faith through which we are justified. I may not be able to understand why it is (*i. e.* the end which God has in view) that I am the subject of such mysterious providences, while I have not a doubt in my mind, but that they are all ordered in wisdom, and shall work together, (though perhaps in a manner unknown to me) for my good; I may not have the more sensible comforts of God in my soul, while, at the same time, I retain unshaken confidence in Christ as my Redeemer, through whom I am accepted by the Father. It is in this sense we think that the word is used in the passage objected to. Those sensible communications, which God is pleased to impart, for the encouragement of his children, may be withheld for a time for disciplinary purposes,—but nothing but sin can break up the union between the soul and God. This is our conviction; and, in the possession of this faith, we rejoice daily.[—Eds.]

Worthy of Imitation.

"My chief concern," says Rev. J. Benson, "is, and, I trust, will be to my dying day, to live to God myself, and to induce as many others as possible, to live to him. Lord, teach my ignorance and help my weakness, and give thy blessing to my endeavors to show forth thy praise, and glorify thee *in* and *with* my body and spirit which are thine; *in* my body by temperance, chastity, purity; and *with* my body by employing all its members, and every degree of health and strength which thou givest, to thy glory; *in* my spirit, by humility, resignation, patience, contentment, meekness, gentleness, and long-suffering, benevolence, hope, love, and every grace; *with* my spirit, by using my understanding, judgment, memory, conscience, will, affections, and all my faculties, to thy honor and praise."—[Memoirs, tract edition, page 250.]

[From Rambles About Boston.]

Always Abounding in the Work of the Lord.

THE LIQUOR DEALER.

FOR some time I had felt a strong impression upon my mind that it was a duty I owed to a certain man faithfully to reason with him in reference to his business, which was the liquor traffic. I had but a slight acquaintance with him, still I knew something of the state of his mind from others, and was aware that he had often been the subject of deep religious convictions, and had occasionally attended inquiry-meetings. I called at his store; and, after some little general conversation, asked him, if he felt satisfied with his business.

"Yes," said he, "I don't know but that I do."

"Not perfectly satisfied, are you?"

"I think I am."

"I think you are not; indeed, I know you are not."

"How do you?"

"From the very way in which you speak."

"I don't see why I should not be satisfied; it is an honest business."

"I cannot agree with you there; neither can I think you believe so in your heart."

"As long as the law allows the liquor traffic, it is as honest a business as yours or any other."

"Do you really in your soul believe that?"

"Why should I say so if I do not?" (Smiling.)

"Because your conscience is ill at ease, and you think of many things to try to quiet it."

"Allowing that it is not so desirable a business as some other kinds, somebody will engage in it; and if I do not, others will, and there will be no less spirit used."

"Would you steal a horse because if you did not somebody else would?"

"No" (laughing); "but it is not a parallel case."

"Why not?"

"Because, in the one case, I should be committing sin, and not in the other."

"Is it no sin, then, to make a man drunk, and send him home to abuse his wife and children?"

"I don't make men drunk; they do it themselves."

"But you furnish the means. You give a man that, which, you know, will take away his reason, fire his passions, and lead him to deeds of violence and blood."

"You are going most too far." (Very soberly.)

"No, I think not. What I say is true, is it not?"

"People view these things differently." (Abstractedly.)

"I know that; but I do not believe you, and I view them very differently."

"Why, what do you mean?" (Nervously.)

"I mean simply this,—we both know that rum-selling is wrong, and ought to be abandoned."

"You are not certain that I think so?" (With a very faint smile.)

"I am—I know you do. And, moreover, I believe, if it were not for your business, you would now be a Christian. Your traffic is keeping you out of the kingdom of heaven."

"Why, sir, I don't understand you." (Looking amazed.)

"Perhaps you will soon. Have you not had serious impressions at different times?"

"Yes, sir; but what then?" (Anxiously.)

"How many times has your attention been directed to the subject of religion, since you commenced selling ardent spirits?"

"Three times."

"And three times your convictions have passed away."

"I suppose I must answer in the affirmative."

"Why did you not at either time give your heart to God, and become a Christian?"

"I cannot tell."

"I think I can; your business was in your way."

"Do you think so?" (Almost solemnly.)

"I certainly do. Did you not think yourself, if I were in some other business, perhaps, I should not find it so hard to become a Christian?"

"I must acknowledge such thoughts have passed through my mind."

"Ah! there is the trouble, you may depend upon it. This continuance in liquor-selling will destroy your soul."

"I hope not—don't say so." (With an imploring accent.)

"I am afraid it will. Do you have serious thoughts and feelings at the present time? Have you been to the inquiry-meeting lately?"

He made an involuntary start at the last question, and, looking at me wonderingly, said, "I have been troubled about religious matters very much lately, and last week went to an inquiry-meeting; but how did you know anything about it?"

"Now let me, my good friend, be perfectly plain with you, for we must meet each other at the judgment-seat, and I must then give an account of my fidelity to your soul on this occasion."

"Certainly, do so."

"I believe, then, there is nothing that keeps you from being a Christian this day but your liquor-business. God, by his Spirit, has arrested your attention three times, and three times you have grieved that Spirit from your heart, because you would not give up this accursed traffic. He is now calling you again; and the question is, will you now fight against your convictions, and drive that Holy Spirit from your heart again, or give up your business and secure your salvation?"

"Do you really think that is the alternative?" (Much moved.)

"I do; and this may be your last call?"

"Yes, that is true." (Weeping.) "If I knew my business was in my way, I'd sacrifice it for salvation."

"It is in your way, and you will never

find peace in Christ till you give it up."

I was right. A week had not passed away before that man was convinced that he must give up his business or heaven. After a somewhat protracted and painful struggle, he yielded the point, and said, "I give up this business, and all things else, and consecrate myself to thee, O Christ, the Savior, for time and eternity." Light at once broke into his mind, and from that day he has rejoiced in the Christian's hope, and has been doing an efficient service in the cause of his gracious Redeemer.

THE DAGUERREOTYPIST.

I stopped to look at some daguerreotype pictures in Washington-street. I went up stairs; and, on entering the room of the artist, said to him, "Your pictures in the entry are very fine."

"We think so," said he.

"How long have you been engaged in this business?"

"Two or three years."

"Can you daguerreotype the human heart?"

"I think I never tried. And, if I could, according to theologians, the picture would not be very pleasant to look at."

"Why not?"

"Why not! Would a cage of unclean birds, a fountain of corruption, a sink of iniquity, make a very pretty picture? I think not."

"You are right."

"No; a carnal, hateful, darkened, blind, unbelieving, mad, foolish, perverse, rebellious, stony, proud, deceitful and desperately-wicked heart,—and such, and much more, the Scriptures say the human heart is,—would not make a very pleasing and captivating picture. I should not want to put it in the entry with my samples."

"Do you apply all these epithets to the heart because your experience justifies you in so doing, or simply because they are found in Scripture?"

"The latter; I have not had such an extensive experience yet."

"Then you do not think you are a Christian?"

"No, I do not; but I hope to be."

"When?"

"In God's time."

"When is that?"

"I don't know; I am waiting for it."

"And how long shall you wait?"

"Till the Lord's time comes."

"But when do you *think* it will come?"

"I'm sure I can't imagine."

"I can tell you."

"When?"

"It has already come. You are not to wait another moment."

"How do you know?"

"Because *his* time is *now*."

"How do you know that?"

"He has said so himself."

"Said so! Where?"

"In his word—'Now is the day of salvation; now is the accepted time. *To-day*,—not to-morrow,—'if ye will hear his voice harden not your heart.'"

"I never thought of the matter just in that light."

"You should think of it so; and remember, if you wait, you are not waiting God's time, which is *now*, but you are waiting your own time; and, one thing more I pray you to bear in mind, possibly, when *your* time comes, God's time may have passed away."

I was moving towards the door; he placed his hand upon my arm, as if to detain me, and said,—“You are right, sir. You have presented an aspect of the case which I have never viewed before. I am obliged to you for your kindness, and I'll think of it seriously.”

GENTLEMAN IN A CHAISE.

I was walking in the country on a sultry July day, when a gentleman, driving along leisurely in a chaise, asked me if I would ride with him. As I was very warm, and somewhat fatigued, I readily complied with his invitation. I soon found that, though he was an agreeable and affable gentleman, he felt no interest whatever in spiritual

things. His mind was wholly taken up with “the things which are seen and temporal.” He told me that he had always been friendly to religion, and encouraged his wife and children to go to meeting, and occasionally went himself.

I said, “Do your children go regularly to meeting?”

“The little ones do, but the larger ones do not.”

“Why don't *they* go, too?”

“I don't know; I tell them they had better go.”

“May I suggest the reason?”

“I know what you will say,—my example.”

“Certainly; and you cannot reasonably suppose they will go if you do not.”

“Why so?”

“Because the natural heart is averse to religion, and is reluctant even to attend upon the means of grace, and, therefore, will quickly seize so plausible an excuse as parental example for the neglect of God's house.”

“There is something in what you say, and I do not pretend I am doing right; but it is hard for a man of my age to change his habits. You know what the Bible says about the Ethiopian changing his skin.”

“Do you mean to say, then, that you have done evil so long that you now cannot do that which is right in any respect?”

“I mean that I am an old and hardened sinner.”

“You are not so very old in years.”

“I have lived more than half a century.”

“Many men, more advanced in life than you are, have, by the grace of God, become *pardoned* sinners.”

“I presume so, though I am told those who become pious are generally converted while they are young.”

“That is true; still, older persons are not beyond hope.”

“So, then, you think there is hope for me?”

“To be sure I do, if you will seek the Lord.”

"Ah! there's the rub. What if one has no disposition to seek him?"

"Tell him so. Go and fall on your knees, and tell God your heart is so hard, and you hate his character so much, that you have no inclination to seek him."

"That would not be true. I do not hate God's character."

"Yes, you do. As true as you are a living being you hate the real character of God."

"I cannot think so."

"You will find it so. The trouble is with your heart. It is deadly opposed to God."

"I do not doubt but that *you* think so; still *I* do not believe it."

"You do not believe the Scriptures, then?"

"Yes, I do; but I think those passages, which speak of the carnal mind as being enmity to God, the heart being desperately wicked, etc., are to be taken in a different sense from that which *you* would saddle upon them."

"I see how it is with you. You would even wrest the Scriptures to your own destruction, rather than believe them and seek your salvation."

"O, no; you are too hard on me, and I should like very well to talk longer with you, but I turn here."

So saying, he reined up his horse, and, as I left him, I said,—*"Remember the reason why you are not a Christian is, because you will walk in the ways of your carnal, depraved heart; rest assured the whole trouble is with your heart."*

"I don't think so," he replied.

"I hope you soon will think so."

"Perhaps I may, but I doubt it; however, who knows but that what you have said to me may yet do me some good." And he slightly nodded his head with a look of complacency as he drove off.

A MAD DOG.

I passed through Charlestown on my way home, and, in Main-street, not far from the

Square, I noticed several little knots of men, who were talking earnestly, as if somewhat excited. I inquired what the matter was; and was told that a mad dog had just been killed, which had bitten three persons. I answered,—*"That is certainly a sad affair, and it is all right to be alarmed when rabid animals are about, for no man can feel that his life is secure; but how much more should we be terrified at the fact that there is a maddened creature who, as a roaring lion, is going about in our midst seeking whom he may devour!"*

"Very true," said one, "and that is a very good turn of thought; true, indeed. Only see how excited we all are about here, on account of this mad dog; and it is all natural enough, and every man would say it was proper enough; while, at the same time, the adversary is biting and destroying men all around us, and no one seems to think anything of it."

"Well," said another, "this is indeed a new train of thought to me, and I'll reflect upon it."

"I suppose it is our privilege," I remarked, "to try to turn all such occurrences to good account, and let them lead us to such considerations as may do us some good."

A TEMPERANCE SAILOR.

As I was going over the bridge, I saw a large lot of live lobsters on a little wharf near the draw. I stepped down to look at them; and, as they were landed from a vessel which seemed to be full of them, I asked one of the sailors where they were from.

"From the eastward."

"Do you live in Maine?"

"I do; near to Eastport."

"How does the new liquor law operate there?"

"Very well, I guess; though some oppose it."

"Why do they oppose it?"

"Because they love rum, I imagine. I don't know any other reason."

"I presume you are right. Are you a temperance man?"

"I am *that*, and nothing less; and I wish every man was."

"You do not drink any?"

"Not one drop of any kind of spirits have I tasted for eleven years."

"That is good; and I suppose you do what you can to make others leave off drinking."

"I do; and I have succeeded in more cases than one, I tell you."

"If I will give you a package of temperance tracts, you can use them to advantage among your brother-sailors, I presume."

"Yes, indeed."

"I will send them to you; and, if you have no objection, some other tracts also."

"Religious tracts you mean, don't you?"

"I do."

"O, yes, I'll take them; for, though I am not a Christian, I respect religion, and hope yet to know what it is."

"I sincerely hope you will."

BOILING LOBSTERS.

He was now called off; and, as I turned, I said to a man, who was throwing lobsters into pots of boiling water, "Do you think it is right to put those poor things alive into the scalding water?"

"To be sure—why not?"

"How should you like to be thrown alive into a great caldron of boiling water?"

"Not at all." (Laughing.)

"Then, how can you do so to the poor lobsters?"

"Do you suppose they feel as much as we should in being boiled alive?"

"No, my friend, I do not. I do not think our kind and wise Creator has made creatures to suffer as acutely as human beings; if I did, I never could eat another lobster, nor, in fact, anything else that had to be put to death. I would live on vegetables."

"So would I."

"Do you attend church in Boston?"

"I do part of the time."

"Are you connected with any church?"

"I am not, though I think of joining soon."

"How long is it since you were brought to believe in Christ?"

"Some three months."

"Have you enlisted in the cause of your Savior for life?"

"I hope I have. I have been in days past a faithful servant of the Devil, and I wish to spend the rest of my life as devotedly to the Redeemer."

"Can you do so?"

"Not in my own strength; but God has promised to help those who look to him for strength."

"You are right; all will be well with you if you keep your trust in God."

I then went on my way home, feeling grateful that I had enjoyed such opportunities of trying to do a *little* for Him who has done so *much* for me.

"God is Love."

ALL nature speaks "God is love." The stars, in their harmonious course—the mighty ocean, with its foaming billows—the mountain, with its summit towering to the clouds—the forest, with its deepening shade—the flowing stream—the verdant fields—the warbling birds—the tender flower—all proclaim, in silent accents, "God is love." The Bible is freighted with the declaration, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have eternal life." Behold, what boundless love! The Son disrobes himself of the royalty of heaven, descends to earth, and dies, to reinstate man's heart in love, to bring him again into reconciliation with his Maker. To this universal attestation, my soul responds. Yes, the fusing, melting, moulding influences of the spirit of love have so renovated my nature that my heart vibrates in unison with the outgushing language of nature and holy inspiration in proclaiming "God is love."

Our Friends in Heaven.

ARE we not richer for their being there? Are we not made nearer to heaven by thinking of them there? They have known us so intimately—they have known our history, our individualities, our soul-wants, our aspirations, our trials. We have wandered with them hand in hand through the tangled wood of life. We have lost our way together. We have hungered and thirsted together, and look out with weary and perplexed star-gazing, now trying this path and now that; and we have rejoiced together when our way has been made plain before us. We have seen them wrestle and strive with life, as we still must. We have seen their heart fail, and their hand fall slack, as ours full oft may do. We have seen them bear the wrench and strain, the cruel agony which life forces inexorably on all, in one or other of its passes; and last of all, we have seen them at the river of death. We have seen the heavens opening, and the angels descending, and they have been borne from our sight, and as they rose they were transfigured and became as the sons of God.

It is strange what a change is wrought in one hour by death. The moment our friend is gone from us forever, what sacredness invests him! Everything he ever said or did seems to return to us clothed in new significance. A thousand yearnings rise, of things we would fain say of him—of questions unanswered, and now unanswerable. All he wore or touched, or looked upon familiarly, becomes sacred as relics. Yesterday these were homely articles, to be tossed to and fro, handled lightly, given away thoughtlessly—to-day we touch them softly, our tears drop on them; death has laid his hand on them, and they have become holy in our eyes. Those are sad hours when one has passed from our doors never to return, and we go back to set the place in order. There the room, so familiar, the homely belongings of their daily life, each one seems to say to us, in its turn,

"Neither shall their place know them any more." Clear the shelf now of vials and cups and prescriptions; open the windows; step no more carefully; there is no one now to be cared for—no one to be nursed—no one to be awakened.

Ah! why does this bring a secret pang with it when we know that they are where none shall any more say, "I am sick!" Could only one flutter of their immortal garments be visible in such moments—could their face, glorious with the light of heaven, once smile on the deserted room, it might be better. One needs to lose friends to understand one's self truly. The death of a friend teaches things within that we never knew before. We may have expected it, prepared for it, it may have been hourly expected for weeks; yet when it comes it falls on us suddenly, and reveals in us emotions we could not dream. The opening of those heavenly gates for them startles and flutters our souls with strange mysterious thrills, unfelt before. The glimpse of glories, the sweep of voices, all startle and dazzle us, and the soul for many a day aches and longs with untold longings.

We divide among ourselves the possessions of our lost ones. Each well-known thing comes to us with an almost supernatural power. The book we once read with them, the old Bible, the familiar hymn; then perhaps little pet articles of fancy, made dear to them by some peculiar taste, the picture, the vase!—how costly are they now in our eyes!

We value them not for their beauty or worth, but for the frequency with which we have seen them touched or used by them; and our eye runs over the collection, and perhaps lights most lovingly on the homeliest thing which may have been oftenest touched or worn by them.

It is a touching ceremony to divide among a circle of friends the memorials of the lost. Each one comes inscribed—"no more;" and yet each one, too, is a pledge of reunion. But there are invisible relics of

our lost ones more precious than the book, the picture, or the vase. Let us treasure them in our hearts. Let us bind to our hearts the patience which they will never need again; the fortitude in suffering, which belonged only to this suffering state. Let us take from their dying hand that submission under affliction which they shall need no more in a world where affliction is unknown. Let us collect in our thoughts all those cheerful and hopeful sayings which they threw out from time to time as they walked with us, and string them as a rosary to be daily counted over. Let us test our own daily life by what must be their now perfected estimate; and as they once walked with us on earth, let us walk with them in heaven.

We may learn at the grave of our lost ones how to live with the living. It is a fearful thing to live so carelessly as we often do with those dearest to us, who may at any moment be gone forever. The life we are living, the words we are now saying, will all be lived over in memory over some future grave. One remarks that the death of a child often makes parents tender and indulgent. Ah, it is a lesson learned of bitter sorrow! If we would know how to measure our words to living friends, let us see how we feel toward the dead. If we have been neglectful, if we have spoken hasty and unkind words, on which death has put his inevitable seal, what an anguish is that! But our living friends may, ere we know, pass from us; we may be to-day talking with those whose names to-morrow are to be written among the dead; the familiar household objects of to-day may become sacred objects of to-morrow. Let us walk softly; let us forbear and love; none ever repented of too much love to a departed friend; none ever regretted too much tenderness and indulgence, but many a tear has been shed for too much harshness and severity. Let our friends in heaven then teach us how to treat our friends on earth. Thus by no vain fruitless sorrow, but by a deeper self-knowledge, a tenderer

and more sacred estimate of life, may our heavenly friends prove to us ministering spirits.

The triumphant apostle says to the Christian, "All things are yours—Life and Death." Let us not lose either; let us make *Death* our own; in a richer, deeper, and more solemn earnestness of life. So those souls which have gone from our ark and seemed lost over the gloomy ocean of the unknown, shall return to us, bearing the olive-leaves of Paradise.—[H. B. S.]

A Living Sermon.

"Do you want to buy some good books, sir?" asked a colporteur of the captain of a vessel.

"No," answered the captain. "I have no time to read; my cook is so good a man that he does all the reading and praying on the ship."

"Then you think there is such a thing as piety?" answered the colporteur.

"Certainly I do," answered the captain, "no man can go on a voyage with my cook, and not be convinced of that fact."

"With your leave I should like to see him, sir."

"Certainly," answered the captain, and, kindly leading the way to the gallery, he told the steward who the colporteur was, and what had brought him aboard; and, while the men stood round the basket of books, as he read the titles, the German cook, pointing to the basket, exclaimed, "Chesus Grise is dere, and Chesus Grise is dere;" and, clasping his hands on his breast, "Chesus Grise is *here* too!" This simple burst of pious feeling touched the hearts of the sailors. The captain bought a package of books, and gave one to each of his men, and, turning to the colporteur, said, "That is our Christian." The poor cook was a *living* sermon to both captain and crew; and the captain, though professing no religion himself, always allowed his men fifteen minutes in the evening for their private devotions.

"No man has a more orderly crew than mine," he says, "they are always ready."

Editorial Miscellany.

HOLINESS AND ANGER.—It is a question of some moment to those who would maintain a state of conscious inward purity; What is the teaching of the Scriptures in regard to anger, as an affection or state of the mind? In other words, May a holy man be angry without the loss of the divine favor? In other words still, Is anger, as such, a sinful affection?

The question does not, as a matter of course, relate to the Divine Being, who is said sometimes to be *angry*, to be *wroth*, to execute *vengeance*, to cause his enemies to drink of the cup of his *fury*, etc., since confessedly sin is impossible to him, and since also the terms are obviously used figuratively when applied to the Almighty.

But how is it with respect to man?

The answer to this question must depend upon several other questions. What is anger? Properly speaking, it is a passionate opposition of the mind to some wrong, either real or supposed.

This condition of the mind may or may not exist in connection with some other things.

Anger prolonged is *hatred*. Anger nursed is *malice*. Anger accompanied with an intention of retaliation, is *revenge*.

Again, anger may be too intense for the occasion, or it may arise in the mind on an improper occasion.

In all these instances, the condition of the mind is evidently a sinful one. But is there such a thing as innocent anger? Doubtless there is. It is recorded of Jesus, that "he looked round about upon them with anger."

Paul says, "Be ye angry and sin not." Jesus warns us against being angry with our "brother *without a cause*," and Paul tells Titus that "a bishop must be a blameless man, and not *soon* angry." It is said of Moses when, coming down from the

mountain where he had received the law, he found the people engaged in idolatrous practices, that his "anger waxed hot." These illustrations sufficiently indicate the tone of Scripture teaching, on the subject of innocent anger.

It is remarkable that the Scriptures do not give us more than a very few instances, perhaps not more than a single instance, of innocent anger where the exciting cause was a personal insult. When Paul commenced making his defence before Annanias, the latter commanded him to be smitten on the mouth, which apparently was done. The reply of the apostle indicates anger, or righteous indignation at the outrage against all law, human and divine, involved in the act. So far as we know, this sentiment of the insulted and suffering Christian man was innocent, but, as expressed before, it appears to stand nearly or entirely alone as an instance in which the passion appears to have been thus characterized when thus awakened. The innocent anger of Moses, though it was hot, "was excited by the idolatry of the people; that of Jesus at the "hardness of their hearts."

To be innocent, anger needs to be exercised, then, under the following restrictions:—

First. We are not to be angry *without a cause*,—not irascible, not petulant not inclined to be angry.

Second. We are not to be *soon* angry,—not of hasty temper; not quick to take offence.

Third. We are to be specially guarded against the passion of anger as arising from an instance of personal offence against ourselves,

Fourth. We are not to allow anger to arise except against an act really and intentionally wrong.

Fifth. We are, then, not to allow the passion to overcome us, so that we lose our self-control, or our feeling of devotion to God.

Sixth. We are to be careful that the flame be quenched out of our hearts, and that the soul return speedily to its rest in God.

Under these limitations and restrictions, which seem plainly taught us in the word of God, anger is not only innocent, but apparently a duty.

"Blunted unto goodness is the heart which anger never stirreth.

"But that which hatred swelleth is keen to carve out evil.

"Anger is a noble infirmity; the generous failing of the just.

"The one degree that riseth above zeal, asserting the prerogatives of virtue.

"But hatred is a slow continuing crime, a fire in the bad man's breast.

"A dull and hungry flame, forever craving, insatiate.

"Hatred would harm another; anger would indulge itself.

"Hatred is a simmering poison; anger, the opening of a valve.

"Hatred destroyeth, as the Upas-tree; anger smiteth as a staff.

"Hatred is the atmosphere of hell; but anger is known in heaven.

"Is there not a righteous wrath, an anger just and holy?

"When goodness is sitting in the dust, and wickedness is throned on Babel.

"Doth pity condemn guilt? Is justice not a feeling, but a law?

"Appealing to the line and to the plummet, incognizant of moral sense?

"Thou that condemnest anger, small is thy sympathy with angels.

"Thou that hast accounted it for sin, cold is thy communion with heaven.

* * * * *

"The sentiment of anger is not ill when thou lookest on the impudence of vice.

"Or savorest the breath of calumny, or hast earned the hard wages of injustice.

"But see thou that thou curb it in expression, rendering the mildness of rebuke.

"So shalt thou stand without reproach, mailed in all the dignity of virtue."—[Tupper.

CHEERING FROM BALTIMORE.—Dr. G. C. M. Roberts writes, "We continue our Saturday night meetings at Wesley Chapel. We have had to contend with many obstacles. Nothing daunted thereby, we have relied on God, taken courage and gone on. We mean to continue so to do. Gracious already have been the results of this meeting, to many who have finished their course, and are now

'Forever with the Lord.'

Also to many who still linger on this side of Jordan. It is increasing in interest. It is attended by persons from the several parts of our extended city, far off, and near at hand. I have just returned from it. We had one among the most heart-cheering 'seasons of refreshing from the presence of the Lord' we have ever had."

A METHODIST HISTORICAL SOCIETY.—An association has been formed in Baltimore, entitled "The Methodist Historical Society, of the Baltimore Annual Conference." Though bearing the name of *Baltimore*, it is not *sectional* as we are informed in a letter from Dr. Roberts, but a *National* Society, the local affix being appended merely to secure a charter for it, which, under a general law of the State of Maryland, could not be obtained without it.

The object of this Society, is "to collect and preserve information in reference to the rise and progress of Methodism, within the bounds of the Baltimore Annual Conference and elsewhere; likewise objects of Methodist interest and curiosity. They have a depository in Baltimore, which contains already many objects of great value, bearing upon the history of the church. They respectfully solicit Manuscripts, Letters, Pamphlets, Books, Medals, Portraits of

those who have been Pioneers in Methodism, Certificates of Ordination, and all other objects relating to any locality and epoch in the history of Methodism.

An initiation fee of fifty cents or more, constitutes a member. Ten dollars a member for life. Applications for membership, and donations for the Museum and Library, may be made to the corresponding Secretary, the Rev. Alex. W. McLeod, D. D., No. 80 Hanover Street, Baltimore, Md.

Dr. Roberts, in a private note, says: "Please get a donation made to its Library of a complete set of the *"Guide"* from its commencement. I feel very desirous, that this valuable periodical should appear upon its shelves among works of *Methodistic interest and Historic value.*"

We hope that such of our friends as have it in their power to meet this request, will take the hint. We are sorry to say that our own sets, excepting the one in our own private Library, are completely broken up.

Book Notices.

RAMBLES ABOUT BOSTON; or, Efforts to do good. By * * * * Boston: Heath & Graves.

We have given our readers a specimen of this work in the present number. It is a powerful illustration of what may be accomplished by one whose purpose and aim it is to do good. No one, reading this book, can ever again urge the want of opportunity as a plea for inactivity in their Master's service. We rejoice to know that we have such a Harlan Page in our own midst. May God raise up a host of such laborers.

We have received the following from the American Sunday School Union.

PRACTICAL PIETY; or, the Influence of the Religion of the Heart on the Conduct of the Life. By Hannah More.

The works of Hannah More are too well known to need further commendation. Among the millions of books that are issued by our teeming presses, few can be found of more practical value.

MARIA CHEESEMAM; or, the Candy Girl. With a Preface of Rev. James W. Alexander, D. D. This is the story of a little orphan girl rescued by Christian philanthropy from the service of a miserable, drunken, persecuting woman, and restored to her friends in England, by whom she was supposed to be dead. It is a story of Providence, and but confirms the oft-repeated saying, that "truth is stranger than fiction." We pity the man that can read this little story without moistened eyes.

LESSONS ON THE LORD'S PRAYER. As its name implies, this little volume contains short and familiar explanations of the several petitions contained in the Lord's Prayer.

PSALM CXIX. amplified and illustrated by other Scriptures. By the late Miss Susan Allibone.

The character of this book also is sufficiently indicated by its title. A biographical notice of the author will be found in another column.

Go, wing thy flight from star to star,
From world to luminous world, as far
As the universe spreads its flaming walls,
Count all the pleasures of all the spheres,
And multiply all through endless years,—
One moment of heaven is worth them all.

TEN MINUTES LOST FOR EVER.—The following anecdote of John Wesley will bear repeating:

The diligence of Mr. Wesley in redeeming time has been often noticed, but it is scarcely possible for those who were not intimate with him, to have a just idea of his faithfulness in this respect. In many things he was gentle and easy to be entreated; in this, decided and inexorable. One day his chaise was delayed beyond the appointed time. He had put up his papers and left the apartment. While waiting at the door, he was heard to say, by one that stood near him, "I have lost ten minutes for ever."

Entire Sanctification and the Fulness of the Spirit.

BY J. D.

DOES entire holiness, entire sanctification, a clean heart, perfect love, or full salvation, etc., necessarily imply the full baptism of the Holy Ghost? May not a soul enjoy the blessing of entire holiness, and still live short of the fulness of the Spirit? If so, do we not err when we use the term BLESSING without making a distinction between being saved from all sin, and being "filled with the Spirit?" And are not the injurious effects of this error clearly seen in the church, in that look of power which ought to rest on the members who enjoy the blessing of perfect love? We think they are. As it is confounding the lowest degree of entire sanctification with the highest or higher degrees, it leads those who have received the blessing of a clean heart to rest short of that fulness of God which is implied in the "promise of the Father."

Not that they stop growing in grace, but they hold the doctrine just as many justified persons hold that of being cleansed; they are growing into it. Their faith is not directed to the baptism of the Holy Ghost, as a specific blessing promised to the believer, which promise it is not only our privilege, but our DUTY to expect fulfilled in us. This error and its results is noticed by Mr. Fletcher. In writing to a friend, he remarks, "The work of justification seems stopped in some degree, because the glory and necessity of the pardon of sins to be received and enjoyed now by faith is not pressed enough upon sinners; and the need of retaining it upon believers. The work of sanctification is hindered, if I am not mistaken, by the same reason, and by holding the being delivered from sin as the mark to be aimed at, instead of the being rooted in Christ, and filled with the fulness of God, and with power from on high. The dispensation of the Spirit is

confounded with that of the Son, and the former not being held forth clearly enough, formal and lukewarm believers in Jesus Christ suppose they have the gift of the Holy Ghost. Hence the increase of carnal professors. See Acts viii. 16. And hence so few spiritual men."

Mr. Fletcher notes this as one of the causes of the declension among Methodists in his day, and may we not come to the same conclusion at the present day? That for lack of this power from on high resting upon both ministers and members, the world, the flesh and Satan, are making rapid advances over the piety of the church.

But what is the difference between being saved from all sin and filled with the Spirit? We understand the being cleansed from all sin to imply having all pride, all impatience, all anger, and every unholy propensity cast out of the heart. The fruit of the Spirit, which is most perceptible on being cleansed, is a peace which passeth understanding. Having now no sin to interrupt it, this peace must necessarily flow like a river. The soul that is saved from all sin feels a perfect rest in Christ. He is conscious that his will is in union with the will of God, for the sins which resisted the will of God are cast out. The Spirit also bears direct testimony to this cleansing work.

But in this state of grace, the soul is only just prepared to receive the "promise of the Father." Being now cleansed from unbelief, he believeth every word which proceedeth out of the mouth of God. Since these scales have fallen off, the eyes of his understanding are so enlightened that he is enabled to see "what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward who believe, according to the working of his mighty power."

But does not God always destroy sin by filling the heart with love? The experience of many shows that sin is displaced by an overwhelming baptism of love. But

we think that such cases are not the most common.

Most of the written experiences we read coincide on this point; i. e., they agree that, when they received what we term the blessing, they felt a perfect sinking into the will of God, and a peace which passed all understanding. These we conceive to be the fruits of being cleansed; while the fruits of the full baptism of the Holy Ghost are described in some of the following scriptures. "Being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. iii. 17, 18. "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding."—Col. i. 9. "He that believeth on me, as the Scripture hath said, out of his inmost soul shall flow rivers of living water."—John vii. 38. Many other texts of like richness and fulness show the distinction between being saved from all sin, and "filled with the Spirit."

But how can we be cleansed from all sin for any length of time without having this vacuum of the heart either filled with the Spirit, or again filled with sin? So we might ask, how can we have a garden perfectly cleansed from weeds without having the plants immediately fill and cover the vacant ground, or else the weeds again return? The weeds would certainly return were it not for the care of the faithful gardener.

Our hearts are much like a garden in many respects; and, in removing all sin, the Lord does not take away the grace which is already in the justified soul. All the graces of the Spirit, love, joy, peace, etc., are there to a greater or less degree, and, in the cleansing work, our blessed Gardener only removes the weeds of sin while he leaves every tree which our heavenly Father has planted in a perfectly healthy and growing condition. And,

while we abide in him by a momentary faith, he will continue to save us to the uttermost.

But, as the hotbed process speedily brings the plants to maturity, so does a strong faith in Jesus for the fulfilment of the promise of the Holy Ghost soon bring in this blessed fulness of God.

The holy Fletcher always made a distinction between being saved from all sin, and being filled with the Holy Ghost. On one occasion, he said, "It seems to me but a small thing to be saved from all sin; I want to be 'filled with all the fulness of God.'" Again he says, "We must not be content to be only cleansed from sin; we must be filled with the Spirit." On being asked what was to be experienced in the full accomplishment of the promise, "O," said he, "what shall I say? All the sweetness of the drawings of the Father; all the love of the Son; all the rich effusions of peace and joy in the Holy Ghost, more than ever can be expressed, are comprehended here. To attain it, the Spirit maketh intercession in the soul, like a God wrestling with a God." Mr. Bramwell also has given us his views on this point. He says, "Justification is great,—to be cleansed is great,—but what is justification, or the being cleansed, when compared with this being taken into himself? The world, the noise of self—all is gone; and the mind bears the full stamp of God's image; here you talk, and walk, and live,—doing all in him and to him. Continual prayer, and turning all into Christ in every house, in every company,—all things by him, from him, and to him."

Binghampton, Feb. 8, 1856.

God's Love.

"Behold! what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

THE idea of the description, which thus labors to explain the love so wonderfully introduced, is that of something foreign, belonging to another region, bearing an

impress of entire singularity and strangeness. It is extraneous to whatever has been known and proved. It is a new thought, an unrealized conception, meeting no intimation, finding no germ in the human mind. It was an unprecedented thing on earth. Where was it not new? In heaven? In its archives there was no such record of grace. In hell? In its prisons there had been no remission. There was no type of such a principle. There was no formula for such an idea. And to this moment it stands detached, isolated, unmixed, unreflected; a pure originality, a sublime anomaly, to every community and mind. Only had it its element in infinite benignity, its coalescence with eternal mercy, its home and in-being in the bosom of God. What manner of love! When did love assume such forms? When did it overcome such difficulties? When did it repress such disgusts? When did it incur such sacrifices? When did it endure such wrongs? When did it afford such proofs? When did it expend such efforts? When did it suffer such provocations? When did it distribute such blessings? When did it abide such tests? What a manner—what a bearing is this! It is not the manner of men. It is the manner of God. It is like him who doeth wonders; whose march is among marvels; who can never be anticipated and prejudged. It is true to him. It is worthy of him. But if we may trace the resemblance, if we can recognize the style, and pronounce it to be so like—"Who is a God like unto him?" This love takes a subsistence in all its proper objects, in all who feel its influence and glory in its manifestations, distinct and abiding. This manner answers to itself, to its original mien, its earliest seeming. It commiserates the hardened sinner,—his case of woe,—but how can it proceed? It sees in him disaffection and hostility. He is an enemy. The general love rose unimpeded in a spontaneous overflow; but everything obstructs this application of it. It seems as if mercy were pierced with the consciousness of the hope-

lessness of interposition: "How shall I put thee among the children?" But it can achieve the tender conquest. "I said, Thou shalt call me, My Father, and shalt not turn away from me." He is adopted! He is God's child! God's favor covers him with its smiles; God's image shines through him with its features! And we behold him advancing amidst ministering spirits, and guardian angels, with a dower of indestructible riches, and in a kingly state. Every thing combines to show what is the magnitude of the change. It is the "exceeding grace of God in us." It is "the exceeding greatness of his power towards us." It calls into "marvellous light." "The peace of God which passeth all understanding rules in our hearts."

Yet, remembering how great this adoption is, we feel that nothing present, though consciously real, can satisfy it, can comport with it, can answer to it. It has scarcely been approached. It is still hidden in the mystery of "this manner of love." It needs heaven itself,—though it brightens with it, though it savors of it,—to ripen its results. It is checked where it cannot find infinite range and eternal duration. Thither all its affinities tend. There all its transports enlarge.—[Hamilton.]

Following the Lord Fully.

THAT we may follow God *fully*, we must observe all the minute and detailed instances in which the divine will is expressed. Scriptural holiness of heart is not constituted by a single disposition; scriptural holiness of life is not constituted by a single action. Duties are numerous and various, and we are required to be holy in all manner of conversation. It will be the conscientious care of those who desire to follow the Lord fully, to search out, by the devout and constant perusal of Scripture, and by the enlightened and careful application of it to their own circumstances, the will of God in every particular requirement, that so they may be "filled with the knowledge of it in

all wisdom and spiritual understanding," and thus "walk worthy of the Lord unto all pleasing, being fruitful in every good work."

To view the subject under another aspect, the obedience will not only be minute and exact, but full and comprehensive. They will seek to "stand perfect and complete in all the will of God." There will be no reserve. All duties will be performed at the proper time, and in their mutual relations. The obedience being entire, the character will be balanced, harmonizing one part with another. It will contain every thing that is required, it will contain them all.

Nor will there be any questioning. Simplicity of purpose is the source of energetic resolve. The question asked is, not whether the path will lead into difficulties and dangers, but simply, is it the path of duty? Issues are left with God; fearing God, the man who follows God fully knows no other fear. Loving God, he desires only God and what God chooses to give.

The obedience likewise will be constant and persevering. There are some whose goodness is as the morning cloud and early dew, soon passing away. Then there comes a quickening, and they become zealous and active. Declension again follows. There is perpetual fluctuation and uncertainty. Whereas he who follows God fully, follows uniformly and with steady progression. The fire is always burning on the altar, and the commanded sacrifices are regularly offered. Beautifully are this regularity and this advancement delineated by divine wisdom: "The path of the just is as the shining light that shineth more and more unto the perfect day."

Very important is this; we ought not to regard it as an exalted excellence, reserved for the heroes of the Christian army. It is common, universal duty. In strict truth, scarcely can they be said to follow at all who follow not fully. We are not allowed to choose what commands we will obey, and what we will neglect. The divine claims refer to all times, all seasons, all conditions; and we have no proper regard to them if

we regard them not entirely and constantly. Thus only can we glorify God. That we *desire* to do so is a very common profession; but it is not accomplished by mere plans of our own. We must honor God by declaring our willingness to encounter hardships and dangers on the prescribed path of duty. Thus must we cause our light to shine before men. When they see our good works they will glorify God. If we do not fully follow the Lord, it will be seriously doubtful, we repeat, whether from right motives we follow him at all.

This following the Lord fully springs from a right spirit. The carnal mind is enmity against God; it neither is nor can be subject to the divine law. They that are in the flesh therefore cannot please God. It follows from this, that we must become new creatures. We must be born again. The spirit of the natural man is a spirit which has constantly a regard to self; and though at times this may lead to an apparent obedience to God, yet, as this proceeds not from a right disposition, so will it give way when something in the path interferes with the interests and wishes of self. Not as a mere figure of speech, but as denoting a solemn reality, does our Lord command us first to enter in at the straight gate, and then to walk in the narrow way. Till God create in us a new heart, and renew within us a right spirit, we are not prepared for his service. This, therefore, must in the first place be diligently sought.

The spirit with which we thus become imbued, we must carefully preserve and cherish. It is, in one word, a spirit of supreme regard to God—not that which will lead us to follow the supposed interests of self; not the evil counsel and example of others, but the Lord *only*. The language of the truly devoted servant of God will be, "I have set the Lord always before me."

"In all things nothing may I see,
Nothing desire or seek but thee."

We have an admirable example of this spirit in the apostle Paul. That bonds and

afflictions were before him was testified to him, not by faithless spies, magnifying or creating difficulties, but by the Holy Spirit. What then? "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." This was not said merely under the influence of feelings, strongly excited by present circumstances. It was the spirit in which he lived constantly, and by which he was governed in all things. "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Jesus Christ."

Look now at the half-hearted, the undecided, ever-fluctuating; unstable as water, they do not excel. If haply they find mercy and die in peace, their life brings no honor to God, no benefit to man; and their death, instead of being full of sacred triumph, is full of regret that they had not possessed another spirit and followed another path. This is the most favorable view. The Spirit of God, grieved by their frequent relapses, may leave them to themselves, and they may die in darkness. O see your duty, your interest, your privilege! How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, then follow him. What reason is there for serving God in any thing and at any time, which does not likewise demand that you should serve him in all things and at all times?

Whatever you do, trifle not with religion. Awful are the denunciations against those who are neither always hot nor always cold. Raise your spirits to the height of your great enterprise. Cleave to the Lord with purpose of heart. Your difficulties are half surmounted when you encounter them fully under the influence proceeding from the full recognition of the divine claims. Mixture of motives is the grand source of weakness. Be then men of one purpose, one lofty aim, unreserved consecration to God. Be resolved to follow the Lord fully.

An Exhortation.

How blessed are we, in this land of gospel light and truth! The Bible is finding its way to every fireside, diffusing its salutary influence over the families of the earth, and shedding its spirit into every obedient heart. In connection with the "Holy Word," what a flood of light is pressing upon us from other works!

And, if we are not a people whose "God is the Lord," where shall we look for such a people? Yet, is it not to be feared that the heathen will rise up in judgment against many of the present generation, and condemn them? Are not some receiving the Guide to Holiness, from month to month, and are not yet led into the way of perfect love? They are not following the light; they do not welcome it into their heart. The way of faith is taught clearly; every disputed point is scripturally explained; the practicability of purity of heart is affectionately enforced; and, if the readers of the "Guide" are not holy in heart and life, or seeking earnestly so to become, it is because they are strangely indifferent to the interests of their own souls, and fearfully reckless of the salvation of those around them. For, if we would be effectual in gathering with Christ, we must press into all the light and love ourselves. For we cannot remain justified in the sight of God while we are knowingly living beneath our privilege. O, if the hearts of the professed followers of Christ were fully imbued with the spirit of holiness, how quickly would a revival commence that would silence the scoffer, and "turn to flight the armies of the aliens." Who does not desire this? But it must be by individual effort. Let every Christian know that his peace is made with God—that he has victory over the world, and the foes of his own heart. Now there is abundant provision for the salvation of every believing soul. The doctrine of entire holiness is fully believed and we are without excuse. O, awake! awake! ye dream-

ers of future bliss! Commence from this moment to lead a new life, a life of faith on the Son of God. Give yours! If just now to the Savior. Fearlessly let the refining fire consume the last remains of the carnal mind. Why stay away from the fountain of love? From the fulness in Christ, why tarry? Why trifle with fearful realities, and hazard immortal life? O, parley not with the world, nor listen to the voice of ease, or procrastination. Rest not, but pray, wrestle with God, AGONIZE, until you are bold to say,

My hallowing Lord hath wrought a perfect cure.

If heaven is ever gained, self must be renovated. Then let the purifying influences of the Holy Spirit diffuse their renewing heaven through every faculty of the soul, until thoroughly prepared to labor, to suffer, and to do all the will of God, prepared cheerfully to walk in the narrow way, until called home, to dwell forever with pure spirits, who mingle in unclouded light around the burning throne of love.

E.

Entire Sanctification.

ITS ATTAINMENT.

GET four things established in your mind ;
1. That the blessing *may* be attained. 2. That it *must* be attained. 3. That it is attainable *now*. 4. That it is attainable only by simple *faith* : faith in the atonement without reference to the merit of works, past, present, or to come. "Fear not, only believe."

1. That it is *attainable* is sufficiently proved by one passage of Scripture : "And the very God of peace sanctify you wholly ; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." (1 Thess. v. 23, 24.) This is a surprising text ; surprising to those sincere souls who, from ordinary teaching and habits of reflection, have been led into a sort of settled

apprehension that the evil over which they mourn must of necessity continue, because there is no available remedy : and surprising for its singular expressiveness, precision, and clearness.

Here is not only a plain invocation for the precise thing, founded on the promise necessarily understood ; but also a request that the blessing, when received, may continue to be enjoyed from that memorable period to the end of life. And, as if the Spirit of inspiration would leave no room for the adversary of holiness to offer one temptation to unbelief, he uses an expression nowhere else introduced in the volume of revelation. And a peculiar definiteness of language seems reserved for this subject. We are to be kept "blameless ;" and this blamelessness, extending to the "whole spirit and soul and body," is to be perpetuated to the utmost limit of probation. To all this is added the strong and unequivocal assertion, that the "faithful" God, who "calleth" his people, will accomplish the glorious work.

2. This blessing *must* be obtained ; being that "holiness, without which no man shall see the Lord." Only the "pure in heart" can have that blissful vision. "There shall in no wise enter into" the holy Jerusalem "any thing that defileth." If we would enter heaven, we must in the final hour be found of God "without spot and blameless." Whether, therefore, we regard the faithfulness of the covenant God, or the security of the believer, entire sanctification must be obtained here.

3. But this great salvation is attainable *now*. It must be obtained at some moment between this and the mortal hour. None deny that it is attainable at death ; but neither can it be denied that death may happen to the believer any moment, even the very next. Hence the command of Christ, "Be ye ready ;" that is, Be now and always ready ; "for ye know not the hour when the Son of man cometh." Not the pangs of death, nor the weakness of disease, nor the merit of duty, nor the lapse of time, can

save. This is the work of CHRIST, of CHRIST only, who is ever ready and ever mighty to save. Assure yourself, therefore, if you are ready to look to the Crucified, that you may have the blessing now.

4. To come to Christ now, is to believe. In Christ are "all spiritual blessings;" and *faith* is the 'only channel by which they flow to the sinner. This channel may be large or small, and the comparative extent of its capacity regulates the measure of the imparted blessing. "According to your faith be it done unto you."

The power of the incarnate Savior, as manifested in healing the diseased, confirms and illustrates these views. He required faith in those who would be healed; He ascribed the application of the healing efficacy to faith. It is even said of him, that he was unable to perform certain miracles, "because of unbelief." The woman who pressed through the crowd that "thronged him," and in believing hope "touched the hem of his garment," was healed of her "plague." It is recorded that, on one occasion, when his fame had attracted around him multitudes of diseased persons, "as many as touched him were made perfectly whole." It was not the length of their journey, it was not the violence of their prayers or cries, that healed them; but they were healed by their believing approach to Christ. Even so it is with those who desire inward holiness, and seek the cure of their inbred malady. They are healed, they are sanctified by faith in Christ. Faith receives from him a divine and holy influence, changing the enmity of the carnal mind into the image of him whose name and nature is love.

Many of our invaluable hymns were written under the immediate conviction that Methodism was "raised up to spread scriptural holiness through the land." The ninety-fifth hymn, addressed to the "Author of faith," and describing "inward religion," is an admirable composition, an instructive homily on the way of faith. Here the principle is characterized as a "realizing light," a "kindled fire," an "active flame;" and

the work of faith is to disperse the "clouds" and "shadows" of time; to connect with present things "past" and "future;" to exhibit "the invisible to mortal eye;" and to receive into the human heart "pardon, and holiness, and heaven." Catch the fire of this hymn, and you have the spirit of Caleb and Joshua. Did they say of the promised land, when they came in sight of it, full of giant enemies as it was, "Let us go up at once and possess it, for we are well able to overcome it?" Just so will you claim the Canaan of perfect love, while your soul is animated by this strong confidence.

But the question is, how shall this faith be put in exercise, so as now to receive the blessing? "I want so to believe as to enter in: how shall I do it?" One thing to be borne in mind is, the distinction between works in order to "the faith that sanctifies," and works in order to sanctification. If sanctification were by works, Christ would be lost sight of. But works in order to the faith that sanctifies, are the well directed struggles of the wise and able mariner to gain the "desired haven." The notion of sanctification by works fosters pride, exalts self, and leads to the cry, "The temple of the Lord, the temple of the Lord, are we:" "Stand by thyself, come not near me; I am holier than thou." But works in order to the faith that sanctifies, lay the leper, all loathsome and helpless, at the feet of Christ, and then send him to exalt the riches of divine mercy by telling what great things the Lord hath done for him.

The want of inward holiness must be known and deeply felt, before you can cordially and heartily appropriate Christ and his great salvation. This is a branch of self-knowledge attained by much prayer, by increased attention to the purity and spirituality of the law, and by continuous efforts to gain complete mastery over sin.

In order to obtain the blessing, you must believe for it, casting yourself, with all your sins, on "the atoning God." It is observable that those who were healed by Christ did not all urge their plea in the same man-

ner. In some, faith presented the distressed object before the Savior's eye, and prompted the prayer that reached his ear. Others seemed not content with this passive faith; they pressed on till they came so near to Christ that they placed themselves in contact with him. "They touched him." This was not offensive to Christ; for "as many as" thus "touched him were made perfectly whole." Now this distinction obtains in the exercise of faith for the sanctifying grace. Many in the pursuit of the blessing have received Christ, and have been "changed into the same image," while simply waiting in devout expectation. At the moment of spiritual healing they lie passive, only breathing out their wishes to God.

But "the kingdom of heaven suffereth violence, and the violent take it by force." This was illustrated by those who pressed forward; as it were, "seizing" and "claiming" the blessing from Christ. Such faith is beautifully described in the four hundred and seventeenth hymn.

This brief essay may be concluded with one remark. In every effort of faith take care that you forget not the *Holy Spirit*. The work is his; grieve him not by neglect. He will not give his glory to another. Approach for the struggle full of prayer and with holy trembling. Know that the Spirit of God must work with you and in you, or you can do nothing. The faith that really saves from sin must be the "gift of God," a "divine evidence and conviction." Our God will be "had in reverence" of all who would enter the "holiest place." Have you entered? Gratefully adore. Beholding the glory of the Lord, "stand in awe, and sin not."—[Christian Mis.

News from a far Country, Oregon.

BRO. DEGEN.—A number of the Guide to Holiness came into our neighborhood, through a brother minister, at the time of our Annual Conference, (of the Methodist Protestant Church,) and Sanctification be-

came one of the leading subjects for the time. The general feeling was, that holiness of heart was a Bible doctrine, altogether too much neglected by the ministry of Oregon; and that ministers and members were losing some of the highest privileges of the glorious dispensation with which man is favored. It is much to be desired that we seek the old paths—the good way—and enjoy that full rest of the soul of which so many testify in your periodical.

In our love feast, usually a feast of fat things spiritually, the subject of sanctification was spoken of by several persons. One aged minister spoke of his early experience; he was in the church enjoying a hope, but saw the need of a deeper work, and he felt called to the ministry. "But," said he, as the tears streamed down, "I felt as though I had many hands, each one clinging to some dear object of this world; but the spirit strove, and I felt one hand after another loosened from its grasp, and, at last, I let all go, and sunk into the will of my Savior. O, what a peace—what a blessing I received!" Others spoke of what the Lord had done for them during the past year; one could testify that, at a quarterly meeting, he had gone out, with a number, to secret prayer in a grove; he was tempted at first, one not a professor being there, before whom he was afraid to pray, but, after a little reflection and mental struggle, he overcame the temptation, and went forward and prayed, became deeply engaged, and, before they left that place, he received such a fulness of blessing—such a degree of grace—as he before scarcely thought attainable by him. He had lived a halting Christian life; his duties burdens, and his comforts small; but now he felt willing to die—his peace was full and abiding; his joys of a higher order than ever before. "O," said he, "I did not know that God gives dying grace to a man in full health and strength, but my fear of death is all gone."—[T. M. Ramsdell.

Last Words of Christ.

NUMBER VII.

"It is finished."

THE love of completeness is natural to the human mind. Fragments are suggestive, but not pleasing—the unfinished picture of a great artist awakens only disappointment. True the bold outlines may reveal a master's pencil, and the lines of beauty the soul of an artist poet; but what ordinary mind can unfold the brilliant imaginings of genius, or spread over the canvass its glittering hues? An unsuccessful enterprise, or an unfinished plan, however well devised, leave the impression of weakness, and we forget the greatness of the mind to conceive in the powerlessness of the hand to execute. Had the great navigator never substantiated his theory of another continent, by the fact of his discoveries, men might have wondered at the power of his intellect in a dark and ignorant age; but his name would have descended to posterity only as that of a plausible dreamer or vague enthusiast. It is because he carried his expedition to a successful issue, and identified his name with the most brilliant achievements of the age, that it has become a watchword in the earth to stimulate to deeds of great and generous enterprise.

Of all the characters that have enriched the history of the world, by the performance of great actions, there is none that shines with such majestic prominence as that of Jesus Christ. But, though his mission was a great and noble one, the minds of his age were too bigoted to receive it, or too worldly to heed it. Formalism, and cold indifference darkened the minds and closed the hearts of the men of that generation; and, in every succeeding age, the same causes have in the mass produced the same results. Yet the mission of Christ was not in vain. He came to establish a kingdom upon earth, founded on truth and righteousness—a kingdom which should embrace all nations, and whose sanctions should be

eternally binding upon every member of God's intelligent creation. With a singleness of aim, that never swerved from the mark, he passed through shame and suffering, through obloquy and death. He feared not the threats of the powerful—he heeded not the sneers of the learned; the music of flattery charmed not his ear; the voice of applause found no echo in his soul. He fought his way step by step, he conquered the ground inch by inch; and, when in the agonies of death, he remained conqueror, in the noblest field of battle the world has ever seen, the triumphant exclamation, "It is finished," was the last utterance of his lips.

The sceptic, in the pride of his understanding, looks upon the world, and asks the vain-glorious question, "Where are these boasted results of Christianity? Are not the masses of human beings who inhabit our earth yet sunk in the lowest degradation? Is not the religion of Jesus a weak and inoperative principle in the hearts of its professed friends and admirers? Has it, after the lapse of eighteen centuries, so revolutionized the world as to stamp its impress on its laws, usages, and manners? There is, as we look at these questions, an apparent fairness which beguiles the mind, and operates in favor of the sceptic, but, as we examine it more closely, we find it is only the ordinary process of blinding opponents by avoiding questions that are pertinent to the case, and giving prominence to those whose bearing upon it is only relative and partial.

Now, in reply to these queries of the doubting mind, we would merely suggest the following considerations. The religion of Jesus is not a coercive but persuasive system; it cannot, like the Koran, be enforced by the sword; but, disclaiming the aid of brute force, it appeals only to the nobler faculties of man. Its extension is spoken of, by its great Founder, as gradual, but progressive.

A grain of mustard seed which springs up into the tallest of shrubs—a little leaven

which gradually penetrates the whole mass of society; these are the illustrations employed by the Savior, in speaking of the growth of his kingdom. And who, that compares the state of society now, whether morally or politically, with its condition at the time when Christianity was first propagated, can fail to see the great advance made through its influence? May it not be with Christianity as with Science,—slow in its early developments, but marching on with gigantic strides, when once the human mind has become fully aware of its great practical utility? If, by an influence from heaven, mankind generally should wake up to a sense of their spiritual condition, and see the adapt- edness of the gospel to meet its wants, a power would be set in motion that would regenerate the world. What mere philosophy and formalism have failed to do, the religion of Jesus would accomplish; till, in the poetical language of inspiration, the wilderness of the world would bud and blossom like the rose.

But, it is said, how can these general effects be produced, when the faith of Jesus is so weak and inoperative a principle in the hearts of his professed followers? This is an age when material interests are in the ascendant,—the very progress of science, of which we have spoken, has made it so,—and even true disciples have felt its benumbing influence in clouding their spiritual perceptions; yet, if we look at society in all its phases, we shall find a strong under-current setting in the true direction; the spiritual mind is waking up, and we begin to feel the throbbings of its mighty pulse. Material objects minister to the delight of the senses, but they can never satisfy the soul; and it will assert its supremacy till the charm is broken, and the spirit springs with renewed freedom to meet its great responsibilities. Do we not see in multitudes of cases the noble self-denial, the hard-won conquest of passion, the fierce conflict with temptation, the triumphant victory over sin, and can we doubt that there is a power at work in the hearts of

those men which has no parallel on earth? Can we find any thing like it in those who, in the absence of this heavenly principle, are carried about with every wind of doctrine, and floating on the sea of circumstance, never know whither they are tending? They toil for wealth, they fly after pleasure, they embrace one novelty after another, but they know nothing of the fixedness of aim which draws the Christian to his Savior. True, the damp mists of earth may hide the beacon-light from his view; but, by and by, they disperse, and his spirit again leaps exultingly in its heavenly career.

It is one of the chief beauties of the Bible, as well as a proof of its divine inspiration, that it never gives us an elaborate analysis of character, but by sudden and unexpected touches reveals to us all its hidden springs. And here we trust it may not be deemed irrelevant if we venture to make a remark upon some books intended for religious instruction, but which, we fear, produce the contrary effect. We allude to those works in which the Savior is introduced, his person described, and his intimate intercourse with his disciples presented to our minds, not in the holy simplicity of the sacred record, but brilliant with the false glitter of an unbridled imagination. What penitent seeking for pardon through a Savior's blood, cares about the height of his stature, and the color of his hair? What ear still ringing with the heavenly music of his teachings, can listen with patience to the operatic flourishes which are palmed off upon us as his divine instructions? The Christian faith is spiritual and holy, and gains no strength by the admixture of material ornaments or rhetorical embellishments. Like the sun in the heavens, it shines in its own pure light, and neither asks nor receives additional splendor from the glow-worms of earth.

But to return to our starting-point. "The disciples came to Jesus and prayed him, saying, Master, eat." "Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." Here we see at once the main-spring of his actions, the

source of his strength, the aim at which he was tending. All his energies were bent upon doing the will of God, and in the doing of it, he reserved his strength for greater moral victories. The sole object of his life was to finish his work, and, with a steadiness of purpose unshaken either by joy or sorrow, he persevered in it to the last. Can any nobler example be presented to his followers, to incite them to diligence and fervor in his service? Are we not also bound to do the will of God, and to finish his work? Shall we reap all the advantages of Christianity, and bear none of its burthens? Far be this thought from every generous mind, every sanctified heart. This should be the feeling of our soul; not that we are called upon to do too much, but that we never can do enough to prove our affection for so gracious and beneficent a Master.

But what is the work that God has appointed us to do, and where is the field of labor that he has assigned us? The field is the society in which we live; the work is the subjugation of our own hearts, and its reflex influence on the world around us.

Self-conquest is the Christian's work, and who will deny that it is one of such magnitude, as to demand the exercise of the most determined resolution, and the most untiring vigilance?

It is not merely the grosser sins that we are to guard against; it is the unholy desire, the worldly spirit, the unrighteous motive. It is seeking the honor that cometh from man rather than that which cometh from God. It is respecting the persons of men, not according to their moral worth, but according to their external advantages of station, wealth, influence, and personal attractions—it is coveting other men's goods, and murmuring at our own condition. It is deifying beauty, virtue, art, and believing that, in worshipping them, we are doing homage to God. Who can describe the many forms in which worldliness assails our minds? Proteus-like, they change every minute, and adapt themselves not only to different tempers,

but to the varying moods of the same character. Sometimes it assumes so plausible a guise that we yield to its influence, and never perceive the danger till it is too late to retrieve our position. True courage consists in facing it, not in believing that it does not exist; and completeness of Christian character must be attained by struggling with our foes rather than by deceiving ourselves with the belief that they are in reality our friends.

We need a spirit of devoted loyalty to Christ. When we come in contact with the world, we are too apt to forget that our allegiance is vowed to another Master. We yield to sophistry, to persuasion, to the claims of society, to the endearments of friends, and we imbibe the spirit of the world so gradually, so naturally, so imperceptibly that we are not aware of it till God, in his providence, holds up the mirror to our souls, and reveals to us the moral blemishes which have disfigured the fair surface. We have, perhaps, lost our strict regard for truth amid the courteous deceit and polite glosses of society; a love of luxury has crept in, and awakened the latent selfishness and covetousness of our hearts; the desire to outshine others and to be greatest among the great has destroyed within us all nobler aspirations, and velvets and satins, gilding and brocade, have taken the place of the simplicity that is in Jesus. What charms would the stainless garments of the redeemed have for minds buried in such paltry considerations as these? Can the holy activity of heaven have any attractions for those who are completely enervated by self-indulgence? Is there any music for them in those words which send a thrill of ecstasy through the breast of every devoted child of God? "Well done, good and faithful servant; enter thou into the joy of thy Lord."

We do not wish to denounce the advantages of wealth, position and influence as evil in themselves; on the contrary, we think that prosperity rightly used may tend to form the highest grade of charac-

ter. If, with every thing the world can offer in our grasp, we can successfully master and resist it, our hearts will bear a higher stamp of nobility than the proudest court has ever seen! O, that we could but wake up to the greatness of our calling! that we could cast aside all the petty jealousies and meannesses that have thrown their shadow over our spirits, and feel a new life within us from the realizing sense of our immortality! May it be the earnest desire of our souls that, when death, in its solemn drapery, shall summon us to that tribunal whose judgments are not influenced by appearances, but are rendered according to the impartial verdict of truth, we shall be enabled to say, of the work which Christ has given us to do, "It is finished;" and, with these words of triumph on our lips, pass from the probation of time to the fruition of eternity.

Are you in Earnest?

READER, I address this interrogative to you. When you felt the load of your sins pressing heavily upon you, and saw yourself lost and ruined, without the pardoning mercy of God, through Christ; and finally yielded to be saved by grace, and gave your heart to God, were you in earnest? Did you mean that it should remain his? Did you fully count the cost of living a life of self-denial, of faith and prayer; and, if it should be the will of God, of hardships, and crosses, perhaps to endure the ridicule and contempt of friends—to say nothing of the world. Were all these taken into the account? Or did you only look upon the bright and easy side of a religious life? Were you in earnest when you took upon yourself the solemn baptismal vow? If so, why has the world held a paramount place in your affections since? Why has the idol self been thus indulged and worshipped? And why has Satan found it so easy to overcome you? But, leaving the past, we will come to the more important question, Are you now in earnest about the

salvation of your soul? Is your closet a place of daily delight, where, shut in with God, you enjoy communion with him? Do you find yourself melted and humbled before him? Is your faith on the alert for higher attainments?—seeking more rapid advancement in the way of life? Is it the sincere desire of your heart to be conformed to the will and image of God? Not only so, but are you striving to deny yourself in all things, and making constant effort by faith and prayer to be conformed to it? Do you read the word of God daily, and make it the man of your counsel? Do you use the public as well as the private means of grace? Are you present at the class meetings, joyfully giving "a reason of the hope that is within you?" Is your voice regularly heard at the prayer meetings? Is the cause of your Redeemer near your heart? Do you give of your worldly possessions for charitable purposes without grudging? Now if the reader can answer these very plain questions in the affirmative, he has not only the blessed assurance himself that he is in earnest, but his fellow men, and the "innumerable company of witnesses" above stand ready to testify that he is in earnest to secure heaven. Yes, and legions of malicious fiends witness the same, and are vigilantly on the alert to hinder such an one in his great work. Now, without his own consent, he CANNOT be overcome. To such, I would say, let your motto be Onward. Keep the prize in view. Look not back to the things that are behind, but press forward, and great will be your reward!

But, reader, is the reverse true of you? Is your closet a place you seldom visit, and then more to quiet an accusing conscience than for the enjoyment you find there? While there, do you hurry over a few formal words, and then hasten from the dreaded spot, and strive, by various cares, and a hurry of business, or by the tumultuous pleasures of earth, to hush the voice of conscience? Do higher attainments appear at so great a distance,—their

value so uncertain, and the few that attain to them so singular that, you think it wisdom to be content with as much religion as common people enjoy?

If your conscience responds yes to these questions, I need go no further. I know that you have no delight in God. Your joy and delight,—if you have any,—are centred in some created object, and not in the Creator. Neither are you desirous of being conformed to his will. You cannot be; for you have already set up your own in opposition to his. The Bible, if read by you, is not your guide. I doubt not but that you have many excuses for non-attendance upon the public means of grace. Without particularizing further—I will address myself to you with fidelity. If I have described your case, beware. You know—your fellow-men also know—that you are not in earnest. Saints and angels look down from above, and witness your indifference and insincerity. Wily fiends are looking on too, softly whispering their congratulations to one another for their success, and triumphantly anticipate the probable ruin of your soul. If you value your soul, and think the happiness of eternity worth obtaining, I beseech you to bestir yourself, and, for once, be in earnest to secure heaven. After all that Christ has done to redeem you, to the astonishment of saints, angels, and evil spirits, will you alone regard heaven as being of but little value, and run the risk of losing it through your neglect?

RHODE.

Who can abide the Test?

WOULD you trace the lineaments of one's Christian character, follow him into his *social and domestic relations*—take passing note of the company he keeps, the books he reads, and the pleasures he most relishes. See how he acts the part of friend and neighbor, of partner in business, or companion by the way, of an associate in pleasure, or a fellow-laborer in the field—follow him as he performs the offices of

parent or child, of friend or brother, or helper. True religion sanctifies and blesses all these relations, and helps to a better performance of their duties. But if, in meeting the events and discharging the duties of these relations, he be morose, selfish, supercilious, disobliging, unkind, avaricious, where is his religion? It is in vain that this has evaporated in the prayer meeting, or in the volubility of religious conference. If it be not a lamp to his feet in the common paths of life—if its influence be not seen and felt in the every day relations of business and friendship and pleasure, that man's religion is vain. It may have enough of the effervescence of feeling, but not of the staminum of sound principle. It may gild over a few well-turned performances of the Sabbath, but leave the works of the six days "full of dead men's bones and of all uncleanness." Heart-religion makes man better, in whatever relation you find him—better about his fireside—in his field—in his workshop—a better member of society, more firm when right, more yielding when wrong, more indulgent of the foibles of others, more sensible of his own, and ever solicitous that if the society in which he lives be not happy and prosperous, harmonious and efficient, the sin shall not lie at his door.

And would you further apply the touchstone, inquire of the inner man what pleasures are there the most cordially relished—what book serves best to beguile a leisure hour—what company is the most congenial to your taste? In things like these, you may discover an index of the heart; perhaps more accurately detect the ruling passion of the soul, than in things more commonly regarded religious. Would you know a man's real character, you must see him at home, where he acts out himself—must follow him into the affairs of common life. But my principle needs no further illustration. True religion and undefiled is not only to preach, pray, talk and profess well, but to act well in every situation in which Providence places us. The sub-

ject demands a personal application. The kingdom of heaven is not about us, but within us. Our *works* testify of what spirit we are. Who can abide the test?

Bishop Hedding before the New Jersey Conference, 1841.

"It is important for you, as Christians and as ministers, to have a thorough understanding of this great subject. The subject is Christian perfection, or being made perfect in love in this life. It is being delivered from sin, and filled with the love of God. The brethren ask me to state 'the nature of justification, regeneration, and sanctification, and the difference between them as distinct marks of grace.' I understand justification to be a pardon of past sins; and regeneration, which takes place at the same time, to be a change of heart, or of our moral nature. Regeneration also, being the same as the new birth, is the beginning of sanctification, though not the completion of it, or not entire sanctification. Regeneration is the beginning of purification; entire sanctification is the finishing of that work.

"The difference between a justified soul who is not fully sanctified, and one fully sanctified, I understand to be this:—

"The first (if he does not backslide,) is kept from voluntarily committing known sin, which is what is commonly meant, in the New Testament, by committing sin. But he yet finds in himself the remains of inbred corruption, or original sin; such as pride, anger, envy, a feeling of hatred to an enemy, a rejoicing at a calamity which has fallen upon an enemy, etc.

"Now in all this, the regenerate soul does not act voluntarily; his choice is against all these evils. God has given him a new heart, which hates all these evils, and resists and overcomes them as soon as the mind perceives them. The regenerate soul wishes these evils were not in his heart, yet he has in himself no power to destroy them. Though the Christian does

not feel guilty for this depravity—as he would do if he had voluntarily broken the law of God, yet he is often grieved and afflicted, and reproved, at a sight of this sinfulness of his nature.

"Though the soul in this state enjoys a degree of religion, yet it is conscious it is not what it ought to be, nor what it must be to be fit for heaven.

"It seems that the sinfulness of our nature, or original sin, may remain in the new-born soul independent of choice, and even against choice.

"The second, or the person fully sanctified, is cleansed from all these involuntary sins.

"He may be tempted by Satan, by men, and by his own bodily appetites, to commit sin, but his heart is free from those inward fires which, before his full sanctification, were ready to fall in with temptation, and lead him into transgression. He may be tempted to be proud, to love the world, to be revengeful or angry, to hate an enemy, to wish him evil, or to rejoice at his calamity; but he feels none of these passions in his heart; the Holy Ghost has cleansed him from all these pollutions of his nature.

"Thus it is that, being emptied of sin, the perfect Christian is filled with the love of God, even with that perfect love which casteth out fear.

"But is this sanctification instantaneous or gradual? It is both. In some respects, it is one, and, in other respects, it is the other. In a soul who does not backslide, the work of sanctification goes on gradually, till it is finished, and that event is instantaneous. Finishing the work is accomplished in an instant. Mr. Wesley says something like this:—'A man may be some time dying, but there is an instant in which he dies.' So, in a Christian, sin may be some time dying, but there is an instant in which it dies, and that event is full sanctification. In some, the fact of its being finished in an instant is more apparent to the subject than it is in others.

"But how is this great work performed? By the Holy Spirit—no other power can effect it; and this work of the Spirit is obtained only through the atonement, and through faith in that atonement. That faith, which is the condition of this entire sanctification, is exercised only by a penitent heart; a heart willing to part with all sin forever, and determined to do the will of God in all things. Believe and pray for it; it is important that you should experience this holy work, as it is that the sinners to whom you preach should be converted. God is able, willing, and ready to do this great work for you as he was to pardon your sins. Christ is able to save to the uttermost all that come to God through him. But what would be the fate of a soul born of the Spirit, but not fully sanctified, called to die in that state? If he have not backslidden, he would go to heaven; not that he is now fit for heaven; but Christ would fit him should he call him out of the world. Before his departure, Christ would either accept his weak faith, or give him a degree of faith equal to his wants, and thus save his soul. This view is supported by numerous promises in Scripture of eternal salvation to all who die the children of God. Those promises to such as persevere and remain the children of God, include all the work of grace necessary to fit them for heaven. But these views furnish no excuse for us to neglect seeking full sanctification now. If we were sure we should live twenty years, then experience full sanctification and die, there would be many and important reasons for us to seek that great blessing now, and so to believe as to experience it this day. With it we should be more happy, and more useful; and, as we are changeable creatures, with this blessing we shall be more safe than we could be without it. But can a person possessing perfect love perfectly keep God's holy law, as angels do in heaven? No; if he could, he would no longer need the atonement any more than holy angels do. Yet, through the

atonement, he may acceptably keep the law.

"He loves God with all his heart, and his neighbor as himself; he acts in all things under the influence of that love; and this is the end of the commandment, and the fulfilling of the law. And though the soul is free from what the Bible calls sin, yet he has infirmities and unavoidable failings growing out of the original fall, on account of which he ought to say,—

"Every moment, Lord, I need,
The merits of thy death."

Forgive me my trespasses, etc. Unavoidable mistakes and failings are covered by the atonement, and through it his obedience is accepted."—[Life of Bishop Hedding.]

The Testimony of a Parishioner.

THE subject of Christian holiness was constantly kept before the membership of this charge by our late pastor, for the last two years. His labors were faithful, "as becometh the gospel,"—his walk a living commentary upon the profession he made; his "labor of love" was crowned with more than a dozen who professed and still enjoy the perfect love of God—many "pressing to the mark, etc."—the whole society quickened and stirring with more vigorous life, save some half-dozen, who seem to be satisfied with "the form," and, by their conduct, "deny the power" of godliness. Or, in this latter case, there is not an openly avowed denial—we will not "turn away" from them, but provoke them, if possible, to love and good works. We thought it would be cheering to you, in your holy work of love, to make the above statement. We have now, for some considerable time, been constant and interested readers of this precious little publication. The individual details of Christian experience, on the great subject of Christian purity, aside from all that is written relative to the necessity of attainment to and growth in the sanctified state, constitutes it

not only a very—very cheap publication, but of intensest interest to those who are “leaving the first principles of the doctrine of Christ, and going on to perfection,” as well as those who enjoy and live out the perfection of the Christian character. We are thankful, very thankful, for the monthly morceau we enjoy through the Guide to Holiness. We have no substitute for the Guide. Whoever enjoys this state of grace must keep pace with his profession; its fellowship and communion is so sweet we cannot give it up. O, that this precious little cheap publication were the monthly visitor of every Methodist family, north and south,—then would Methodism be, indeed, “religion in earnest;”—then would her serried ranks be marshalled forth by thousands and tens of thousands, and not by units and tens as now, in her aggressive movements.

A Fervent Spirit is a Happy Spirit.

HEALTH is happiness. Peace with God is the life of the soul, and joy in God is its health. That assured and elevated believer who enjoys every thing in God and God in every thing, must needs be fervent. His inward blessedness makes him bountiful, and to do good and to communicate are things which, in his happy mood of mind, he cannot help. Some Christians are too dejected. They get under the covert of a peculiar theology, or ensconce themselves in shadowy caves of wilfulness, or pertinacity, or unbelief; and then complain that they cannot see the Sun of Righteousness. He lightens the world. Let them come out beneath his beams, and at once they will feel the fire. Their shivering faith, which, with them, is rather the reminiscence of heat than a resorting to its unfailing source, will soon mount up to fervor. To look to Jesus is to come to God, and to come home to God is to be happy. An estranged or suspicious spirit cannot be fervent.

Then some Christians are not fervent, because they are cumbered with so many things. They carry all their own burdens, and, from their sympathizing disposition, they have charged themselves with many burdens of their brethren also; but, instead of devolving these personal and relative solicitudes on an all-sufficient Savior, they carry the whole melancholy load themselves. A fearful, or a fretful spirit cannot be fervent; for, there is no need for a believer in Jesus to be troubled or afraid. Let him deposit all his anxieties in that ear which is gracious enough to attend to the most trivial, and leave them in that hand which is mighty enough to disperse the most tremendous; and, relieved of this incubus, his spirit will acquire an elasticity equal to the most arduous and most multifarious toils. Some believers are not sufficiently fervent, from being straitened in themselves. They do not open their souls to those felicitating influences, with which a God of love surrounds them on every side. There is as much comfort in the Word of God, and as much beauty in his works, and as much kindness in his dispensations, as, admitted into the soul, would inundate it with ecstasy. But many hearts are perverse; they let gloomy thoughts and bitter fancies flow freely in, and are almost jealous lest a drop of strong consolation should trickle through, on this deluge of Marah.

It depends on which floodgate you open, whether you be drowned in a tide of joy or of sorrow. It depends on whether your well-springs are above or beneath, whether your consolation or your grief abounds. If you listen to what the Amen, the Faithful Witness, is saying,* and what God the Father is saying,† and what the Spirit and the Bride are saying,‡ and what a glorious universe is saying,§ and what the gracious events in your daily history are saying,||

* John xiv. xvi.

† Matt. iii. 17.

‡ Rev. xxii. 17.

§ Ps. viii. xix. civ.

|| Ps. cvii. Isa. xxxviii. 19. Gen. xxxv. 3.

your murmurings will subside into silence, and your vexing thoughts will be drowned in gratitude. Think much of God's chief mercy, and take thankful note of his lesser gifts. And when you have put on this girdle of gladness, your glory will sing and your gratitude will dance. [Ps. xxx. 11, 12.] Your soul will be happy, and your joy will find outlets of adoring praise and vigorous industry.

Practical Benefit of Prayer.

WE have spoken of prayer as an instinct, and said it was the natural impulse of a feeble and dependent being to call upon its Maker. True, cries the sceptic, it is the convulsive act of a helpless creature, reaching out its little hands to God, and clinging to him for support. But can this passionate supplication be defended to the sober judgment as a rational act? Has it any practical utility? If it be merely the dictate of fear or superstition, then, as we grow older and wiser, we shall cease to call on a God, who cannot or will not hear; and shall summon up philosophy in place of religion, to help us to bear the inevitable ills of life.

But perhaps we shall find that there was a deep wisdom in that act of our childhood, and having prayed as children, we shall be ready to pray as men. The positive benefit of prayer is two-fold in the blessings which it brings from heaven, and in its effect on the mind of him who prays.

In obtaining blessings from God, we do not see why prayer may not hold the same relation to spiritual laws, which mechanical agencies hold to physical laws. The world of spirits has its laws as much as that of matter, and in that sphere of spiritual agencies, why may not prayer be a natural cause of the blessings which it obtains, as truly as that word can be applied to any second cause? The laws of nature, which we exalt as independent and immutable powers, are nothing more than the steady pressure of God's hand upon the material creation.

It seems rational to suppose that the real substratum of the universe is mind, and its operations the only vital forces. If so, prayer, as the most intense expression of the human will, comes into the central sphere of action, and has to do with the cause of things.

Fools mock when we pray, and laugh at this mumbling of words into the air. How little they know of those hidden chords which encircle the universe, as Saturn is girdled with his rings! A modern discovery has shown how, by touching a little chain of wires, human thoughts may be carried around the globe in an instant. So there is an electric chain which binds all parts of God's creation together, and he who can touch it, may thrill heaven and earth in a moment. Thus prayer, rising from this low world of ours, ascends to God, as the light vapor mounts to the sky. And by and by it returns in blessings to the earth, as the vapor at nightfall descends in dew.

But, account for it as we may, the fact is settled by experience, that prayer does prevail with God. Every pious man has seen, in the providential direction of events, the most palpable and manifest answers to his prayers. It is matter of history, that prayer has often turned away from nations the judgments of pestilence, famine, and war.

Scarcely less important is the effect on the mind of him who prays. Devotion is the ladder whose top touches heaven, along which the soul mounts to the sky. To hold converse with God cannot but be a most exalted exercise. We find it useful to commune with wise and good men. But far better is it to hold communion with God. Whoso would find true wisdom, let him go to his closet, and shut out the world, and open his bosom to the Deity. One hour of earnest prayer will teach him more solid wisdom, will do more to calm his mind, and to give him large and clear views of the end of life, than days passed among books or among men.

Devotion, too, raises the mind above the atmosphere of the world. Prayer is a spirit-

ualizing process. The eye of sense is closed, and that of the spirit is opened. The soul leaves the visible, and enters the invisible world. It soars from things terrestrial to things celestial. It sees heaven opened, and there contemplates the great realities of eternity. It stands in the presence of God, and surveys the millions of the dead, just entering on their future and endless life. While we thus stand gazing up into heaven, the soul is lifted above this world. Call it spiritual magnetism, or what we may, the fact is undeniable, that prayer transmutes the whole spirit of a man. It changes his whole tone of thought and feeling. It elevates his being into a more ethereal atmosphere.

Prayer often produces a visible effect on the outward man. It calms the feverish spirit; it smooths down the brow knit with care, and the veins swollen with passion. One accustomed to observe different characters, can almost tell a devout man in a crowd. There is a composure, a tranquillity, in all he says or does, a gentleness of manner, a kindness of voice, which tell that his bosom is the abode of love and peace.—*[Evangelist.]*

Self-Examination—What it Requires

1. WE must concern ourselves about our spiritual state; this is the first step. It is too true, but very sad, that it is very possible for men to make a profession, attend on ordinances, and yet have no true concern about their souls. O, the amazing stupidity of the most of men.

2. We must consider with ourselves concerning it. Commune with your own hearts.—*Ps. iv. 4.* Talk this matter over seriously with yourselves,—to what end have we our thinking faculties? Men never begin to be religious till they begin to think. If you have some great worldly affair in hand, how do your thoughts fill your mind about it!

3. We must suspect the goodness of our spiritual state—indeed, some are too suspi-

cious; I am not persuaded to that; but a holy religious fear, which is a means of our preservation—as the disciples,—“Lord is it I?” Many have a hope for heaven which they sucked in with their milk, and, such as it is, it serves to keep them from melancholy; but though many are going heavily, yet it is toward heaven and will end well.

4. Make a strict inquiry, and bring the matter to an issue. Many have some secret misgiving which yet comes to nothing. Examine closely, call a court, command silence; it is not a thing to be done in a hurry. “If ye will inquire, inquire ye.”—*Isa. xxi. 12.*

5. Make an impartial trial, as thus. You call God, Father; but upon what ground? Have you the nature and disposition of a child? Upon what ground do you hope for heaven? The word of God is the touchstone. Let that book be opened; let nothing false be given in for evidence; let conscience speak the truth, the whole truth, and nothing but the truth. Are you prepared for glory by a work of grace? Try this impartially, without favor or affection.

6. You must pass an impartial judgment; judge by the acts. The tree is known by its fruits. If it appear upon evidence that thy hopes are false, that the love of the world prevail above the love of God, pronounce thyself unclean. Give not sleep to thine eyes, till the matter be mended.—*[Mathew Henry.]*

On Prayer.

SINCE God has expressed it as his will, that “men pray everywhere,” and has also required them to do so “without ceasing,” “lifting up holy hands without wrath and doubting,” I would offer a few thoughts and suggestions on the subject. May God direct my pen for his own glory.

That many are ignorant of the true spirit and power of prayer, cannot be denied. And yet, with the Bible in our hands, this ignorance involves a greater or less degree of guilt. But on this point I will not dwell.

God has promised to answer prayer. He says, "Ask, and it shall be given you." Again, "Every one that asketh, receiveth." Prayer is the language of want. There is a sense in which all men pray, as all men possess wants. But it is not with heathen, nor with professed unbelievers we desire to linger, though it might, under other circumstances, be needful.

To the professedly Christian, I would speak. The holy Scriptures, and our own observation clearly indicate a variety of classes, who are professedly praying souls. Among these we notice one class who seldom pray with earnest sincerity, except when God visits them with the rod of affliction. A large number of the children of Israel were of this description. See Psalm cvii. In this portion of the Scripture, we may see at a glance how "they cried unto the Lord in their trouble," as oft as the chastenings of the Almighty fell upon them. This class of unstable professors have not yet all passed away. Enough of them linger as lessons of warning and instruction to us. Let God take a companion, a child, or other dear friend away—or let him, by sickness, or other sore calamity, visit them, and, behold, what anguish, what tears, what prayers, what promises of amendment do we witness! Ah! God deals in great love and mercy when he afflicts such souls. It is the only medicine applicable to their diseased state. Like Job, and Daniel, and others, let them praise God for it.

Another class pray, it may be sincerely and earnestly, but their prayers are so selfish, they do harm. A case in point. Zebedee's wife came to Jesus and said, "Grant that these, my two sons, may sit, the one on thy right hand, and the other on thy left, in thy kingdom." The Savior, evidently to rebuke her selfishness, told her, "It shall be given to those for whom it is prepared of my Father." The spirit of strife and indignation against the two sons was stirred up among the other disciples, in consequence of that mother's selfish and unwise prayer. It is this spirit which kindles and feeds sec-

tarian bigotry. A desire to honor God, is not manifest in such petitions.

Again, another class are so self-confident and dictatorial, they err in another form. They feel, if they do not express it, to say, "Though all men forsake thee, yet will I not;" and "Lord, if it be thou, bid me come to thee on the water." These were Peter's expressions, and, at the time he uttered them, were characteristic of his disposition. The Savior on both occasions rebuked this improper spirit, though in a somewhat different form. In both instances, Peter was taught his folly and his weakness, and in both he was induced to pray very differently immediately afterward. The Savior did not require Peter to make the unnatural effort to walk on the water, but merely in answer to his own request, said to him, "Come." He put forth his puny effort, with seeming confidence of success, but signally failed. The surging waves were not to be trodden beneath his powerless and unbelieving feet. Perhaps the enemy tempted him to make the trial, to gratify his own ambition to excel his fellow disciples, in imitating their divine Master. Thus many, at the present day, possessing something of Peter's spirit, think they can bear or do almost anything. Instead of humbly and obediently waiting upon God in the way of present duty, they are virtually praying, "Bid me do this or that." O! if we would be blessed, let us avoid a self-confident and a dictatorial spirit when we pray.

Another class—one quite numerous at the present day, we will not pass by. They often utter the petition, "Father, glorify thyself." These, we might suppose, were surely right. Perhaps they are so pharisaical, that they do more than "to fast twice in a week." But let us look at them a moment through the lens of God's word. What do they mean by that petition? Do they mean that God's will, not theirs, shall be done? No! not exactly that. They want to have things brought about through the divine agency, just in accordance with their own will, or as their finite judgment

seems to dictate. An instance by way of illustration is the following. Those parents have prayed the Lord to "send forth laborers into his harvest," and also, that God would convert their children and make them useful in the world. Their petitions are being answered in part. The children, or some of them at least, are converted. Now God in his Word, and by his providences and Holy Spirit, is saying to these parents, "Educate this and that child for me." Here the unsanctified will of the parents exercises itself. The requisite means for a thorough education is, under some paltry pretence, withheld. Covetousness interferes with the divine claim. But this is not all. They are unwilling that that son or that daughter should go on a Christian mission,

"Far in heathen lands to dwell."

Thus in various ways the depraved will of the creature conflicts with the will of the Creator.

We will notice but one more class, viz: those who are confessedly praying for holiness—for "perfect love," and yet who are far, seemingly, from the thing desired. Well, what is the trouble here? We will suggest a thought or two in answer to this question.

First. There should be an entire renunciation of everything, in heart and in life, which we believe to be contrary to the will of God, or, in other words, which we believe is not for the glory of God. "If I regard iniquity in my heart," says the Psalmist, "the Lord will not hear me."

Second. There should be, so far as we know, an entire and perpetual consecration of our whole being, and all that pertains to us, to the will and to the service of God. "If ye be willing and obedient, ye shall eat the good of the land."

Third. Take God at his word; or in other language, believe momentarily that Christ has suffered and died to make atonement for sin. "He tasted death for every man." In this declaration we are personally included. Again; "He ever liveth to make

intercession for us." Consequently, "He intercedes for me," should be the humble language of our heart. We think such a course cannot fail to bring present and permanent victory over sin to every soul who pursues it.

Harmony and consistency are beautiful, even in trivial things, but how much more so in things pertaining to godliness! Were professors of religion consistent, few indeed would be found unacquainted experimentally with the doctrine of "perfect love," because all, in language, pray for this blessing. Do you ask for proof in regard to the latter assertion? Here it is. We pray, "Thy will be done, as in heaven, so in earth."—Luke xi. 2. How is God's will done in heaven? Is it not done perfectly? "Yes," you reply. Well, "*so in earth*," is the way we pray to have it done. Thus we might analyze all the petitions we present to our Father through Jesus Christ, and find, when rightly offered, they "are yea, and in him Amen, unto the glory of God by us."—2 Cor. i. 20.

B. S.

Christian Experience.

Dec. 12, 1855.—While retrospecting my past life, I am led to exclaim, "Surely, the Lord hath led me in a way I knew not." My early years were those of variety and mirth. I was strictly educated in the doctrines and forms of the Episcopal church, and taught to regard its interests with jealous care, though not a communicant. I was very tenacious with regard to my church views, and so identified were my interests with hers, that I could about as willingly have met the foul breath of slander against my own character as against that of the Church. At the early age of twenty-two, I was left a lonely widow, with two dear babes, the older two years of age, and the younger four weeks old. In my lonely hours, I was led to reflect upon the dealings of my Heavenly Father with me, and to feel the weight of responsibility then resting upon me. About this time, I was

mysteriously led to attend Methodist meetings, still entertaining very strong prejudices against that people. O, how my heart swells with inexpressible gratitude, as I contemplate the way through which my Heavenly Father has led me! There was no unusual interest in the meetings, at that time. The second evening I attended, there was an opportunity given for any who desired the prayers of Christians, to manifest it. There was no response.

Previous to this invitation, our beloved Brother, W. H. Pearne, (then preacher in charge,) had presented truth with power. He dwelt much upon the love of God to sinners. I listened to the truth, and was led to ask myself what returns have I ever made to God for his unspeakable love and mercy to me? Truly I felt myself to be a great sinner, and that my case was hopeless. I had learned, by reading the word of God, that the widow and fatherless were objects of special care and regard; yet, not one of his precious promises could I claim in my present condition. I felt myself incapable of the performance of duties to my children; yet, they rested upon me.

I felt the claims of God were upon me, but, to meet them, I never could, with my present qualifications. I was altogether dissatisfied with myself. What was to be done? My judgment was convinced. As a reasonable being, I saw and felt it was my duty to serve God. Although very ignorant of the way to get to the Savior, yet I believed there was a way; for I had read that Jesus Christ died to save sinners." Glory to his name! If so, he could save me. A ray of hope beamed upon my soul. After seriously considering the matter, looking the ground all over—counting the cost, as best I could, (although I found afterward that I had made quite a mistake in reckoning—the amount being much greater than I then supposed,) I came to the decision, "As for me, I will serve the Lord." I thank God for the resolution which his grace enabled me then to make.

From that day to this, I have felt with the poet to sing,—

"O, happy day that fixed my choice,
On thee, my Savior and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad."

I found that acting from principle produced feeling. And now, I want to say, should there be one poor soul whose eyes may happen to fall upon this imperfect sketch, who has never commenced in the service of God, to this soul I would say, Never say, when asked to seek God, "I want to wait until I have more feeling." If you are convinced that it is your duty to serve God, act up to this conviction, and, if you do not find the great deep of your heart broken up, your experience will be very different from my own. Had I waited for feeling, I might have continued to wait until death had palsied my heart—or until the gnawings of the undying worm, and the burnings of the unquenchable fire had awoke me to the awful fact—that the "harvest was past, the summer was ended, and my soul was not saved." May the Lord save any from such a delusion! But to return. The weight of guilt pressed heavily upon me. As the light increased, the darkness became more perceptible. O, how vile was my poor heart! How deep its stains! Surely

"No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Could wash the dismal stain away."

For more than one week, the anguish of my soul continued to increase. I sought for light in every way possible. I followed the directions and advice of Christians. And those, whom I had ridiculed and despised, were the first to pray for me, and to point me to the "Lamb of God, which taketh away the sin of the world." In a little prayer meeting, one afternoon, the prayer, "Jesus, thou Son of David, have mercy on me"—ascended the holy hill, and found a lodgment upon the altar,

and it seemed that the Savior looked imploringly toward the Father, and cried, "Have mercy; O, have mercy; for, behold, she prayeth."

"The Father hears him pray,
His dear anointed One;
He cannot turn away,
The presence of his Son."

No; glory to his excellent name! He will not turn away. The weight of guilt was removed; fear was gone; the storm ceased, and there was a great calm. I did not then know that this was the result of pardon and acceptance. In the evening, I went to meeting as usual. An opportunity was given for any to witness for Jesus. There had been no conversions, I believe, up to this time during the meeting, which had continued ten days or more. The brethren and sisters gave their testimony one after another.

I felt that I ought to speak—not because I thought I had religion, although my feelings were changed. So ignorant was I of the way, that I did not know but this was another stage of conviction. Therefore, I thought I ought to tell, or at least try to tell, how I felt, that they might know how to pray for me. I arose, and, in a stammering way, tried to explain my case. Whether they understood it or not, I am sure God understood it well. While speaking of the change in my feelings, the breath of him who is the "Resurrection and the Life" fell upon the little spark that had been dropped in the heart by the Holy Comforter a few hours before, and fanned it to a mighty flame. Then came the witness.

"The Spirit answered to the blood,
And told me I was born of God."

It was "joy unspeakable, and full of glory." Glory be to the Father; glory be to the Son; glory be to the Holy Ghost.

Soon after conversion, the doctrine of holiness was urged upon the attention of the church by our pastor, who had once enjoyed the blessing. This, to me, was an entirely new doctrine. I did not at all understand it.

I thought I had already obtained about all there was for me to possess; for it had been said to me that I should not always feel as I did then; that I was seeing my best days, etc. I don't know but my faith had kept pace with my knowledge; for I did not understand the theory of religion as well as those who have received a strictly religious education. For a few days, I hardly knew what to do. I was almost discouraged. I sought instruction from every source I could. I went to the preacher, and brethren and sisters to inquire the way. I wanted to get the theory, but still more did I desire to behold a living witness to this then to me mysterious doctrine. Had there been one to whom I could have gone, who possessed this inward purity, and who could speak from the "abundance of the heart," the knowledge of this "uttermost salvation" I think I should have understood more clearly the way to advance. May the Lord grant that there may be one in every Methodist society at least, who can testify, by present knowledge, that "Jesus Christ hath power, not only to forgive sins," but to "cleanse from all unrighteousness," and who will be prepared to point young converts, as well as those who have been longer in the way, to Him who hath said, "Blessed are the pure in heart, for they shall see God."

I continued to seek, until "my heart and my flesh cried out for the living God." I gave my heart anew to him, feeling it was accepted; for I knew a "broken and a contrite heart he would not despise." I made a complete consecration to God. I felt I did love him with all my heart; that he was to me the "chief among ten thousand, and the one altogether lovely; that it was "my meat and drink to do my Master's will." I believe I then enjoyed "perfect love."

"He drew me, and I followed on,
Charmed to confess the voice divine."

I hardly knew how it was accomplished; but one thing I did know, that, whereas I was once blind, now I saw. O, the childlike

faith I was enabled to exercise ! A "thus saith the Lord" was sufficient. I had but to know his will to do it ; consequently, I found "the Lord God a sun and shield ;" that he did give grace and glory ; and no good thing did he withhold from one so unworthy as myself.

A few months after this, it was suggested to me that I ought to write an article of experience for the "Northern Christian Advocate," which was then in the habit of presenting weekly, I believe, one article at least on the subject of holiness ; and which I had proved as a source of spiritual good to my soul. This suggestion continued to follow me. I paid but little attention to it ; still the impression deepened ; I could not rid myself of it. It followed me by day and by night. I began to think more about it, and to inquire of the Lord what he would have me do. I felt, if he required it, I could say, through any medium, "Listen to me, all ye ends of the earth, and I will tell you what God hath done for my soul." Had the privilege of choice been granted me, I should not have preferred this way to confess Christ ; therefore I was confident it was not my own will which led, or rather which urged me ; for I felt a kind of compulsive power which moved me to take up this cross. I commenced writing my experience, feeling that God required it at my hand. I had not proceeded far before it was suggested to me that I was mistaken—entirely mistaken—with regard to my duty ; that it was very strange that such an idea should have entered my mind ; that God never required such an act of a young convert—never ; that it was only those who had been long in the way, and had become experienced in the "deep things of God" that were thus called upon to magnify his grace ; that it exhibited a spirit of pride rather than humility ; that my brethren and sisters would be afflicted with me for putting myself forward by presuming to do that which perhaps not one of them had ever thought of doing ; that it would greatly lessen their confidence in me ; and

that the better way would be to say but little with regard to my attainments ; for there would be time enough for so public a testimony after I had become "rooted and grounded in the knowledge and love of God."—O, the devices of the "wicked one" ! How often do we prove that he goes about not only as a "roaring lion," but is "transformed into an angel of light." I laid down my pen to parley with the tempter, (for he I now know it was,) and have never resumed it to make a public declaration of God's amazing love and mercy to me until the present time.

God is Light.

If God is light, then all that occurs is reconcilable, with the idea that he is worthy of confidence. What he does may seem dark to us, but we may be assured that it is all light with him. A cloud may come between us and the sun ; but beyond the cloud the sun shines with undimmed splendor, and soon the cloud itself will pass away. At midnight it is dark to us ; but it is not because the sun is shorn of his beams, or is extinguished. He will rise again upon our hemisphere in the fulness of his glory, and all the darkness of the cloud, and of midnight, is reconcilable with the idea that the sun is a bright orb, and that in him there is no darkness at all. So with God. We may be under a cloud of trouble ; but above all that the glory of God shines with splendor, and soon that cloud will pass away, and reveal him in the fulness of his beauty and truth.

We should, therefore, at all times, exercise a cheerful confidence in God. Who supposes that the sun is never again to shine when the clouds pass over it, or when the shades of midnight settle down upon the world ? We confide in that sun, that it will shine again when the shades of night have been driven away. So let us confide in God, for with more absolute certainty we shall yet see him to be light, and shall come to a world where there is no cloud.—[Albert Barnes.

How Christ calls his People.

"The Master is come, and calleth for thee."
JOHN xii. 28.

THE Lord Jesus Christ has need and makes use of his servants in accomplishing the purposes of salvation. His right to require and make use of their services, cannot for a moment be questioned. What claims! These claims are made specially upon Christians.

How does he call them to his work?—In the case mentioned in the context, Christ calls Mary in person. But in our case this is not done. His bodily presence is in heaven, and only there. There is no more omnipotence about the body of Christ, than about the body of any other individual. No necessity there should be. His is a spiritual kingdom; mind acts on mind.

He will not call us to his work in *any miraculous manner*, like that of Saul. His call was that of an apostle. We have no right to expect such a call, nor have we any right to suppose that in calling us, he will put forth any extraordinary influence. Yet, the Lord Jesus comes and calls for each of his people. How?

1. *By his Word*: the Bible. Who, that reads this, and does not see Christ calls for him? What are the statements and urgent calls? To whom are they addressed? "The fields are white."

2. *By the preached gospel*. The gospel requires that every one should be wholly devoted, consecrated to Christ and his service. There are no other terms. We are ambassadors in Christ's stead. The preached truth ought to be effectual.

3. *By his Holy Spirit*. He operates through the truth. The Spirit takes of the things of Christ, and shows them unto us. Thus our minds, hearts, feelings, and affections are operated on.

4. *By his providences*, which change our plans. All have plans. Few inquire whether they be for the glory of God. Do we? Friends are removed; sickness and bodily infirmity come upon us; parents

called to eternity. "Whatsoever thy hand findeth to do, do it with thy might."

5. *By the value of the soul*. That immortal spirit, more valuable than a world, is to be fitted for misery or happiness, heaven or hell. It must be saved or lost.

6. *By the small amount of gospel light and truth in the world*. Take the map. What darkness! How small a portion of light! Hear the calls of famishing men and women from the four quarters of the earth.

7. *By our own interest*; happiness present and eternal. There can be no happiness but in the discharge of our duty. If Christ have need of, and call us, then duty is plain to us, and we cannot, ought not to be happy in the non-performance.

These calls are always before us and upon us. Have you never felt them? What more would you have? You are called to duty—to active effort. Are all to preach? Yes; but not to write sermons and stand up before the people, but preach in life and conduct. All do preach, but what? Let us examine what kind of preachers we are. Some must stay here; some go away, some labor one way and some another.

Men may shrink from these calls, and attend to their own affairs; but they cannot shrink from God, nor rid themselves of obligation, or escape the judgment.

Have you talents? For what were they given? What is the object of your creation? Are you meeting it? How are you engaged; How urgent the calls of Christ upon his people. Parents, children, friends—all to be saved. If the present generation be saved at all, it must be saved through the efforts of the present generation of God's people.

What is Entire Sanctification?

SINCERE inquirers after the blessing of holiness have been more or less perplexed by the frequent incorrect use of language to express its nature and enjoyment. We should suppose, from the testimony of some professors of holiness, that what we have been accustomed to regard as neces-

sarily belonging to a merely justified state was included in and formed the principal element of sanctification. Expressions like the following are frequently used by those who have for years professed to enjoy the blessing of justification.—“When I was willing to give my whole heart to Christ—when I resolved that I would do every duty, and bear every cross, then the Savior filled my heart with his love—then he sanctified my soul, and saved me from all my sins;” as though the giving the “whole heart” to God,—doing “every duty,” etc., were the conditions of entire sanctification. Now we hear very many remarks of similar import; and frequently they come from those who ought to be correct teachers of doctrine.

If we mistake not, these expressions mislead the inexperienced, and involve them in great perplexity. They are led to regard that as holiness, which is simply a fair degree of justification. Herein is the error.

Nor can there be the least degree of justification before God, where the heart is not given up to Christ; or, when plain duty is not performed, or the cross not taken up. When I hear professors of religion speaking of sanctification, and that they experienced that blessing at the time they were “willing to yield the whole heart to Christ”—“give up all sin”—“do every known duty, etc.,” I am convinced that they have mistaken justification for sanctification. It cannot be that they have enjoyed, up to that time, even the justifying grace of God.

The great and the only characteristic which distinguishes the obedient, and therefore justified soul from the disobedient and consequently condemned soul is a present conformity to all the known will of God. Man's will can never be divided between the idea of obedience and disobedience.

No one is a Christian at all unless he has laid down the weapons of his rebellion. “Ye cannot serve God and mammon.” “He that gathereth not with me scattereth

abroad.” The lowest degree of justification (if degrees may be allowed here,) implies that the whole heart has been given to God—all known sin abandoned—every duty performed. But many, we fear, have considered that as being sanctification which is only justification. It is an unfailling consequence that the soul be filled with peace and joy when condemnation is removed, and we gain the victory over our sins, and feel a sense of God's approbation; but, because we feel this joy and peace, we are not to conclude that therefore we are strictly and fully sanctified. This may and it may not be the fact. There are peace and joy in justifying grace. Entire sanctification implies something beyond this; and the difference between partial and entire sanctification consists not in sinning or not sinning—not in being condemned or justified; but in the facility with which we render obedience to God.

Continual obedience is rendered to God in both cases; but in one case it is rendered against more or less difficulties which, in the other case, are removed. The best explanation I have ever seen on this point has been made by President Mahan in the *Oberlin Evangelist*.

It is as follows:—

“What, then, is the real difference between the state of him who is partially and him who is wholly sanctified?”

1st. This difference appears in the state or habitudes of the will relatively to the idea of duty. Both are in a state of present voluntary conformity to the entire known will of God. The one, however, is in a state of continual peril of falling into sin on account of the force of former habits, which are not yet broken up. The other is not only doing all that God requires, but is freed from the influence of former sinful habits. Now, while each of these persons is in the same state or relation to the will of God, as far as present voluntary action is concerned, they are in a state widely diverse relatively to the law of duty. The one serves God with confirmed habits

of obedience impelling him forward in that obedience. The other obeys with a continual liability to fall, owing to the force of previous habits not yet fully subdued and broken up. The latter is partially, the former is wholly sanctified.

2d. There is manifestly a difference between such persons as far as the action of the intellect is concerned relatively to the idea of duty. As our thoughts influence our feelings, and as our feelings influence the action of our wills, one person may be said to possess a sanctified and another an unsanctified intellect. In other words, the intellect of one may be so spiritualized that the spontaneous current of the thoughts shall be in the direction of objects pure and spiritual; while, on account of associations previously established, and not yet broken up, the reverse may be true of the other.

The one in his obedience follows the natural, spontaneous current of thought, while the other is necessitated to breast the tide of corrupt associations which are continually tending to bear him away from the line of duty and obedience. Are you, reader, in the latter state? How important that you should attain to the former state! You would then know the blessedness of attaining and possessing a sanctified intellect.

3d. The remarks above made are applied also to the sensibilities. Every sanctified person is aware of the fact that, while the will may be in a state of present conformity to the law of God, the feelings may be strongly reluctant to, and even resist the call of duty, in various forms in which it may be presented.

Performance of duty under such circumstances is rendered with a continual process of agonizing self-crucifixion. Others, on the other hand, attain to a state in which, when the idea of duty is in any form before the mind, or the will of God stands clearly revealed, every spot in the universe actually and conceivably becomes a wilderness, but the full conformity to that idea.

The will not only elects obedience, but

the main current of feeling impels us in that obedience.

The soul is thus delivered from its enemies, and serves God without fear, in righteousness and holiness before him all the days of life.

The great and real difference, then, between one who is partially, and one who is wholly sanctified, consists not in their actual obedience, but in the facility with which they obey,—the one with a sanctified, the other with an unsanctified intellect, sensibility and will."—[N. P. PHILBROOK.

The Christian Lady.

A LADY of gentle and refined manners, and of peculiarly retiring disposition, was some years since on her way to a southern plantation, to assume the duties of a teacher. At the distance of a hundred miles from his home she was met by the gentleman in whose family she was to reside. He had come to escort her thither, and the kindness and cordiality of his greeting showed the true southern gentleman. They travelled pleasantly on through the luxuriant forests, whose rich undergrowth of flowering shrubs is always so striking to a northern eye, till the night came on.

The next morning was the Sabbath, the day of holy rest—but to her astonishment the lady found her escort preparing to continue his journey as if it were any other day. Here was an unexpected trial for her Christian firmness. What should she do? Should she timidly compromise her principles, and yield to the wishes of her companion? It was easy to see that there lay beneath his gentlemanly bearing a quick and somewhat haughty spirit. Alone in a strange land, should she run the hazard of offending her only protector by what would seem to him fanatical obstinacy?

Though sensitive and shrinking, Miss G. was a Christian, and she felt there was but one simple course to be pursued, namely, *to do right*, and leave the result with him who overrules all. She expressed her unwilling-

ness to travel on the Sabbath. The gentleman appeared somewhat irritated, and announced an intention of going on himself, to which she modestly but firmly replied—

"I am not afraid to travel alone, but I am afraid to break God's day, and must remain here till to-morrow."

The firmness of this answer struck him, and he was, years afterwards, heard to say, "From that moment I felt a genuine respect for Miss G—. I was sure that one so true to her religious convictions would be equally true to any trust reposed in her."

Miss G— afterwards filled a large sphere of usefulness in one of our northern cities, and has recently passed to the gracious reward reserved for the faithful disciples of Jesus. If, like her, all Christians were firm in the hour of trial, even worldly men would respect their consistency; whereas the vacillating, yielding spirit so often exhibited by professors of religion, receives the just reward of contempt from those they most wish to propitiate.—[American Magazine.

Bishop McKendree.

A PATTERN OF GOOD WORKS.

IN his Christian character, our beloved bishop was eminently a "pattern of good works." He had a deep and abiding sense of his dependence upon the grace of God, through Christ, both of wisdom and ability to perform his duties in such a manner as to be approved of God, and profitable to men. Under the influence of this conviction, and fully apprized of his liability to err, he was clothed with humility," and "prayed without ceasing." He was a man of daily, habitual and fervent prayer. He "lived by faith," and "walked closely with God."

HIS LOVE TO GOD COLORED HIS LIFE.

Bishop McKendree was grave, yet generally mild and cheerful in his conversation and manners. Whoever heard from the lips of this devoted servant of Christ, vain or trifling, or unprofitable conver-

sation? Who ever saw him unemployed, or employed to no valuable purpose? In this respect, he has left an example worthy of the imitation of all Christian ministers. In a word, he exercised all the Christian virtues in an eminent degree, and for the most valuable purpose. With him patience was the power of suffering. Faith was a divine conviction of things not seen,—a living and abiding confidence in God, through Christ, effecting a personal interest in all the great and precious promises, and producing, as its fruit, an humble, and willing, and joyful obedience to the commands of God. The hope of the gospel was the anchor of his soul; the love of God was shed abroad in his heart by the Holy Ghost; even that love which "suffereth long, and is kind; doth not behave itself unseemly, seeking not her own, is not easily provoked, thinketh no evil; beareth all things, hopeth all things, endureth all things, and which never faileth." This was the ground of his zeal for God, and for the salvation of the souls of men. It was the constraining principle which inspired and governed his actions, and gave life and vigor to all his religious duties.

HIS PREACHING EXPERIMENTAL.

He did not preach the doctrines of the gospel as subjects of abstract science or theoretical speculation, but brought them home to the hearts and consciences of the hearers. If he spoke of the natural depravity of the human heart, he made the audience feel that they were depraved. If he reasoned of righteousness and of judgment to come, his hearers trembled, while their consciences joined issue with the revelation of God. And so clear and powerful were his appeals on the subject of future accountability and retribution, that it would almost seem to the listening assembly that the judgment was set, and the books were open. The divinity of Christ, the extent and fullness of the divine atonement, the riches, and plenitude, and freeness of the gracious provisions of the gospel; the perfect suita-

bleness of the system of salvation in all its requirements, and helps, and promises, to the condition of depraved, sinful, and guilty creatures; the blessed effects of a voluntary submission to the proposed terms—to be saved by grace, through faith; and the fearful consequences of rejecting Christ and his salvation were subjects on which he dwelt with a clearness of conception, strength of argument, and power of conviction, of which there are not many examples among his contemporaries, in the Christian ministry.

WAS SUCCESSFUL—AND WHY.

Who ever heard Bishop McKendree preach a sermon in which experimental and practical godliness were not distinctly presented and strongly enforced? I never did, although I have heard him many times. Conviction, conversion, sanctification, or perfect love, producing a sincere and joyful obedience to all the commands of God, were interspersed with all his public as well as his private ministrations. But, above all, there was an unction from the Holy One, a divine energy attending his ministry. His preaching was in the "demonstration of the Spirit, and of power." Few preachers since the days of the apostles, have had more fruits of their labors. Who can reckon up the number that will appear in the morning of the resurrection, clothed with white robes, and decked with crowns of glory, who were brought to the knowledge of salvation through his instrumentality!—[Bp. Soule.

Rich Grace before Great Trials.

I HAVE often thought, if I had a voice that could be heard to the ends of the earth, I would proclaim what a Savior I now possess. I regret to say I lived in the church about eight years, having a name to live, and yet being dead. I was always regretting that I did not make advancement in the divine life. And why did I not advance in the divine life? Be-

cause I did not OBEY my Lord and Master. He has said, "If ye love me, keep my commandments." I did not do so, or I would have loved the Lord with my whole heart. In the year 1852, I became quite uneasy in relation to my soul's salvation. I began to examine my heart, and found many things there I knew to be displeasing in the sight of the Lord. There were pride, and impatience, and selfishness, and unbelief, with love of the world. O, what a sight was it to myself! In the anguish of my heart, I cried out, "O, wretched creature that I am, who shall deliver me from the body of this death!" As Providence directed, it was not long ere I had the privilege of listening to a sermon on holiness of heart. I thought this was just what I needed. I had always thought this blessing was for others, and not for me. But I now felt it was the will of the Lord, even my entire sanctification. Therefore, I determined never to rest until I had obtained the witness of my acceptance with the Lord. I felt as I never had felt before. I believed Jesus had died to save me, even me, from all my sins. None but my blessed Lord knows the anguish of my poor heart for about a week. I wrestled with the Lord in my closet. I prayed in the prayer meeting; it was something new for me to pray in public,—as I was determined to take up every cross, and do every known duty. Sometimes, it seemed to me the heavens were brass. Again I would be blessed in a degree, but was not satisfied. The language of my heart was, "Come in, come in, thou heavenly Guest."

Thursday, November 27th, as I awoke in the morning, a voice seemed to say within me, "Open your Bible, and you will find the blessing." I arose, took up my Bible, and opened to the ninth of Hebrews. As I read, every word thrilled my heart with joy; I thought I never read my Bible in that light before; still I had not received the witness of my acceptance. I believed I had laid all upon the divine altar, and I was determined to hold on by

faith until I received the witness. In the evening of the same day, as I bowed before the Lord to plead for the witness of my acceptance, truly the windows of heaven were opened, and such a blessing poured out to me as this earthen vessel was scarcely able to contain. I hardly knew whether I was in the body, or out of the body; the language of my heart was, "Glory to God in the highest, and on earth peace, good will toward men." Truly I could say, "Old things are passed away, behold, all things are become new." When I opened my Bible, it seemed like a new book to me. O, what light shone on its sacred pages! I was lost in "wonder, love, and praise." O, yes, I felt willing that my name should be cast out as evil; for Christ's sake, I counted "all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Many asked me, "Do you always expect to feel as you now do?" I told them, if the grace of God was sufficient to keep me one week, it would continue to do so as long as I trusted in the Lord. Praise the Lord! Three years and three months have passed, and have ever found the grace of God sufficient. I have been placed in many different circumstances since, and I have, to all appearances, been brought to the very brink of the Jordan of death; but Jesus has ever been with me. And where HE is, it is heaven to my soul. I have not felt a doubt, nor a fear, during this illness, which has lasted about six months. For quite a length of time, I was confined to a dark room with a sick babe, that could not bear one ray of light. But Jesus was with me there. O, I feel that

"A prison a palace would prove,
If Jesus would dwell with me there."

Within a few weeks, I have been called to stand by the deathbed of a beloved brother, but Jesus was with me there. And, praise the Lord, he has heard and answered prayer in this brother's behalf. He was enabled to rejoice in a sin-pardoning God ere he died, and then, in the full

triumph of living faith, he passed away. As afflictions and trials roll up on me, I hear a small voice repeating the promises, "My grace shall be sufficient." I have oft times been led to exclaim, "Yea, Lord, more than sufficient; for, even in tribulation, I am enabled to rejoice in thee with joy unspeakable and full of glory." O, how my heart overflows with love to my blessed Jesus, for his loving-kindness to unworthy me.

"Jesus, the name that charms MY fears
That bids MY sorrows cease."

O, what a thrill of joy runs through my poor heart at the sound of that precious name! Dear reader, have you given your whole heart to the Lord? If you have not, do not delay, but do it now. Could I describe to you the beauty there is in loving the Lord with your whole heart, soul, and mind, I would gladly do it. But words fail me to describe the blessedness there is in this great salvation purchased by the blood of the Lamb. My prayer is, that you may know, by experience, what it is to enjoy this great salvation. It will save you unto "the uttermost." Jesus is to me the "One altogether lovely." And the chief desire of my heart is, to live a life "hid with Christ in God" while here on earth, and to reign with him forever in glory.

Corning, N. Y.

E. A. C.

Extract from a Manuscript,—a Lesson.

THE first duty presented to me, after entering this new but pleasant path, was that of confession. I had "believed in my heart," and must now "confess with my mouth" the Lord Jesus. Tremblingly I arose in the congregation, and told them that I had been blest in a degree, and was resolved to be for God, and hoped that they would remember me in their prayers. When I sat down, another ray of light darted into my soul, and strengthened my

evidence of being in the path of the just. This also, I felt impressed to acknowledge, and by obedience to this duty of confessing the grace received, my peace increased; the witness of the Spirit became more clear, and the path more delightful. But how would it have been had I refused to obey the first intimation of duty? Supposing I had doubted my acceptance with God, because I did not realize that strongly marked change that many speak of? The light would have gone out, and the darkness of night again enveloped my soul.

As well might the Ethiopian have doubted his conversion, because no rushing sound of the Spirit was heard, no tongue of flame was seen resting upon him, as were heard and seen on the day of Pentecost. As well might he have doubted because no visible light from heaven suddenly flashed upon his astonished vision—no divine influence was felt prostrating him helpless upon the ground, and no audible voice was heard speaking to him from the Eternal throne, as in the case of Saul of Tarsus. Cornelius saw an angel, the jailer of Philippi, heard an earthquake, but their conversion was no more genuine than that of the eunuch, who heard the word of God read and expounded by an evangelist, as he was riding along in his chariot, and believed on the Lord Jesus Christ, when Philip preached, and was baptized in his name and then went on his way, rejoicing in his salvation.

God manifests himself in various ways to the sinner, who repents, and seldom does he come according to their preconceived ideas, any more than did the prophet to Naaman. The seven times dipping in Jordan's waters was as truly efficacious in the cleansing away of the leprosy as would have been the personal appearance and action of the prophet, which the Syrian general anticipated. The value was in the work accomplished, and not in the method by which it was performed. Salvation is what we want, and let God bestow it in the manner which pleaseth him. Enough

for us that we secure the blessing which we seek. I hope that some trembling heart, which hardly dares to believe itself the subject of the renewing grace of God, will take encouragement from our friend's remarks, respecting her transition state, and not, "cast away their confidence," because they cannot testify of days of fasting and weeping and sleepless nights on account of the deep sense they have of sin, and of an offended God, succeeded by showers of light and peace, and joy, overwhelming the soul, and so enrapturing the senses, that they could not tell whether they were in the body or not; but, if they have, with a broken and contrite heart, truly repented of their sins, and have given all for Christ, have taken him for their Savior, and felt that peace of which we speak. Then follow the above example; confess it, and, as God communicates to thee, do then acknowledge it to his glory, and then wilt thou go on to the attainment of that perfect experience which will dispel every rising doubt.

Very shortly after her conversion, this sister was convicted for holiness. She said that the Bible presented to her a fulness of the Spirit—a perfection in love, beyond that which she possessed, and she resolved not to be satisfied with any thing short of this. At this time, she wrote a letter to one of her youthful friends who was converted about the same time with herself, and stated to her the convictions which were pressing upon her mind, and urged her to unite with her in seeking this pearl of great price." It was at this point in her religious experience, that she felt the need of Christian aid from those who were experimentally acquainted with the principles of the "Hidden Life." But no one took her by the hand, and pointed out the way which leads to the attainment of that perfect love which casteth out fear, or I doubt not, her soul would, at a very early period, have entered into the joyous rest of faith.

In the summer of 184—, she left her quiet home for the city of B—. "Here," she

says, "my mind became diverted and disquieted by the bustle, and vanities which surrounded me. I became less watchful, less prayerful. Instead of seeking my closet through the influence of that love for devotion which I had previously felt, I entered it merely from a sense of fear, and as a quietus to conscience. Consequently, communion with God was gone, and I became vain and trifling. Sometimes I would feel alarmed at my coldness, and make a few feeble efforts to regain my former interest, but failed, because there was not a decided purpose to be wholly for God. I saw myself in as good condition as hundreds of others who had a name to live, and gathered around the table of the Lord, but I felt a lack within. I had lost my evidence, the Spirit's blessed witness with mine, and I was restless and unsatisfied, yet "hoped I had a hope," thought I enjoyed a "little religion," and did not like to acknowledge myself as quite backslidden. I did not, at that time, see the straitness of the way, as I have since seen it, but formed my opinion more from the example continually before me, in the person of church members, than from the word of God."

Alas! have we not reason to fear that many youthful disciples, like this one, form their opinion more from the example of older professors, than from the precepts of the word of God? They see them worldly-minded, trifling in their conversation, fashionable in their attire, and oft times engaging in vain amusements, and yet punctual in their attendance upon the ordinances of God's house. Thus young Christians think the way is not very narrow, after all, which leads to life, and so, instead of looking away from all such examples, and searching in the Bible for the path which Jesus trod, they begin to imitate others whom they deem older in years and experience, until they find themselves, as did our sister, destitute of the Spirit's witness.

But God permitted her to have no rest in her wanderings, but chastened her in

spirit, until she was brought back deeply humbled, to the foot of the cross, there to dedicate herself anew without reserve to Christ. But of this hereafter. DORA.

A Voice from Oberlin—Extract from a Letter.

My Dear Sister in Christ—Permit me to engage your attention for a moment while I tell you of the wonderful goodness and love of God to my unworthy soul. When I received your very kind and excellent letter, I was in a most wretched state of mind indeed. The more I strove to exercise faith in my atoning Savior, the more I seemed to doubt his willingness and ability to save from sin. The enemy said, "You never can be all the Lord's; it is useless to try any more." At times, I could neither study nor sleep, so intensely was my mind agitated. My soul did, indeed, suffer unrest. For months, I had been weighing the matter; had read your works, and gained much light upon the subject under the preaching of the Rev. J. Caughey. But, in proportion as I received light, my mind was enveloped in spiritual darkness—such darkness as cannot be described; and temptations like a flood rushed upon me. Then I would endeavor to get nearer to Jesus by my good deeds, and was borne away from the only true way by legality. When I read your letter, I saw more clearly than ever, that I must look from self to Christ Jesus; "in him all fulness dwelt;" every other prop was gone, and I could only throw my all upon him, and be saved by grace. It was the simplicity of the way that stumbled me; I saw not, by the eye of faith, how Christ could be just, and yet accept and make me holy, and keep me from falling from that state of holiness. Now the warfare between God and my stubborn soul has ended, I trust, forever.

I have laid all upon the altar which "sanctifieth the gift." I feel that my whole being is to be entirely different. My every word, thought, act, look, in short, every

thing is to be God's, or time and eternity. I pray that he would carry my thoughts and words, as it were, captive at his will; that my friends and my all should be the gifts of my Redeemer. I have devoted my life to his service, and await the voice that shall call me, as a laborer, into his vineyard. I think of a perishing world, and cry, Lord, send me. O, may I work for him. Perhaps it will not be interesting to you to know that many members of the church here are seeking it, and some have obtained purity, and manifested it to the world by a godly conversation. One dear young lady in our boarding place is seeking it, and, I trust, is near the perfect liberty. I wish you could come here. How many times I have thought I would give worlds, if I had them, for one hour with you, there are so many things I should like to tell you, and seek counsel and advice. May I ask you to pray for me, that I may stand firm and immovable as the Rock which is my foundation?

M. E. T.

Blessed are the Dead who die in the Lord.

THE following communication tells its own touching story. Deeply as we sympathize with our dear brother in the loss of his companion, we are comforted in the reflection that his loss is her gain. We commend him most fervently to him who hath said, "My grace is sufficient for thee."

EDGARTOWN, MASS., March 6, 1856.

MY DEAR BROTHER:—I do not know as you have yet received the intelligence of my *very severe loss*. *My heart bleeds* as I begin to write. *My dear, very dear wife has left me*. She dwells *here no longer*. I am *at one in this cold world*. But she is *now a star-crowned angel*. As I write, it seems that she is hovering over me. My heart is too full of *bitter anguish* to write more. *I long to see you. Do write me*. She took her flight from this world to the Paradise of God on the 19th of September.

It has been in my heart to write you, and give the particulars, but my burthened spirit shrinks at the task. I will try some other time to say more. I will now only quote a word or two from her conversation with her brother. She said to him, "While in health, prepare for sickness, for death. If I had

not have finished my work before this moment, I could not attend to it now. *'My work is done.'*"

It pains me to write. I cannot say another word now.

In love, yours truly,

S. L. PRASE.

MRS HANNAH EDEN.

Mrs. Hannah Eden, of Elgin, (*Suspension Bridge*), late of Montreal, who departed this life in the village of Elgin, Niagara Falls, on Sabbath, the second of December, was born in Quebec, L. C., A. D. 1825, of pious parents, who early inculcated in her mind principles of piety and religion. When about fifteen years of age under the preaching of the Rev. Mr. Caughey, she was brought to a saving knowledge of the truth as it is in Jesus, when she immediately joined the Wesleyan Church, of which she remained a devoted member until her death. Her unostentatious piety joined to a naturally amiable disposition rendered her an example worthy of imitation to all who knew her. For some time prior to her death she was prevented from attending the house of God, but in her Bible and other religious books she found great comfort. Her ties to earth were many and strong, but grace triumphed. Husband, child and friends were all calmly yielded to the Divine protection, and then with blessed prospects, she

"Laid her head on Jesus' breast

And breathed her life out sweetly there."

It might be truly said of her that she walked in all the ordinances of the Lord blameless—she lived as seeing Him who is invisible—she delighted in doing good, and while health permitted, was always engaged in the Sabbath School. She greatly prized the class meeting and was always there when practicable. During her illness of upwards of two years, which closed her earthly pilgrimage, her faith wavered not, her hope was sure and steadfast, as death approached she feared not, for its sting was gone. A kind friend, who had in former years been her leader, came to visit her during her last hours and found her very happy—her end was peace—calmly and tranquilly as a summer eve she passed away in a sweet sleep, without a struggle or a groan, to join the general assembly and church of the first born in glory, to sing of salvation for ever and ever.

The Editor's Absence.

In consequence of the absence of the senior Editor of the Guide, now making a brief tour to the West, we dispense in the present number with the usual department of EDITORIAL MISCELLANY.

"Prosperous providences are for the most part a dangerous state to the soul. The moon never suffers an eclipse but at the full."

The Possibility of Christians living without Sin.

BY REV. J. BATE.

NUMBER II.

"Who gave himself for us, that he might redeem us from ALL iniquity," etc.—Titus ii. 14.

II. A second argument to show the possibility of Christians living without sin, will be drawn from THE GREAT ULTIMATE OBJECT OF THE DEATH OF CHRIST.

Whatever might be said about Jesus Christ dying "to satisfy divine justice," "to make honorable the law," "to appease an offended God," "to fulfil the types and prophecies of the Old Testament;" there is more included in the object of his death than all this. He did all this for an object yet more important to the well-being of man, the success of God's moral government in the world, and the display of the glory of the Lord.

It is said, by some, that Jesus Christ, being no more than a man, and that of the most excellent kind, he died only as a witness to the truth of the doctrines he preached, and as an example of submission to the will of God. Where is the word of the Lord for such a statement? Where existed the necessity for such an object? He had given abundant witnesses of the truth of his doctrines, in his miracles, in the life he lived, in references to the voices of his Father, the law and the prophets, all of which bore witness of him.—(See John v.) He had given the example of patience and long-suffering, in the life-long privations and persecutions through which he had passed. Besides, there was no need for Jesus to die for this object, since it had been done in a number of instances before, and would be again, though he had not died; for his doctrines would have remained stable and enduring on the basis of his miracles, for the belief of which resting on such evidences, numbers would have suffered the martyr's death. I say, that there is no truth which Jesus Christ preached, and substantiated by

miracle and his holy living, which, even if he had not died, would have stood before the world as commanding belief and practice, and for the belief and practice of which, many would have, if necessary, submitted to the death of the persecutor's fire or gibbet. There is nothing in the associations of the cross, in the teachings of the Savior, and in the teachings of his apostles which directly intimates that such was the object of his death.

The *ultimate* object for which Christ died, as gathered from the general tenor of Scriptural teaching, was THE PUTTING AWAY OF THE BODY OF SIN IN ALL THOSE WHO BELIEVED IN HIM. Not only sin in the work of pardoning grace, and regenerating power, but in its utter and universal destruction; commensurate with its existence and operations.—Col. ii. 11. Rom. vi. Whatever else was contemplated in the death of Christ, this was the great, principal end. Any thing less than this would have permitted disorder in the government of God; would have left a part where Satan might have fixed his throne, and offered defiance to the Holy One; would have implied that either Heaven was not perfect in holiness, or, if it was, it was not required of man to be correspondingly holy before he could gain admission; would have exhibited to the universe that God was either an imperfect Being, or, if perfect, that his requirements were not equal to himself; or, if they were, that his provision for man to meet those requirements were not sufficient and adequate.

God is sinless, heaven is sinless. To enter heaven and to be like God, the Christian must be sinless—free from sin which hath guilt, pollution, or torment. That the Christian might attain to this moral conformity to the image of his divine Parent, and live in the enjoyment of this preparedness, for his Father's house, his Lord and Master suffered the death of the cross, and passed through all the humiliations connected therewith. Did he stand in meekness, and lowliness, opening not his mouth in

retaliation or revenge before the bar of Pilate? It was, that the Christian, if called to stand before the world to meet its false accusations, he might wear his yoke, and manifest his spirit. Did he wear the robe of mock-royalty? It was that the Christian might be clothed with the white robe of the saints—his righteousness—the only seamless, beautiful apparel of the heirs of the King everlasting. Did he bear his own cross in tears and oppression up the hill which led to the place where they crucified him? It was that the Christian might cast all his care upon him, and, with the song of joyfulness, mount the way which leads up to the heaven where now he is glorified as King forever. Did he voluntarily submit himself to the death of the cross, according to the will of God, and in fulfilment of ancient prophecy? It was that the Christian might voluntarily die unto sin, according to the will of God, and in obedience to all the commandments of Jehovah.

The design of the Old Testament religion, in the offering of its sacrifices, foreshadowed the great object of the Savior's death. Almost all things are by the law purged with blood, and without shedding of blood is no remission."—Heb. x. 22. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the New Testament," etc.—Heb. x. 13, 15.

Turning to the New Testament, which is a development of the shadowed and typified Christian principles of the Old, it is found more fully stated what was the object of Christ's death. St. Peter, speaking of the election of the Christians to whom he wrote, by the foreknowledge of God, declares that it was UNTO the "sprinkling of the blood of Christ."—1 Peter i. 2. St. Paul, speaking of the love of Christ for

the church, says, he "gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself, a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."—Ep. v. 25, 28. So again in Heb. xiii. 12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." "By the which will we are sanctified through the offering of the body of Christ once for all."—Heb. x. 10. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."—Titus ii. 14. "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7. "And for their sakes I sanctify myself, that they also might be sanctified through the truth.... That they all may be one; as thou Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John xvii. 19, 21. The song of the redeemed in heaven is, "Unto him that hath loved us, and washed us from our sins in his own blood."—Rev. i. 5. Respecting the hundred and forty-four thousand which John saw before the throne, the elder informed him that, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. vii. 14. St. Peter declares that we were redeemed with the precious blood of Christ from our vain conversation.—1 Peter i. 18, 19.

The above passages, without note or comment, understood as they are read in the authorized version, or in the original text, teach most unequivocally that the end of the Savior's death was the holiness of his people. All the texts, of similar import and use, have not been given. I do not know of any text in the whole Bible, which speaks of the object of the death of Christ, that obliquely or directly contradicts, or goes counter to,

the teachings of the above. There is harmony in the Scripture view of this subject. The light that shines upon this theme is clear and glorious. On the particular respecting man's purity, how procured, there is no mysticism to bewilder, or profundity to discourage.

But is this object of the Savior's death only *nominal*, intended to stand on the page of Revelation without any fulfilment in the experience, and illustration in the life of his followers? This cannot be. To predicate as much of this, why not of justification, regeneration, adoption, the witness of the Spirit, and every other object embraced in the death of Christ? Within the whole range of inspired Christian truth, there is nothing that lies as a dead letter, or what is little better, a theory to be studied, speculated upon, and discussed, but not to be turned to any practical, beneficial use. No. From the first to the last, from the smallest to the greatest, if they may be spoken of numerically, or by comparison, all are the *vital* truths of the living God, and are calculated and designed to have a vitalizing influence upon all who believe them. Shall the doctrine defining the ultimate object of Christ's death be an exception? Is that, the most beautiful, and God-like, to be kept on the back ground, as one that is only nominal; to be looked at in the distance, but not to be reached; to be studied, but not to be practised? Certainly not. On the contrary, it is to stand forth as the one sublimest and most glorious, to which and for which, all the rest must be subservient. So that, if the Christian is justified, regenerated, etc., through the death of Christ, he must make them the stepping-stones to reach up to this one that stands above them. Every thing else in the religious life, as purchased by the Savior's blood, must be pressed into use to help him to "go on" unto this "perfection," to "press forward" to this "mark;" to "grow" in this grace, and to "work" out "this salvation." He must be an imitator of Christ even in this matter. He rested not in his

work until he had wrought out and finished a full salvation for his people. Every thing in heaven and earth were concentrated by him into this service. So the Christian should "never stand still," till he has in his heart and life accomplished the ultimate end of his Savior's death; and to accomplish this, every doctrine, precept, promise, agency, duty, privilege, temptation, persecution, affliction, etc., should be combined, and operate in harmony with the divine Mind.

As it was the will of God that Christ should die for the object we have been discussing, so it is the will of God that Christians should be brought into the realization of that object. The will of God is consistent. It is unchangeable. Let the Christian, therefore, in desiring and seeking to live without sin in the world, remember that that is a blessing, a state, procured for him by the dying pangs and cross-sufferings, and immaculate blood of the Son of God. Let him remember that as certain as is its purchase, its presentation before him in Christianity is as certain, and its attainability as certain also. Let him remember that, so long as he is living in sin, he is living devoid of the highest good of his religion; he is holding in abeyance, so far as he is concerned, the actual fulfilment of the object of the death of his Lord: Christ cannot in his case see of the travail of his soul, and be satisfied. His testimony is wanting among the blood-besprinkled witnesses, who stand as a consecrated host around the altar of the cross, declaring that here lieth the Lamb without blemish and spot, by whose "blood we enter into the holiest, and are cleansed from ALL sin."—Heb. x. 19, 20. 1 John i. 7.

THOUGHTS FOR THE CLOSET.

"THE soul is the life of the body. Faith is the life of the soul. Christ is the life of faith."

"Afflictions may buzz and hum about the believer, like bees that have lost their sting: but they can never hurt him."

Almaric and David of Dinanto.

BY L. M.

WE have intimated, in a former number, that we propose from time to time to give short sketches of religious men and their opinions; and, in doing it, not to confine ourselves to the later periods of the church, or indeed to any particular period. Almaric of Bena, so called from the place of his birth, was born in the twelfth century, in the diocese of Chartres, in France. Such is the statement in Neander's General History of the Church, who adds, that he was a teacher in the city of Paris in the beginning of the thirteenth century. He first taught logic; and with such success that he gained a high reputation. He subsequently taught theology. Among those, over whom he had influence and who was regarded as one of his disciples, was David of Dinanto. The accounts which have come down to us of the views of these men do not agree in all respects; but some of their doctrines were as follows.

(1.) God is the "*materia prima*." According to this doctrine, says Neander, "they might consider all nature as the *body* of God,—God as the one subject in all. Nothing else has any true being, all things else are mere accidents [or incidental attributes,] under which God, to whom alone *being* [or original and essential existence,] is to be attributed, veils himself."

(2.) They appear to have recognized Christ as the true manifestation of God on earth; as "the Lamb of God who taketh away the sins of the world;" as the "way, the truth, and the life." But they did not place true Christianity in the mere recognition of these historical truths, nor in outward forms, however strict and ascetic; but required, as the fulfilment of that object for which Christ came, the existence of *Christ*, that is to say, of Christ's *Spirit*, in the soul. While they held undoubtedly to the doctrine of an outward and forensic justification, they went further and held still more

earnestly to that of a present inward sanctification; and they carried this last doctrine, as some seem to have thought, to an extreme degree. On the practical religious system which they had adopted, "they could say," says Neander, "every true Christian must be conscious of the fact, that God has become man in him, even as *he became man in Christ*."

(3.) They recognized three great dispensations, which might easily be distinguished from each other and variously characterized, namely, the Old Testament dispensation, which is adapted to man's earlier history, and is the dispensation of restraint, law, and ceremony. In this dispensation, God the Father is especially revealed. The second great dispensation commenced with the coming of Jesus Christ, in which outward ceremonials were put away, in a great degree, and men were elevated to the contemplation of the true outward ideal. This Dispensation will necessarily continue, so long as men fix their eye exclusively or chiefly upon God as manifested in the outward and personal Christ, and rest satisfied with this manifestation in distinction from the possession of God, or "the divine" which should exist *within*. The third dispensation, which these writers regarded as not far distant even in the thirteenth century, they described as the dispensation of the incarnation of the Holy Ghost. In the progress of this dispensation they believed that the being of God, under the form of the Holy Spirit, would communicate itself in a full and equal measure throughout the extent of entire humanity; and to such a degree that each individual, no longer resting upon an *outward* God incarnate, would be conscious of God or a divine nature dwelling *in himself*. And at that future but approaching period, they held further, that the sacraments under which, in the religious institutions of their own time, the Son of God had been worshipped, would be done away; and that the divine in the soul would be so transcendent in its purity and power as not to

stand in need of those few outward forms and ceremonies, which were suffered to remain during the second dispensation.

(4.) They held further, that heaven and hell, in their essence, are *dispositions* rather than localities,—that those who live in sin necessarily have the essence of hell in themselves, wherever they may be;—and that those, in whom the “old man” of selfishness is thrown out by that inward resurrection which is implied in the loving and life-giving incarnation of the Holy Ghost,—*such*, having God in their own hearts, *may* possess and do actually possess the *essence* of heaven even while they remain on the earth. With such consecrated and loving ones, faith and hope, which in other men look forward to the future, are essentially lost in fruition in the present life.

(5.) Among other things which have been ascribed to the sect, of which Almaric and Dinanto were the prominent leaders, they held the opinion, that a portion of the divine light and power, which had been secured to men in connection with Christ’s incarnation, was imparted to some of the wise men of heathen nations,—and that such men as Plato, and Cicero, and even Ovid, might properly be regarded as mediums, through whom the Divine Mind had communicated important truth to the human race.

(6.) With such views, it would naturally be supposed, that, though within the pale of the Roman Catholic Church, they could not be satisfied with all its doctrines and practices. Neander says, that they “opposed the worship of saints as a species of idolatry;”—that they “called the ruling church Babylon; the Pope, anti-christ.” William of Aria, a goldsmith, and one of their principal preachers, announced the coming of judgments on a corrupt church.

The consequence was, that they were persecuted by the dominant powers; their writings were forbidden to be read and were burnt. A number of clergymen and laymen, who were examined as to their opinions and were decided in their adher-

ence to them, were burnt at the stake. It would be hazardous and probably unjust to accept the judgments and to approve the course of those who persecuted and condemned them. The time has not yet come, but it is to be hoped that it is not far distant, when there will be a more thorough and correct understanding of the history and characters of the Puritans and the Christian Perfectionists of the middle ages.

An Appeal to the Ministers and Members of the Methodist Episcopal Church.

In the number of the Methodist Magazine for November, 1855, I was permitted to address you in an article on “Holiness,” as a primary and essential prerequisite in the ministry demanded by the times. In the conclusion of that article, a simple plan is suggested, speedily and effectually to arouse our people to a due and proper sense of their interest and duty in the enjoyment and diffusion of “*Scriptural Holiness*.”

The first item in the plan recommends “that weekly general meetings specially devoted to prayer and conversation on the subject of ‘Perfect Love,’ be held in every congregation, under the direction and supervision of the preachers and stewards.”

The third item proposes that these “general conversational meetings be held on Saturday evening of each week, in order that at one and the same hour, in every field throughout our widely extended work, prayer may be going up to the Head of the Church on this subject.”

In the present article I desire to call your attention particularly to a few collateral points, which I deem very important in giving interest and efficiency to the plan as an *instrumentality* in the glorious work to which, as Methodists, we are specially called.

1. You must not be discouraged in the prosecution of your work if, for some time to come, it requires “*patient continuance in well-doing*” to overcome the apparent indif-

ference of the multitude on one hand, and on the other, the scruples and private or public opposition of many. Such a state of things must be anticipated, and therefore so far from succumbing or being in the least degree discouraged thereby, you should be urged to renewed scriptural zeal and diligence. In the accomplishment of the same blessed end, the apostle, in the earlier ages of the church, and subsequently our fathers also had similar difficulties, and much more formidable difficulties to encounter and overcome. In full view of them, the apostle inspired of God, declared "*none of these things move me, neither count I my life dear unto me.*" Our fathers, actuated by the same motives and governed by a similar purpose, went forward in reliance upon God, who gave them sustaining and conquering grace. As the result

"See how great a flame aspires,
Kindled by a spark of grace."

The work committed of God to you is arduous and glorious. "Be diligent" in its prosecution. Promptly commence, and unwaveringly persevere in binding it upon your hearts, and keeping it before the people, and soon or late you will be gladdened in seeing the pleasure of the Lord prospering in your hands." Even now the signs of the times are cheering.

"Now the word doth swiftly run,
Now it wins its widening way."

2. It will greatly encourage the hearts and "strengthen the hands" of those engaged in carrying out this simple plan, occasionally, at least, to hold intercourse with each other by letter or otherwise. Letters exchanged on the subject, and touching the establishment and success of these meetings, may, as circumstances justify, be published in the official periodicals of the church, and also in the "*Methodist Magazine*" and the "*Guide to Holiness.*" This will be greatly promotive of the work generally, and a source of unspeakable comfort and encouragement to all.

3. I propose that hereafter, in all private or public notices of these special meetings,

they be called "GENERAL BAND MEETINGS." This appellation is appropriate, because *disciplinary*, and likewise in entire accordance with the nature and design of these conversational meetings.

By so doing, we will, to a very considerable extent, avoid giving offence to any who may sincerely, at first sight, believe such meetings unnecessary, and even contrary to the general scope of our church polity. At the same time, by thus directing public attention to them, we shall aid in restoring BAND MEETINGS to the affection of our people, and lead to a more general establishment of these excellent means of grace, in accordance with the requirements of our Book of Discipline, and the regulations for their government therein contained.

In some places this blessed institution, peculiar to our church, is still in existence. None can use them, in strict accordance with the required regulations, without realizing marked increase of fraternal love and confidence, and likewise a rapid and stable growth in all the graces of the Divine Spirit.

In conclusion, allow me to suggest, that at this particular juncture in our church, we should see eye to eye, in a plan simple, and of universal adaptation, and strike hand in hand in carrying it into general operation.

The times are ominous. The work demanding our unwearied attention is momentous. Let us be up at once and in action. Who will be the first to announce his fixed purpose, under God, forthwith to use this plan, and bear in mind the collateral points contained in this article?

Who?

Yours fraternally, in the bonds of a pure and perfect gospel,

GEO. C. M. ROBERTS.

It is a great honor to be almoner to the King of heaven. To give is the greatest luxury. How indulgent, then, is God, to annex future rewards to what is so much its own recompenser!

A Sketch.

BY DORA.

REFERRING to her state at the time of her declension in piety, the writer of our sketch says: "My views of justification were too low, while those relative to sanctification were too high; I had not then felt so deeply as I have since, the import of our Savior's words, 'Whosoever he be among you, that forsaketh not all that he hath, he cannot be my disciple.' I had associated the entire surrender—the complete forsaking, with the 'blessing of perfect love,' or the attainment of entire sanctification, rather than with simple discipleship. 'Ye cannot serve God and mammon,' is a searching truth, that had never been brought home in its full power to my heart, convincing me that there could be no blending together of the service of God, and that of the world; that the friendship of the world was opposed to God; that to be a friend to the one was to be the enemy of the other; and to cherish in the heart love for the world, was to banish therefrom the love of the Father, for these were antagonistical principles, and could not dwell together in the same heart. 'There is now, therefore, no condemnation to them who are in Christ Jesus,' is a declaration which plainly teaches us that justification rears her standard only in a heart, which, by being made free from the 'guilt of sin, is delivered from condemnation, and enabled to have confidence toward God, and to receive from him whatsoever is asked agreeably with his will. This is justification, and on this tree are found, though not in perfection, all the fruits of the Spirit.

"Had this light been reflected on my conscience at the time of which I have been speaking, it would not have slumbered so securely. Not quite so contentedly should I have rested in the 'form of godliness' without 'the power.'"

Permit me here to inquire, is not the experience of this sister, that of hundreds

whose names are recorded on the church-book? Are not their prayers as formal, and faithless—their souls as barren, and fruitless—their love as lukewarm, and their hope as groundless as hers? And yet, with her, they do not like to acknowledge, even to themselves, that they are backsliders—there is something repulsive in the term—something humiliating in such a confession, and thus they go on, month after month, and year after year, attending, it may be, upon the outward forms of religion, resting upon their profession, and past experience, while they are wholly destitute of that present realization of saving grace, that direct witnessing of the Spirit of God with their spirit, which accompanies justification, and fills the soul with peace—that inward light which is never extinguished, though sometimes obscured by the "heaviness through manifold temptations." Such cannot be aroused to a consciousness of their danger, without first being instructed in the principles of justification. They must be made to realize that the Bible standard of Christian experience in its incipient stages—in its childhood—is far above their own.

The writer has found many, who, with the author of this sketch, connect "the entire surrender—the complete forsaking—with the blessing of perfect love" only, and who, when interrogated respecting their religious state thus, "Do you love God supremely? Have you given all for Christ?" reply, with apparent astonishment, "Why no! I do not profess to be sanctified!" Just as though God would accept of the second place in the affections, and an offering that is not entire.

Such persons, if brought to the point of entire surrender, and the reception of the witness of the Spirit, assuring them of acceptance, would readily suppose themselves as having attained the exalted state of entire sanctification, when the truth is, they have merely passed from a state of backsliding, and condemnation, to one of justification; and many, by a premature profession of perfect love, have, by or after dis-

covery of the risings of selfish nature uncrucified, been thrown into perplexity and doubt, while others have been a reproach to the cause of holiness, by their inconsistent life. We might enlarge on this point, but fear we have already digressed too far. After her return home, our author says, "The voice of the Reprover was now more distinctly heard. At times my soul thirsted for the life-giving waters, and I longed to know the joys of purity. Sometimes my soul would feel the heavenly fire of love burning on her altar—but there was a sad lack of decision—of a fixed unwavering purpose to be entirely devoted to the service of the Lord; hence there was much vacillation, and but little permanency to my experience." And again, "I had no one to take me by the hand, and lead me into the higher walks of the divine life, so that, when aroused and interested in the doctrine of holiness, I would soon sink back again disheartened, through a want of sympathy and instruction. My Bible, and the 'Guide to Christian Perfection,' which I had from its commencement read with great interest, tended to keep alive in me the spark which afterward kindled to a flame. As I perused those records of 'personal experience' which were monthly borne to my dwelling, my soul aspired after the same heavenly grace. There was something peculiarly attractive about it, and I resolved on its possession.

"It was the winter of 1843, and a protracted meeting was in progress. I knew that I was not prepared to engage in its duties—my own heart was too lukewarm to enable me to feel deeply for others. I resolved to dedicate myself anew without reserve to God, and not rest satisfied with anything less than the witness of purity. I prayed, 'O Lord, search me; let thy Spirit probe my heart to its depths; let it explore its inmost recesses, that I may have a view of its hidden deformity.' I was in earnest now. God answered my prayer. He sent the Spirit with his penetrating, searching influence into my heart. He stirred it up

from its lowest depths, and the view it gave almost overwhelmed me in despair. Selfish nature groaned, and writhed in the agonies of crucifixion. Sometimes it seemed as though it never would die; that victory would never come. The more I wept and prayed, and consecrated, the more I felt its power. I knew that I must believe, and I struggled hard against unbelief, and made mighty efforts to lay hold by faith upon Christ; but I was reaching in the dark and striving to grasp that which seemed far beyond my reach. The clouds gathered more darkly around me; the powers of hell were combined against me; all my agonizing prayers were ineffectual; my efforts to believe unavailing, and my case was becoming more and more desperate.

"'You have consecrated—you have impo-
tuned—you have believed,' said the tempter,
'and yet you do not obtain; and it must
be the blessing is not for you, and you had
better give up seeking, for you can surely
do no more than you have done already.'
Alas, all this seemed but too true; what
more could I do, indeed? Fearful was the
conflict in my mind, but I decided to pray
once more, before I yielded the point. I
felt that I must, and would know that hour,
whether there was hope for me, or not. I
fell upon my knees, resolved to plead with
God in earnest prayer, until I received an
answer. To my surprise, however, I found
my lips were sealed, and not a word of
prayer could I offer. Now, it truly seemed,
that the last ray of hope had gone out; my
case was decided, for God would not even
permit me to pray for salvation. I arose,
and seating myself in a chair, I cried out,
'Lord what is it that prevents my receiving
salvation; show me the hindrance?' "How
the Lord answered her petition by showing
her the "hindrance," and by what means
deliverance came, we will show in a future
article. In the meantime, kind readers, we
ask you to examine closely your heart, and
test yourself fully by those Scriptures which
give the characteristics of a justified person,
and see if you are in possession of them.

"How safe I am!"

BY MARY.

How safe I am!—The eternal God
Has pledged himself for my defence!
My rock, my shield, my sure abode,
My refuge is omnipotence!
Thus sheltered by the almighty arm,
I rest secure from every harm.

How safe I am!—My faith how firm,
Though in myself so weak and frail—
"Strong in the Lord of hosts"—a worm
Can in his glorious might prevail!—
In weakness, Jesus is my power,
O, how secure in this "Strong Tower!"

How safe I am!—for God is mine—
The ever-living great triune!—
The infinite—the all divine
Deigns with my spirit to commune,—
And calls himself my brother friend,
And says he'll love me to the end!

How safe I am!—E'en mid earth's storms,
Beneath his wings I sweetly rest,—
How calm my soul!—No dire alarms
Disturb the quiet of my breast:—
O, blest repose!—O, untold bliss—
Security and rest like this!

How safe I am!—If death should come—
And quickly summon me away—
Welcome the word that calls me home,
To the bright realms of endless day!—
Death is the portal to the sky—
How gladly will I soar on high!

How safe I am!—My Savior smiles
And calls me his beloved one!—
Now all earth's powers, nor Satan's wiles
Cannot my happy soul cast down:—
They rage in vain, for Christ is mine—
I dwell within the arms divine!

Trenton, New Jersey.

Christ Washing his Disciples'
Feet.

WE return to the chamber at Jerusalem, and find the company already reclining around the paschal meal. It would seem that at the commencement, little was spoken. But when the Lord is silent, his disciple speaks. Unveiling the heart of the incomparable Redeemer, like a sanctuary,

he says, "Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God." What a knowledge is this! Had such an idea sprung up in the heart of any one who was a mere man, though he were the most excellent of his kind; he must either have been an idiot, or the worst of blasphemers, that ever called down the curse of the Almighty upon his guilty head. We see the Lord Jesus, sitting at table, in the consciousness of his eternal majesty and godhead, of his being the King of kings and the Lord of lords, as well as the Mediator, to whose hands, for his work's sake, the Father has committed all things, including the divine authority to forgive sins; and, regarding the shedding of his blood, as having already taken place, to whom nothing more stands in the way of his acting as the high priest and intercessor of his people, at the bar of the Thrice Holy, in the heavens.

In this sublime and two-fold consciousness, we see him unexpectedly rising up from supper; and for what purpose? To appear in his dignity? To display the splendor of his divine glory? To constrain his disciples to bow the knee in the dust before him? One might imagine so; but no, he has something very different in view. Look, what means that? He lays aside his upper garments, takes a towel and girds himself with it; pours water into a basin, bends down to the feet of the disciples, and begins to wash them in their turn, and then to wipe them with the towel. What a spectacle! It is enough to make one start, and to hold one's breath with astonishment! Are we not ready to exclaim aloud, "Lord, Lord, what art thou doing?" Think of the Holy One, who came down from heaven, thus engaged with sinners; the Majestic Being, whom angels adore, abasing himself to the occupation of a menial servant! No, we should never be able to make such an action agree with his high dignity, were we not acquainted with his wonderful and peculiar sentiments.

He no longer knows his followers "after the flesh;" he sees in them those whom his Father has giving him—those whom God so loved, that he gave his only-begotten Son for them—the objects of an eternal and paternal council of mercy—beings, who, notwithstanding the sin which still cleaves to them, carry in their bosoms the work of the Holy Spirit, and in it the seed of God; and still more than all this does he behold in them. They are to him the spiritual bride, clothed with the sun; for they stand before him arrayed in the royal robe of his righteousness; and ravished at the wondrous brilliance of his own glory, which he beholds reflected in them, he lovingly inclines toward them, and washes their feet! O, great and significant symbol! O, powerful exposition of the words "I came not to be ministered unto, but to minister!" O, important testimony to that which is of value in his kingdom, and to that which is not! O, impressive condemnation of all selfishness and self-exaltation in the children of men! O, deeply affecting commendation of humility and self-denial, as the characteristics of his children, and amiable and ennobling instance of that love, which ought to animate us! And how much more than all this is there not comprised in this act of our Lord's? It testifies of the sweetest, most glorious, and most exalted things in store for us, as will now be exposed to our view.

The disciples continue motionless and lost in mute astonishment. Are they embarrassed, affected, or ashamed? All these feelings are mingled in them into one. If any thing of an inimical nature still rankled in their breasts against their Divine Master, every trace of it now disappears. Had any mistrust of him arisen within them, it is now wholly erased, and, as it were, washed away from their souls. Every discordant sound with them dissolves into harmony. And how are they now ashamed of ever having striven among themselves as to who should be the greatest! They could almost bury themselves

in the earth for confusion and regret. How humbled do they feel, and what tenderness and love pervade their hearts! With feelings of blissful astonishment, they suffer their Lord to act as he pleases with them.

The work of unheard-of condescension proceeds in silence, until the turn comes to Simon Peter. Here, as might be expected, resistance is offered and a stand is made. When the Master approaches him, his face flushes with a fiery excitement. He hastily draws back his feet, and, as on a former occasion, he exclaimed, "Depart from me, for I am a sinful man, O, Lord!" so now he cries out in the violence of his feelings, and almost in a reproaching and accusing tone, "Lord, dost thou wash my feet?" As if he had said, No; I can never permit that! How entirely does this correspond with Simon's character! In one point of view, his refusal seems to have nothing culpable in it. He cannot comprehend how any thing so unseemly should take place. The glory of the Lord and the worthlessness of the creature contrast too strongly. How deeply does Peter abase himself in this expression of his feelings, and how highly does he elevate his Lord and Master! "Thou, the Holy One," is the language of his heart—"I, a worm of the dust! It cannot be."

But, however commendable may have been such a feeling in Simon's soul, it was, nevertheless, in other respects, culpable and improper. He ought to have remembered his Master's own words: "I came not to be ministered unto, but to minister." It is his peculiar office to cleanse the polluted and to purify the unclean. What would have become of us had he not condescended to the depth of that depravity in which he found us? Simon thought it would be more befitting for him to wash his Master's feet. Yes, do not cease to wash them with penitential tears; but in other respects let him wash and cleanse thee, otherwise how wilt thou escape eternal perdition? But Simon does not understand his Lord, and has no idea of his

error. Jesus, therefore, replies to him in the well-known words, "What I do thou knowest not now, but thou shalt know hereafter."

But, will not this remark of our Lord's induce Simon to resign himself wholly to him? On the contrary, Simon thinks he ought to preserve his Master's dignity, and therefore exclaims, in a very decided tone, "Thou shalt never wash my feet!" Simon, however, forgot that obedience is better than sacrifice. Even to this day, we hear it not unfrequently said, "For the honor of Christ, I cannot believe that he receives sinners, as such, without anything further." O, my friends, if you wish to honor Jesus, do so by submitting to his word. He says, "I am come to seek and to save that which is lost." "No," you reply, "I cannot imagine that his Divine Majesty will trouble himself about the prayers of such a worm as I! O, unreasonable zeal for the divine dignity! It is the will of God that we should glorify him in this very particular, that we believe him to be the hearer of prayer."

"Thou shalt never wash my feet!" said the mistaken disciple. But listen to the Saviour's reply, "If I wash thee not, thou hast no part with me." What an important declaration is this! O, that I could indelibly inscribe it on the hearts of my readers! You perceive how the more profound and mystic meaning of our Lord's act shines forth in these words—namely, as having reference to the blood of atonement, to forgiveness, justification, and purification from sin. You know how much lies concealed in this passage, and how every syllable has its profound signification. "I wash thee not." Yes, thou Lord Jesus, must do it; for who ever purified himself from sin? "If I do not wash thee." Yes, thou must wash us; for teaching, instructing, and setting us an example, is not sufficient. "If I wash thee not." Certainly, what does it avail me, if Peter or Paul is cleansed, and I remain defiled? I must be forgiven, and feel that I am absolved; and

it remains eternally true, that he who is not washed in the blood of Christ, has no part with him, nor in the blessings of his kingdom.—[The Suffering Saviour.

The Platter made Clean Inside and Out;

OR, A CLEAN HEART AND NO MORE CORN FOR THE DISTILLERY.

By invitation of Bro. B., I left the city to aid him in a "two days' meeting." The little village stood upon a slope, overlooking one of the broad and fertile valleys of Ohio, upon which the very heavens seem to have dropped down fatness, and which always rewards bountifully the tiller's toil. On the left, ranged beautiful hills skirting the valley on one side, and overlooking the Ohio river on the other; upon one of which, sweetly rest, waiting the resurrection morn, the remains of Harrison, by the world and his country honored as a hero, —and as we trust, the honored, in a *higher* sense, as a *soldier* of the *cross*, a *follower* of the Lamb.

The Saturday evening meeting was ended. On the way home with a brother, he remarked, "you touched a hornet's nest, to-night." What do you mean? said I, "Did you not see some persons leave the house during the sermon?" I did. "You gave a side-cut at the corn question," said he. What do you mean? I enquired. "Did you not know all this valley is laid under tribute to the distillers?" Then God helping, we will draw the sword of the Lord and Gideon upon them to-morrow.

The Lord opened the bottles of heaven, the floods came and took possession of the fields, and the farmers were permitted to go to meeting. A revival followed. Many saw, that they needed an increase of *grace*, much more than an increase of *money*. Full corn-cribs, and richly stored garners of wheat, with religion at a very low ebb, in the heart and in the family, is not a blessing to be prayed for.

Among others, who were brought to see and deplore their lack of grace, was brother A. While bowing at the altar and praying earnestly for a clean heart, this question was addressed to his mind, by the Holy Spirit, no doubt, who often troubles people, "what will you do with that corn?" This question, by the road-side, or in the corn-field, by a certain class of men, would have given him no trouble; but meeting him at the altar for prayer, it very much perplexed him. The meeting for that evening, was a joyful one to many. Bro. A., however, went home unblest, as he thought. How little is the blessing of conviction appreciated, because it is attended in its workings, with humiliating discoveries and compunctions of conscience.

The week rolled on, the meeting still continued, but all wondered *why* brother A. was no more among us. The Lord holds protracted meetings sometimes. He was holding one that week, near the corn-cribs, with only one attendant, who was our absent brother A. When the Lord's meeting broke up, the whole congregation came to ours, to tell what great things the Lord had done. Brother A. rose and said, in substance, as nearly as my memory serves me, "Brethren, I am glad to be among you again. Some of you may have wondered where I have been all this time. To tell the truth, the Lord had work for me to do at home. Brethren, I thank the Lord for what he hath done. O, glory be to his name." Here he paused, while the deep fountains of his heart poured forth a flood of tears. "Brethren, I went to that altar, to seek a clean heart. No sooner had I commenced praying for the blessing, than the Spirit put to me this question, 'what will you do with that corn?' Corn, said I, why I did not come here to sell corn! I want a clean heart. I got the subject out of my mind, as soon as I could and began to pray again. But somehow it was all dark, and my heart was growing very hard. I was alarmed at the darkening prospect, and felt that no time was to be lost. I cried out, O, Lord,

give me a clean heart. 'What will you do with that corn?' again rang in my ears. O, the darkness that settled down upon me! Despair seemed to be taking hold on me, when something seemed to say, 'if God will cleanse the *inside* of the platter, will you cleanse the *outside*?' What does this mean? said I. The Spirit broke the seal. 'If God will give you a clean heart, will you give him a clean business?' I saw, at once, brethren, the equal necessity of holiness of *life*, as well as heart. But, said I, is a *pure* business-life possible? Here the enemy had great power over me. 'Who, said he, will buy your corn, but the distillers? Do they not give better prices? And are you responsible for the use they make of your grain?'

"Suffice it to say, I was glad when the meeting was closed,—I thought it never would end. I went home enveloped in darkness, sometimes sorry that I ever tried to be a Christian, and now wishing the strange preacher had not come among us.

"Next morning the family being assembled for worship, I read a portion of the word of God, and we all kneeled down, as usual, to pray. But it was all dark, the heavens were brass over my head. I did not go to meeting that day; I staid at home and thought and thought. Night came, but no access in prayer. Day after day passed, and the darkness still increasing. I saw how very wrong almost every thing was, and how much men labor and toil, eat and drink, for this life only. How few seem to have the fear of God before their eyes. I saw too the grave, and the judgment seat; where we must all give an account of our deeds. O, I saw how worse than in vain that man lives, who does not live right before God. But could I live right? Could I go against the current of the world, and against the practice of so many professors of religion? The enemy whispered, 'if you do a clean business, you will be singular, and your family will come to want.' I was almost sorry the light had shone upon my heart and life, for my joys and peace had,

seemingly, fled before it. But the thing could not be undone. I saw that the light must be followed, or I should perish.

"And yet I feared and hesitated. The clouds drew darker, and God seemed about to leave me; it was an awful moment. Setting a chair in the middle of the room, for a mourner's bench, I was soon on my knees, before the Lord. O, Lord, have mercy, have mercy, I cried. He would not hear my cry. I could see nothing before me, but the corn cribs and the distillery. A mountain wave rolled over my poor heart,—I thought I should die. The pains of hell got hold of me. O, Lord, cried I, I will sell no more corn to the distillers. It may rot in the cribs, or the fowls of the air may carry it off kernel by kernel. Give me a clean heart and I will give thee a clean business. Glory be to God, no sooner was the vow uttered, than I felt the all-cleansing blood applied to my poor heart. The clouds broke, and streams of salvation, light and joy, came pouring into my soul. O, bless the Lord, for his amazing grace.

"And now, brethren, the platter is cleansed inside and out; all is on the altar, and I am in for a clean business,—a holy heart and life. O, hallelujah, my soul is full, glory be to God."

He sat down, and while many felt the streams of love and mercy in their souls, others looked as if the sword of the Lord had gone through their hearts. After the shouts and feeling had subsided a little, brother M., a mechanic, rose and said, "Brethren, I am a poor man, you all know, and I have to work hard for a living for my family, but the Lord being my helper, I have made the last whiskey barrel. I will give God a clean business too, and I don't believe he will let me suffer for it."

The holy fire spread, and others inscribed upon their lands, 'holiness to the Lord.'

"He that hath clean hands, and a pure heart, he shall receive the blessing from the Lord, and righteousness from the God of his salvation." David.

May God multiply holy hearts and lives.

A Seeker's Questions Answered.

EDITORS OF GUIDE—*Dear Brethren:* A few years ago I was unusually exercised on the subject of personal holiness, and being considerably embarrassed by the conflicting teachings and methods of the many who have spoken and written on the subject, I deemed it advisable to open my mind in a letter to one of our most intelligent and reliable ministers, and solicit his counsel. This brother in the ministry has been long and favorably known as an uncompromising defender, and able teacher, and a personal exhibitor of the doctrine and experience of the great salvation.

At this particular juncture in the history of this gospel doctrine, it has seemed to me appropriate to present the letter which I received from this brother, that it may have a wider circulation, and perhaps be as great a benefit to others as it has been to myself. The letter may be considered a model of clearness and sobriety of expression, together with such an exhibition of candor as becomes all efforts to promote the kingdom of our Savior.

Feeling confident that the letter will be read with interest and profit, by at least, a portion of your readers, I offer it to your excellent periodical for publication. I did at first almost conclude to suppress some of the personal allusions, but have concluded that it might be best, on the whole, to give the entire letter, and trust it with such readers as will be likely to peruse the Guide.

Yours very truly, D. D. BUCK.
Elmira, N. Y., April 4, 1856.

THE LETTER.

"DEAR BROTHER:—Your letter is welcome indeed, but what diffidence I feel to undertake an answer! And yet my desire for the utmost efficiency of our ministry, will lead me to do anything in my power to promote that end. It seems to me the great object of the entire ministry, and membership of the church should be, to acquire that purity which will make it most potent in the accomplishment of good.

This is your object. As to the extent of the work which grace can accomplish, it is certain that everything can be removed from the heart which disqualifies us for heaven. All this is implied in the promise of being 'cleansed from all unrighteousness,' 'from filthiness of the flesh and spirit,' etc. It is also clear that 'grace may reign through righteousness by Jesus Christ, even as sin has reigned.' Then it may be universal, and all-controlling, through our entire being. Whatever there is, of intellect, affection, emotion, or influence, may be altogether absorbed in the work of winning souls to Christ.

"The inward conflicts of which you speak, are such as naturally, if not necessarily, precede the work of holiness; and those temptations and trials which arouse our corruptions, should be looked upon as important dispensations to urge us out in prayer for complete purity of heart. Without something to disclose our depravity to us, it is very unlikely that we should ever seek a deliverance from it.

"But what shall be done when we have this painful discovery? I think we should go directly to the blood of atonement, or, in other words, expect the Holy Spirit, the Sanctifier, to work mightily and instantly within us, to destroy the carnal mind. This spirit was purchased by Christ to accomplish this very work, as well as to produce these inward convictions and struggles for purity already felt. With an unbending purpose to resist all these evil workings of our nature, I think we should resolutely cling to the promise; and this adherence to the divine pledge, will bring the soul in contact with the purifying energy of the spirit.

"The act of consecration I judge to be a preliminary to this faith—to *be*, to *do*, and to *suffer*, as he shall propose and require. This must be the inflexible attitude of the soul. Here I think we reach the point where the promise becomes ours.

"With these convictions of impurity—of unlikeness to God—of unfitness for heaven;

with this determined opposition to our awakened corruptions; and with this purpose to enter every path of duty, and submit to every scene of trial, we are welcome to lay hold on the promise as intended for us, and intended for us *now, in this very state*. Why not? we have cut loose from all else,—we have made irreconcilable war with our inward foes,—we see no other help,—there *is* no other help. But *here* is help,—help for us,—help for us *now*,—and help that is *almighty* and *unfailing*.

"But if the work is accomplished, will there be an inward, sensible change? Most certainly. How can it be otherwise, seeing there was a painful sense of depravity up to this time? Hence its removal must make a sensible change. But suppose we realize no other change than the absence of those painful corruptions, as is sometimes the case? Then look to be filled with love. If the carnal mind is destroyed, the mind of Christ must be brought in. *Before*, desire and faith were extended for the destruction of sin, and the end was gained. *Now*, they must search for the perfection of love, and that may be secured in the same way. In either case the blessing gained is what our faith and prayer apprehended. Still the emotional exercises will not be alike in all cases, but will be various as the views and circumstances were which produced them. Our discovery of inward sin may have been sudden and clear, and so likewise of the fullness and power of divine grace. Then, in either case, there will be a correspondent emotion. So in all the varieties of cases.

"Have I any reason to suppose the work is done, until I have some sensible change? Not at all. 'Should I make any profession before I have a satisfactory assurance that the work is done?' By no means.

'What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible.'

"And who is authorized to publish any thing, as *experience*, of which he has not

been *conscious*? If holiness really excludes wrong tempers, and brings in right ones, then the soul must have a consciousness of the change. And my humble opinion is, that he who considers himself sanctified because he has laid all on the altar, (as he judged,) and prayed for the blessing, without any *conscious change*, and rejoices in his state, as that of holiness, entertains a spurious joy. Such experience cannot be sound. Still there is no need of deception. If we have seen and lamented inward evils, and have so prayed and believed that we have realized their removal, it is possible that others may afterwards be disclosed to us, which God in his wisdom saw best not to discover to us before, because the view of all at once might have discouraged or overwhelmed us; and then we are not to conclude that nothing was gained in our former effort, but in the same way as before, seek their extermination. There is such a thing, however, as the *witness* of holiness;—not barely of our own spirit, by realizing the exclusion of all evil tempers, and the maturity of all holy ones, but also of the Spirit of God, so penetrating and enlightening the whole inner man as to make the indubitable impression that no impurity remains, and that we love God with all the heart, etc.

"You will perceive that I have pursued the order of the Psalmist in the progress of the work,—'Create in me a clean heart, and renew a right spirit within me.' This I think is the more usual method, though it does appear that in some cases the soul so constantly and ardently prays for an increase of love, that all opposed to it is excluded from the heart by its power and fulness, though the attention was but little occupied with those evils in the act of prayer. Perhaps this grew out of a conviction that love only could win the conquest. But in every case there must be a discovery of our depravity before we acquire complete holiness.

"I rejoice that the Lord is leading you on to this high attainment. You will doubt-

less reach it by careful steps, as all men accustomed to close thinking do; but the issue will be more sure and satisfactory. You need not expect a strong emotion as some, because you are far less impulsive. Your exercises will be more intellectual. You have my best sympathies and prayers, and any aid I can bestow.

"Yours in kindest love, J. H. W."

Couldst Thou Not Watch One Hour?

The night was dark—behold the shade was deeper
In the old garden of Gethsemane,
When that calm voice awoke the weary sleeper,
Couldst thou not watch one hour alone with me?

O, thou so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all earthly things a gainful loss?

What if thou always suffer tribulation,
And if thy Christian warfare never cease;
The gaining of the quiet habitation,
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience through this hour only,
This one dark hour before the eternal dawn.

The captive's oar may pause upon the galley,
The soldier sleeps beneath his plumed crest,
And peace may fold her wing o'er hill and valley,
But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid thee,
With him who trod the wine-press all alone;
Thou wilt not find one human hand to aid thee,
One human soul, to comprehend thine own.

Heed not the images for ever thronging
From out the foregone life thou livest no more;
Faint-hearted mariner, still art thou longing
For the dim line of the receding shore.

Wilt thou find rest of soul in thy returning
To that old path thou hast so vainly trod?
Hast thou forgotten all thy weary yearning
To walk among the children of thy God?

Faithful and steadfast in their consecration,
Living by that high faith to thee so dim,
Declaring before God their dedication,
So far from thee, because so near to him.

Canst thou forget thy Christian superscription—
"Behold, we count them happy which endure?"
What treasure wouldst thou in the land Egyptian,
Repass the stormy water to secure!

And wilt thou yield thy sure and glorious promise
For the poor fleeting joys earth can afford?
No hand can take away the treasure from us,
That rests within the keeping of the Lord.

Poor wandering soul—I know that thou art seeking
Some easier way, as all have sought before,
To silence the reproachful inward speaking—
Some landward path unto an island shore!

The cross is heavy in thy human measure,
The way too narrow for thy inward pride,
Thou canst not lay thine intellectual treasure
At the low foot-stool of the Crucified.

O, that thy faithful soul, one hour only
Would comprehend the Christian's perfect life,
Despised with Jesus, sorrowful and lonely,
Yet calmly looking upward in its strife.

For poverty and self-renunciation,
Their Father yieldeth back a thousand fold;
In the calm stillness of regeneration,
Cometh a joy they never knew of old.

In meek obedience to the heavenly teacher,
Thy weary soul can only find its peace,
Seeking no aid from any human creature;
Looking to God alone for his release,

And he will come in his own time and power,
To set his earnest-hearted children free:
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

[Boston Evening Traveller.]

Frank's Dream.

"WE hav'nt said our prayers, mother."

"Never mind, dear, I'll hear them in the morning."

"Please to hear me say mine, mamma!"

The earnest pleading tones in which these words were uttered, made the mother hesitate for a minute before she replied, "You know mamma's in a hurry, dear. There is company in the parlor; but she'll hear it in the morning." And with a kiss, and a look of unutterable fondness bestowed upon each of her little boys, the young, beautiful, and loving, but careless, thoughtless mother, descended to the parlor, leaving the door ajar, so that if the little ones should call for anything, they could be the more distinctly heard. The wind blew in this crevice, making the light of the candle flicker, until at last it was extinguished. There was silence in the room for some ten minutes, then a sweet silvery voice asked, "Are you asleep, brother?"

"No!" was the reply.

"I wish nursie was home to-night."

"Why!"

"Because she would listen to my prayer."

Another silence followed. Then again was heard the same sweet voice, "Let us get up and say our prayers, brother."

"Why, it is all dark, Willie."

"Never mind! we will take hold of each other's hand, and then we won't mind the dark, and you know God can see us in the dark, just as plain as if it were light."

"But it's so cold!"

"We won't stay in the cold long; and we will soon get warm again, when we get back into bed. Will you come, brother?"

"Mother said it was no matter; she said she would hear them in the morning."

"May be God will not take care of us until morning if we do not ask him to, brother. Will you come?"

"Mother knows best, and she said, never mind!"

After another silence, there was a slight rustling in the room.

"Where are you, Willie?"

"By the bedside, brother. I will pray for you too."

Some ten minutes elapsed, when again a slight movement was heard, which showed that the little fellow was creeping back into bed. "O, how cold you are, Willie!" was the exclamation, as his feet touched his brother's.

"I do not mind it, brother, I am so happy. I wish you had prayed too, but I asked God to take care of you too, to-night, and I think he will. Brother, if I should die to-night, I would not be afraid. I don't think it's hard to die."

"I do. I never want to die, and leave pa and ma."

"I would be willing to leave ma and pa, to live with God in heaven, and be always happy, and always good. Wouldn't you?"

"No! I think it is a great deal pleasanter here. I don't believe that they have any kites, or tops, in heaven."

"But you know nursie says that the little

angels have crowns of gold on their heads, and harps in their hands, and that they play such beautiful music on them, and sing such pretty hymns, O, I'd like to be in heaven with them!"

"I would rather spin my top, than play tunes on a harp."

"But it isn't like playing common tunes; it is praising God. O, brother! if you would only pray, you would love to praise him! I do not mean to say your prayers after mother or nursie, although it is very pleasant to have them teach us pretty ones. But I mean to ask God for whatever you want, just as you do ma and pa, and to coax him to make you good. O, how I wish mamma, papa, and you would learn to pray so!"

* * * * *

"Where is nursie, mother? she has not been in our room this morning."

"Then she did not get home last night; she said that if her sister was worse she would stay all night with her. But where is Willie?"

"He is asleep yet; I spoke to him, but he did not wake."

"Then I will keep some breakfast warm for him, and we will let him sleep as long as he will. I do not think that Willie is well; did you notice, dear," continued the mother, turning to her husband, "how heavy his eyes looked yesterday? But when I asked him if he was sick, he answered in his usual gentle way, 'only a headache, mamma; don't be worried.'"

"I did not observe that he looked ill," was the reply. "But if he does not appear well to-day you had better send for the physician."

"O, I had such a funny dream last night, about Willie and I!" exclaimed little Frank.

"What was it, my boy?" asked his father, willing to be amused with the prattle of his child.

"Well, after mamma left us last night the light was blown out; and Willie wanted me to get up in the cold and dark with

him to say our prayers, and I wouldn't, because mamma said that we needn't say them till morning, and I thought she knew best. But Willie got up and said his, and when he came to bed again he was so cold that it made me shiver all over to touch him. But he said he didn't mind it, he was so happy, and he talked a great deal about dying, and about the angels in heaven, until I fell asleep, and it was that which made me dream, I suppose, for I thought Willie and I went to bed just as we had done, and that he said his prayers and that I would n't say mine. But I thought that the window was raised, and that the shutters were wide open, so that I lay on the bed looking up in the sky, and thinking how beautiful the moon and stars looked, when I saw, away up in the heavens, further up than the stars are, two shadows moving, that looked like two white clouds; but they kept floating down until they reached the lowest star, and then I saw that they were angels: but they looked so small at such a distance that I thought them baby-angels, but as they came nearer and nearer, they grew larger, and when they floated through the window into our room, they looked like two very lovely ladies, with crowns on their brows, like Willie told of. But one seemed rather younger than the other, and she appeared to look up to the other angel, as if to be guided by her. But O, such beautiful voices as they had! When they spoke it sounded even sweeter than the church organ, when it is played very soft and low.

"When they came towards our bed, Willie smiled, and stretched out his arms to go to them; but I was frightened, and covered my face with the bed clothes. I was afraid that they would take me away with them, and I remembered that I had refused to pray, so I did not want to be taken where God was. Then I heard one of those beautiful voices ask, 'Are we to take both?' O, such music as was made when they talked! All around our room it floated sweeter than the soft, low carol of a

bird; and I heard the answer, No! only the one that prayed. We are to leave the other one a little while longer upon the earth, in hopes that he too may learn to pray, before we carry him before the great 'Hearer of prayer.' Then they came close to me, and I trembled dreadfully, and my heart beat so that I could scarcely breathe; and they uncovered my face, and looked at me, but I did not dare to open my eyes to look at them; by and by I felt a big tear fall on my cheek. O, mamma, how grieved I was then to think that I had made the angels weep; for I now thought that I would so much rather have crowns like they wore, and be as good and as lovely as they, and have God love me, than have all the kites, and tops, and marbles, that are in the whole world! But they passed away from me, and they went to the other side of the bed, and then I opened my eyes to watch them, and they both smiled on Willie; and when they smiled their whole face grew bright, until they shone like the sun; then they stooped down and kissed Willie, and he smiled, too; and I saw that his face was shining like theirs; and he stretched out his little arms again, and the taller angel lifted him from the bed, and laid him in the bosom of the younger one, who hugged him close to her as though she loved him so much. Then the other angel twined her arms around both, and they all three floated through the air, until they sailed past all the stars, and became like pale white clouds that grew smaller and smaller, until they were nothing but little specks, and I saw them no more! For a long time I lay very still, looking up into the bright sky, hoping to see them come again, and bring Willie back again. But when I found that they came no more—Oh, I was so lonesome! I cried so hard, and when I looked at Willie's place in bed, and thought he would never lie there again, and that I must always sleep alone, and have no little brother to play with, or to talk to, I thought my heart would break! But when this morning came, and I awoke and found little

Willie in bed with me I was so glad and happy! His eyes were only half closed; that made me think at first that he was awake; and his lips were parted with the same sweet smile that he wore last night when the angels looked at him, which made him seem so like one of them; that made me feel strangely again, so that I could not speak loud, but whispered softly, "Willie! Willie!" but it did not awake him: then I laid my hand on him very gently, but he was so cold that it made me start; when I found that he did not get warm all night I put the bed-clothes tight around him, and did not try to wake him again."

A strange chill crept through the mother's heart as she listened, and rising from the breakfast-table she hastened to the children's room. She found her little Willie lying on the bedside, pale, cold, but very beautiful, in that sleep which knows no waking.—[Protestant Churchman.]

Quietness and Assurance.

THE various phases of Christian experience are frequently brought out with greater clearness in epistolary correspondence, than in any other way. In the social religious circle, and even in preparing an account of our experience for the public eye, the mind is frequently in doubt, whether it should make a disclosure of all, lest some not able to bear "strong meat" should be caused to stumble thereby. But in epistolary correspondence, between those whom the Lord has baptized into one spirit, the heart without reservation gives utterance to its varied exercises with a vigor of expression that it cannot command at any other time. Let this be our apology, if any is needed, for occasionally admitting an extract from private letters. The following is furnished us, by an esteemed brother in the ministry, who has promised occasional contributions of this kind, if acceptable to our readers.

"MY DEAR BROTHER: Upon my arrival from B—, this morning, I was privileged with your interesting letter, and having a leisure

moment I seize it as the appropriate time for an answer. Not that I am impelled thereto by natural impulse, for be it said to God's praise, that I have been led by his hand since I last saw you, into the land of "*quietness and assurance*," and feel entirely indisposed, at present at least, to "make haste" in an unsanctified and selfish manner, so far as I perceive. Soon after seeing your last, I obtained a gradual, and in a few days what seemed a final victory over my selfish impulsiveness in private and public religious exercises, and was enabled to "stand still" before God. Soon after this, new life developed itself, like the springing of the blade from beneath the surface of the ground. It has gently and gradually increased. I now rejoice—as I have ever since—without interruption, under God's entire control and guidance.

* * * * *

Some circumstances through which I am called to pass are a means of tempting me to command upon myself such manifestations of the Spirit as would make me more *outwardly* active and more *apparently* zealous. But amid all I am kept from all condemnation. * *

Whether I have passed the wilderness finally, God only knows. I feel that I neither know nor care to know. It is enough that I realize that those trials which formerly caused me such exquisite pain have now no such effect upon me, and that I have a daily love for and union with the whole will of God. My whole employment and God's whole requirement of me appears to be described by the word LOVE. It seems to comprehend prayer, praise, and every thing else.

My greatest danger appears to be from old stereotyped habits pertaining to the *working* system, and an inclination, particularly, to go through a process (intellectually) of repentance after a seeming failure; arising in part from a scrupulous conscience of the *legal sort*. But God is daily dashing these chains to atoms and setting "my soul in a large place."

* * * * *

One feature that seems to strike me with uncommon force, is God's presence in every event; his administration of our trials with the most exact attention to weight and measure and to my capability. Another that is equally evident is his exact attention to all my wants respecting *money*, in this peculiarly stringent time; in this respect I have all and abound.

Yours in love, R. D."

Duty of Converts to join the visible Church.

Some time ago, a bold but reckless seaman determined to attempt the passage of the Atlantic alone in an open boat. It was a daring thought, but he was strong in purpose, and he made the trial successfully. Alone in his frail bark, he crossed the mighty deep, braved all its dangers, outrode its storms, and landed safely on the opposite shore.

Since then, a noble steamship, like leviathan for size, like the eagle for swiftness, like behemoth for strength, while attempting the same passage, rushed upon an unseen vessel. The concussion opened the steamer's gigantic bosom to the waves, and like a dead monster of the deep, she sunk, with scores of her affrighted voyagers, to the invisible caverns of the seas.

Thus a voyage which was safely made by a solitary seaman in an open boat, proved fatal to scores who attempted it in a noble steamship. But would you, therefore, prefer the open boat to the steamer, if you were about to cross the ocean?

You would not. Reasoning upon these facts, you would say, that the seaman in the open boat was foolhardy. The probabilities were all against him. His exploit is not fit to be imitated, for it could hardly be repeated by himself or any other man. Of the steamship, you would say the few who perished by her fatal mishap were exceptions. Most who cross the seas in such vessels do so with safety, and, therefore, the steamship is infinitely preferable to the open boat.

Do you not perceive the application of these illustrations to the question which now perplexes you? Do you think of sailing over the sea of life alone, without the fellowship of the visible church? Behold the folly of such a purpose in the rashness of that daring seaman. Like him, you may, after many frightful experiences, land safely on the bright shore beyond. But alas, all the probabilities are against you. You are

more likely to be wrecked beneath some treacherous wave, than to outsail the perils of the voyage. Thus reason points you towards the church. Experience directs to the same path. Of the many who have attempted a voyage to heaven out of the Christian church, nearly all have lost their way, while yet almost in sight of the point of their departure. On the contrary, though some who join the visible church, do, like HYMENEUS and ALEXANDER, make shipwreck of faith, yet the far greater number outride every storm, and land safely on the shore beyond the flood. All experience declares in favor of the safety of seeking heaven by way of the church: it shows the attempt to reach it independent of the church to be perilous in the extreme. Hence your desire to make your salvation as sure as possible, if guided by the voices of reason and experience, will lead you to unite with some branch of the Christian church.

Along the channels leading to harbors of difficult approach, it is not uncommon to see lines of painted buoys. Those silent but restless monitors serve the weary mariner as guides and protectors. Though voiceless, they assure him that the citizens of that port have sounded those waters and placed those lines of buoys to intimate that it is safe to steer within them, but dangerous to sail without them. Wisely heedful of their teaching, he guides his bark along the channel and enters the haven with a joyous heart. Were he blindly unmindful of their presence; were he, in a spirit of self-conceited vanity, to despise them, and run his ship upon sunken rocks or treacherous banks, who would pity him? Would not all men blame him for his folly? Would he not stand silent and self-condemned in presence of a babbling world?

Now, as these buoys authoritatively, yet kindly, point out the only safe course for the sea-worn mariner, so the existence of the visible church, erected and preserved by Christ himself, is a divine proclamation, that through its sacred portals the only safe

path to heaven runs. Would Jesus have founded it, joined his first disciples to it, called it his "body," "loved it," and preserved it, as by a perpetual miracle even against the "gates of hell," if it were not necessary to the salvation of his followers? Did its institution spring from the suggestions of caprice, or was it the outgrowth of his wisdom and love? You will surely acknowledge it to be the latter. How then can you neglect to join yourself to it, without despising his wisdom, exhibiting a measure of *self-will* utterly unbecoming in a disciple, risking your salvation, and exposing yourself to the fate of him whose scornful rejection of the wedding garment overwhelmed him with speechless shame, when he was arraigned at the tribunal of his offended Lord?

Nor can you refuse to join the visible church without at least a show of unkindness, utterly inconsistent with that love for Christ which you profess. It is the nature of love to yield itself to the wishes of its object. Love is obedient. It does not hesitate to do, to suffer, or to die, if need be, to please its beloved. What a poor starveling your love will appear, if you decline to submit to the undoubted will of Christ, on a point which, while it requires no real sacrifice, is almost absolutely necessary to your salvation. Your refusal must at least expose your profession of love to merited suspicion.

Besides, if you stand unconnected with the visible church, how can you "eat the body" and "drink the blood" of Christ? "Do this in remembrance of me," is not a mere request: it is a command. If it were only a whispered wish, your affection for Christ should lead you to regard it as an imperial law. But it is more than a wish. It is an unconditional command, invested with peculiar sacredness, because given on the eve of that awful hour which witnessed the dying agonies of your Saviour. A wish to evade it is treason to Christ. You cannot therefore desire to neglect it. But how can you obey it unless

you become a member of the visible church? for it is not a secret commemoration of his death that he requires, but an open partaking of its emblems in the company of his disciples. Are you not therefore bound to become a member of the visible church, by the command which bids you partake of the holy supper?

It is not uncommon for converts, harassed as I suppose you to be, about their church relation, to be tempted to say: "I would join the church if there was only *one* denomination. But I am confused because of the multitude of sects, claiming to be churches of Christ; therefore, I will join none."

Fallacious conclusion? Behold its folly. Yonder is a man intending to cross the seas. Seeking a ship, he finds the wharves crowded with every variety of craft—schooner, brig, ship, clipper and steamship. The owners of each insist on the superiority of their particular vessel. After hearing their pleas, the intending voyager exclaims, "There are so many vessels, I am confused. I know not which to select. I will sail in neither of them. I will *swim* across the seas alone!"

Now, I know you pronounce this resolution absurd, in the highest degree—too absurd for any sane man to adopt. Common sense, you think, would teach such a man to select that craft which his judgment, after due examination, most approved. Exactly so. Go, then, beloved convert, and follow the dictates of sound common sense, with respect to the multitude of sects around you. Their number and variety result from the necessary diversity of human opinions; and, constituted as the human mind is, their multiplicity is probably a good rather than an evil. Let not this fact stumble you, therefore, but after a due investigation of their respective claims, select the one which your judgment can best approve, and join yourself to its communion. Remember your safety, your duty, your obligations to Christ, all bind you to become a member of the visible church.

"And **THE LORD** added to the church daily such as should be saved."

"I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."—[Young Convert's Counsellor.

A Debtor to Grace.

PERSONAL TESTIMONY.

In the month of June, in the year 1846, in company with others, I attended, for the first time, a camp-meeting, held in the neighborhood of my home. I was solemnly impressed at its commencement; and on the afternoon of the last day of the meeting, while listening to a sermon, by the Rev. Mr. Pearne, followed by a moving exhortation from Rev. B. W. Gorham, I became deeply convinced of sin. I was the first to accept the invitation given to such as desired religion, to manifest it by coming forward for prayers. On returning home that night, my burden of sin seemed to be removed, but I had not the witness of acceptance, and I could not rest until Jesus was revealed as a sin-pardoning Saviour.

I well remember the place, where, amid Nature's loveliness, the Day-star from on high arose upon my soul. What a halo of light and beauty appeared to rest upon the earth, then robed in her garment of vernal loveliness! But all who have felt the joy of their "first love," know what additional beauty the soul then discovers in the works of God.

I very soon connected myself with the Church. By attendance upon her ordinances, my faith increased, and my soul was refreshed. More especially, however, in the perusal of the Word, and secret prayer, was my heart drawn out in earnest longings for

"A full Divine conformity
To all my Saviour's righteous will."

It was not long before, in answer to prayer, I received a gracious baptism from above, filling my soul with glory. I then saw that in Christ is no darkness at all. I seemed a miracle of grace; I dwelt in God and He in me. Temptations, however, fol-

lowed, and the adversary suggested that I had sinned. The little knowledge I had of the enemy's devices, led me to doubt; and I became the subject of darkness and unbelief. Every threatening of scripture seemed applicable to my case, and Satan was constantly present, charging me with having committed the unpardonable sin, and filling my mind with despairing thoughts.

For five months the shield of faith was laid aside, and not one cheering beam was left to illumine the midnight of my soul. At the expiration of this time, light again began to dawn, almost imperceptibly at first, but gradually increasing. I think Jesus must have taken me in his arms and brought me back to the fold, so weak was my faith. With light came a knowledge of duty, and in the discharge of duty my faith constantly increased, so that, ere many months had passed away, I had arrived at the point from which I receded.

How gently did the kind Shepherd deal with me, a wanderer from the fold! I was led to consecrate myself anew, and to publicly confess my faith in the all-cleansing efficacy of the blood of the Atonement.

Many trials have I had to encounter, and many sacrifices have I been called to make, since that period; but amid them all I have "proved the strength of Jesus mine." For six years of my life (excepting the interval of darkness and the twilight above referred to) I have been enabled, by Grace Divine, to walk in the highway of holiness cast up for the ransomed of the Lord. By the Spirit and the Word my heart is often searched, and as often is the blood of Jesus applied, to cleanse and purify. I have received many deep baptisms, many rich tokens of God's favor, since my first experience; but I could not for a moment rest without the witness of "full salvation." I am striving daily to "perfect holiness in the fear of God."

My peace is constant and abiding, and I feel that I am growing up into Christ, my living Head, unto his full and perfect stature.

E. L. C.

"Believe you have it and you have it."

BY D. H. LOVELAND.

It seems to me that the controversy on the above subject, arises from a misunderstanding of terms, rather than any great difference of opinion on the subject itself.

The term *believe* appears to be used by some to represent the *assent* of the mind to the fact that we are blessed. And by others as an *act of appropriating faith*, by which the divine blessing is *received* into the heart.

In the former case, it would be absurd to think the mind could assent to a fact until it was conscious of its existence. Hence the correctness of the reasoning of those who would guard us against deception. Their conclusion results logically from their premises.

But in the latter case, applying the definition of the word *believe* already given, the other conclusion is as logically reached as in the former case. The difference in these conclusions are but the legitimate results of the different uses of the term "*believe*."

This will readily appear, when we reflect that it is "through faith" that we are saved. Indeed faith is the medium through which all spiritual blessings are received, whether they refer to justification or sanctification. Faith, then, is the channel through which the water of life is communicated to the reservoir of the heart. Hence, when we are told to "believe you have it and you have it," we understand it to mean, *believe* the blessing into your heart and you have it there.

Hence, with one class, we can readily sympathize with the idea that it is impossible to believe (assent) we are blessed until we are conscious of the fact. And, on the other hand, we can most cordially embrace the sentiment that it is our duty to believe and receive—to exercise appropriating *faith*, and the blessing is ours.

Indeed, does not faith precede the bles-

sing in every instance? and yet the effect is so immediate, that a more appropriate expression could not be given, than, "believe you have it, and you have it."

Crown Point, N. Y.

The Walk before God.

I am the Almighty God; walk before me and be thou perfect.—Gen. 17: 1.

ALAS, that so few continue to walk with God. Ah! they cannot continually deny self; continually watch. For he that walks with him must have constant recollection, constant reference to the Divine Presence, pleasure and will; a docile, waiting posture of soul. O! how close is that walk. How must the soul listen to the "still small voice" of the Holy Spirit, attend and obey. Every word must be spoken, realizing the Divine presence. This precludes all loud, hasty, rapid utterance. All strife, and *common* controversy. All speaking of self; excepting in cases of necessity; and then, with real self abasement. All confusion, hurry, perturbation. All uncharitable or censorious remarks, or the least shade of these feelings. Ah! what wonder that by poor mortals this Holy Heavenly Dove is so often grieved, banished! We feel that God is with us. We are confident that we are in the path of duty—perhaps on the mountain top, and go on. We forget for a moment the presence of our Heavenly Guest, when lo! He is gone. Then with submissive but great sorrow, "we seek him, but find him not." We do not feel condemnation—that we have sinned, but we mourn that our infirmities, forgetfulness, want of mental discipline, which, since all may acquire a measure of, *it is duty to have*, should have grieved our sacred Guest, and caused his departure. We cry, "Chasten me, O! Lord, with judgment, not in thine anger, lest thou bring me to nothing." Yet we feel that it is to chide, not to punish; in love, not in wrath, that he withdraws himself. We go on knowing, but not feeling the Divine presence.

We do not feel that liberty to urge his return, which those less impressed with his awful majesty would do, and we would once have done. But with subdued heart, and great diligence in every duty, we wait, wait only upon God. Wait, as those who watch for the morning.

We do not feel that he is really absent, but that we are under rebuke. That while he chastens, he forgives, and yearns over us.

Even these feelings would be extasy, to one of less experience—would once have been so to us.

Still we sorrowing cry, O! my infirmity! my forgetfulness, my ignorance! Thus we go on, until perhaps when least expected, behold our Beloved is here again. Present, O! Present! To our inmost souls, in a manner that to be known, *must be felt*.

Then we charge our poor minds that they forget not. We charge our cares, labors, pleasures, "that they rise not up, nor disturb our Beloved until he please." The soul now lives, moves, and has its being in him. It waits to know the Divine mind and pleasure. Sometimes, that is that the heart should feast upon him, that strength, love, deadness to the world may grow; that "beholding as with open face the glory of the Lord, we may be changed into the same image, from glory to glory, even as by the Spirit of the Lord." Sometimes, the spirit of supplication is poured out, and name after name is called before him, just as he permits; feeling that he reads our desires, and that we have the things our souls ask of him. Our lips move not. 'Tis

"The speechless awe that dares not move,
And all the silent heaven of love,"

until perhaps he enables us to wrestle with him in mighty prayer, and withdraws in a measure his glory, that we may do so.

But many even of the sanctified know nothing of these depths. With pure motives for the divine glory, they regret that others should speak of them. Just as the true Christian sometimes censures those who audaciously, as he thinks, call themselves sanctified. But "wisdom is justified of all

her children." Whether "babes in Christ," or those "who have attained the stature of perfect men."

No wonder they have not experienced all this, and much more. For there is a class of promises they never plead, in the faith *which takes no denial, and less earnestness and faith*, God, consistently with his honor, *could not accept*. One of these promises is, "If any man love me, he will keep my words, and my father will love him; and *we will come* unto him, and **MAKE OUR ABODE WITH HIM**." This, like all the precious texts of Scripture, is capable of the *highest* as well as the lowest interpretation, *and all divinely true*. But, O! how sad that there are "riches of grace," which most Christians *do not wish*—do not seek, gain and use, for the good of priceless souls and the Divine glory.—[Beauty of Holiness.

The Sanctified Fruit of Afflictions.

EVERY storm escaped by the prudent mariner, adds to his dexterity in working his vessel amid tempests in future. 'Tis true of the saints; all storms hasten him to, and finally will land him in heaven at last. Meanwhile, all his sufferings are heavenly gifts, and should be sanctified for a calm.

If God smites, it is with a healing hand, and when he casts down, it is to revive again. It was said of Arnoldus, the famous physician, that "an incision made by a golden knife never swells." The most acute afflictions only let out heart corruptions, and hasten a cure. The graces of saints are never more resplendent than in adversity, nor their subsequent growth more apparent.

Husbandmen say that thunder-showers make grass to grow; that we may see it. It shoots quickly by the sulphurous rain and sunshine. Let us beware of a murmuring spirit, when clouds of affliction gather over us and drop fatness into the soul.—(Psalm lv. 11.) Let afflicted persons remember that continual sunshine

scorches a land into barrenness; and many a good soul loses much of its verdure by fair weather. Our heavenly Father takes the rod into his hand of love; and when he whips his children, it is with twigs, cut from the balsam-tree of Judea, which though it smarts, it quickly cures!

Providence is often witnessed in sudden and notable escapes. It is related of one that was lame, who, being at church when the Popish soldier rushed in to murder, forgetting his crutches, ran away; and, his spirits being briskly agitated by the fright, received the perfect use of his limbs! Such sudden deliverances drop down from Heaven.—[From an old Author.

The Sandwich Islands—England.

THE HEAVEN AT WORK.

Amid the seeming discouragements which frequently surround the cause of holiness in our midst, it is truly refreshing to hear that it is receiving a fresh impulse in other lands. What some among us feel themselves called to oppose as a dangerous heresy, others are proving by blessed experience to be a precious bible truth. The following letter is from a missionary at the Sandwich Islands. It seems that even here prejudices against this doctrine are to be encountered and removed, and in our judgment the writer has learned the true way in which this can be effectually done. May we all possess a plentitude of the spirit to which he here refers.

HONOLULA, S. I., }
Feb. 6th, 1856. }

DEAR BRETHREN:—It has occurred to me that a short communication from this portion of the Lord's heritage, might not be unacceptable to your numerous readers. The Guide, I find, is not an entire stranger here. There are several copies taken, and they have exerted a salutary influence. Their circulation is necessarily limited; but those who sympathize with its views and teachings, find access where this useful magazine would not be admitted. Prejudices, deep-rooted and of long standing, are not to be removed suddenly. The circulation of such publications, and the exem-

plification of the doctrines therein taught, in the lives of Christians, are the most effectual means of removing those prejudices. They are yielding here, as fast or faster than could be looked for by the lovers of this central doctrine of the Bible. This precious truth has found access to the hearts and heads of some intelligent and liberal sisters of other churches in this city. Praise the Lord! it can be said no longer that the doctrine of Holiness or Christian Perfection is peculiar to Methodism. I find that we can unite here when we cannot on other minor points in theology. I have found a number, during a short residence here, who have so far laid aside preconceived opinions on this subject as to be willing to read and examine for themselves. The result has been a change of views and a desire to examine further. Much has been gained when we can get them to examine for themselves.

There are causes at work here that will before long produce a revolution in the views of the Christian churches, concerning the doctrine of "Entire Sanctification." Among these we may instance the "Guide to Holiness." There are but few, as yet, who profess to enjoy this grace; but some are earnestly seeking, and others are receiving it favorably, who once would have been shocked with the idea. It appears to us that many of the repulses it meets with are owing more to the manner in which it is presented, than to the doctrine itself. It is very certain, the majority with whom we have conversed on this subject were not really acquainted with our views. They have stoutly maintained that we hold to something like *superhuman perfection*; but a little of the patience and love produced by this grace, will soon remove such erroneous impressions. When they find that it is not angelic perfection nor Adamic perfection that we claim as the privilege and duty of God's children, but Christian perfection or a perfection of love, their feelings change greatly, and they begin to conclude, after all, that we are not so fanatical as they had supposed. If there were more prudence and love exhibited by the professors of this grace, we doubt not its progress and acceptability would be greatly increased. The author of this full salvation has enjoined it upon his disciples, that while they are "as harmless as doves," they are to be "as wise as serpents."

Our sweetest moments and most joyful hours are those occupied in talking about this fulness in Christ. It is the theme above all others that yields us pure and

sanctified joy and peace. We are hungering and praying for fresh and enlarged measures of the love and peace that passeth all understanding. Brethren, you have our sympathies in your work of faith and labor of love; let us have your prayers for the success of genuine holiness of heart and life, in this far off field of labor.

Yours, in the bonds of our common gospel.
W. S. T.

Besides the above, we have just received a letter from Mr. O. H. Knapp, a Presbyterian brother, of New York, now travelling in England. Writing from London, under date of March 20th, he says:—

"I have been here about six months, and have been considerably among the Methodists; and find there a few who believe they possess the blessing of holiness, though they do not profess it; and that many are seeking it. The "*Way of Holiness*," which has been published here, is having a good sale. I am acquainted with several Methodist ministers, one of whom is deeply interested on the subject of holiness, and is doing much to introduce Sister Palmer's works. It has occurred to me that the *Guide* would do great good here; and if you will send me some specimen numbers I will place them in the right hands," &c.

We thank our brother for his proffered aid, of which we shall be happy to avail ourselves; but especially do we rejoice that the work of holiness is reviving in these latter days, in the land where it received its first impulse. Let us not be weary in well doing; for in due season we shall reap if we faint not.

Children may not only be Converted, but Sanctified.

Not long since, two little girls, who had been taught that they were not too young to obtain that perfect love which casteth out fear, retired to seek that blessing, and together they prayed and trusted, until they were made very happy in the Lord. In the midst of their rejoicing, one who enjoyed the love which casteth out fear, entered the room. They were too joyful to be silent. One of them, not yet eleven years of age, commenced describing the

exercises of her mind. She said she had felt that evening she must go alone to pray that her heart might be cleansed from all sin; but it seemed to be said to her, she was too young—that it would not do yet—her probation was not out—she must wait until she got as old as some others, who had lately been thus blessed. She felt pretty sure, she said, that this was the enemy thus trying to hinder, and she would not attend to him, and he let her alone. She prayed on, for a clean heart, but it seemed as if she would not be able to keep from getting angry, when there was a cause for it, or she would feel proud, or do something sinful. She said the Lord seemed to show her all her sins, to make every thing which she had done wrong, rise before her. She kept praying to Him to cleanse her from all sin. The burden of her prayer was, a clean heart. She remembered how she was enabled to believe at the time of her conversion, and she thought she must trust for a clean heart, as she did for forgiveness of sins, and she commenced trusting in the word of promise, thus: "Thou, O Lord, hast promised, and I know thou wilt do it, if I trust in Thee. I know thou wilt. I do trust Thee. Now make me clean, I pray." Thus she rested on the Word, and was made very peaceful, calm, and quietly happy in Jesus. Then she said she could trust in Jesus to keep her from anger, pride and all sin. Then she felt willing to bear what people might say about her, even though they should think she was carrying matters too far, and did not know what she was about. Thus she spoke, and clearly related her experience, to the one who had entered the room—evidently desirous to tell all she had felt, and find out whether this was sanctification or not.

With a heart lifted in praise for what the Lord had done, and in prayer for wisdom to answer aright, the listener heard this simple and clear recital of what the Lord had done for this babe in Christ, from the lips of the happy child.

She waited for a reply—then said: "I

don't know that this is the blessing of sanctification, because you do not say so." The listener, feeling the responsibility resting on her, replied from God's word, "According to your faith," the Savior says, "be it unto you." "Whatsoever ye ask believing ye receive." If you have trusted for a clean heart—given up all to Christ—trusted in Jesus to cleanse, until you feel he has done it—it is according to your faith.

During this simple recital, her little associate seemed much engaged in prayer and praise, occasionally expressing her trust.

Then, the little company together knelt in prayer and praise, imploring the direction of that Holy Spirit which guides into all truth, and praising the Lord that the Spirit could sanctify and guide little children into the truth in Jesus, and lead them into the Canaan of rest from sin. And as they thus knelt, increased light and comfort descended from above.

And now, kind reader, does a doubt arise in your mind about the possibility of a child's understanding sanctification so as to obtain it? If so, please go to an adult who enjoys the blessing, and ask him to explain, as well as he can, this faith which receives the blessing so freely offered, and see if he can give a clearer account than did this child. Then go to one who has thought, read and studied much on this subject, but has not exercised this faith, and see if he can give as clear and scriptural account as this child gave, and say if aught but the Spirit of God could thus have taught her.

Mrs. Palmer and her Writings.

We do not know but that it will be pronounced a breach of trust, to publish the following extract from a strictly private letter addressed to us by the worthy sister whose name appears in the caption; but the spirit it develops is so in contrast with that charged upon her by those who have professedly felt it a duty to make her and her writings a subject of criticism, that we

feel inclined to risk it. We give it without note or comment. Referring to a matter of business on which we had written her, she says :

In regard to the publication of a circular containing testimonials of our works, I have felt like leaving it with you, trusting in the Lord to take the direction of your mind. I feel an ever-pervading, all-consuming desire to glorify God to the uttermost in all things. I have no private interests to serve—no private reputation to build up or to sustain, but such as stand in connection with the interests of Christ's kingdom. Never have I written one line that has had a righteous, holy, purifying tendency, but through the enabling, constraining agency of the Holy Spirit. Most deeply do I feel the import of the passage, "Their righteousness is of me, saith the Lord." If a work is being done, our attention is not occupied with the instrument used in performing the work, but with the hand that wields the instrument. That is, if you were using a spade by way of preparing the earth for the reception of seed, I in beholding your work would not say, "See what that *spade* has accomplished," but "See what my brother D. has done." I only look upon myself as an humble instrumentality which God has condescended to use, through which to communicate simple, yet infinitely important truth, in a manner suited to the unsophisticated multitude. It is true some Doctors of Divinity have not disdained the simple teachings of my works, and it is encouraging when such men as Dr. U., Dr. H., Dr. B., &c., so freely give the testimony of approval. Yet it has been my aim to avoid most carefully every thing like a display of theological technicalities. Inasmuch as the Bible is not a sectarian book, or holiness the mere doctrine of a sect, it has been my aim to present it as the absolute requirement of the Bible, and binding on all, of every name, rather than as a mere doctrine of a sect. In doing this, I have kept closely to Bible terms—Holiness, Sanctification, and Perfect Love. In all my various presentations of truth, I have aimed to follow the simple Bible mode of teaching, assured that the Divine Author must have suggested the most *effectual* mode of making truth palpable to the obtuse perceptions of men.

By the types, and historic narrations of the Old Testament Scriptures, and the illustrative emblems used by the Savior in the New, I adopted the incidental mode of illustrating

truth, apprehending it as God's way of simplifying spiritual realities, and making them tangible to the understanding of the humble. It was after this mode I began, and have continued to this day to write and teach, carefully avoiding giving utterance to a doctrine or sentiment, for which an explicit "Thus saith the Lord," may not be given. I feel that it is *due* to the praise of grace, to acknowledge that God has *owned* these simple presentations of truth. To this I have hundreds of letters to testify. Dr. P. is just now engaged in assorting about three thousand, in bound volumes, the most of which are of an encouraging nature, in connection with our publications. Hundreds of them I think are from persons I have never seen in the flesh, of various denominations. My Methodist friends ought not to love me less because my works assume to be rather Bible than sectarian, though I am confident that I have not promulgated doctrines or used terms not wholly Wesleyan. The more I read my Bible, the more do I love the doctrines, the phraseology and the usages of Methodism. I think them eminently scriptural, and worthy of all commendation, and should be disposed to suspect myself of error should I depart from them.

But my letter is already too long, and I must pause here. In view of the fact that the uninitiated in piety and the mass of professors so seldom come in contact with the stringent, yet in view of ultimate salvation, the absolutely important doctrines of the cross, it strikes me that the presentation of them in incidental illustrations may dispose some to acquaint themselves, when presented in this approachable form, who might shrink from the perusal of theological works which for able argumentation might be more imposing. It has always been my aim to write for the masses. It was these that heard the Savior gladly. You say you are strongly of the opinion that it would be well to publish a circular containing commendatory notices, and if so, we are with you in whatever you may think for the best.

Affectionately, PHOEBE PALMER.

Book Notices.

We give extracts in the present number, from "Krummacher's Suffering Saviour," and "Wise's Young Convert's Counsellor," two books just issued from the press. We are obliged to defer a separate notice of these and other books on hand till our next issue, for want of space.

Editorial Miscellany.

Our Western Trip.

After an absence of a month or more from home, we are happy in being able again to resume the chair editorial, and commune with our numerous readers through the medium of our monthly. And, first of all, we would record our gratitude to Almighty God, for preservation amid the dangers incident to travelling, and for the beneficial influence of the journey on our health and spirits. In this last respect we feel that the trip has been of immense advantage to us. Besides this, however, it has afforded us the pleasure of forming acquaintance with choice spirits, several of whom we have corresponded with, but never anticipated the pleasure of personal intercourse. How sweet is the society of congenial spirits! especially where that congeniality springs from a perfect union in Christ. What an element will this contribute in the bliss of heaven!

We are far from supposing that every short excursion is worthy of public record, and yet, as it may furnish us with an opportunity of making some practical comment, besides gratifying some of our friends, we will venture to give a brief account of our journey.

Leaving our beautiful city, on the afternoon of the 3d of March, we reached New York, by the Fall River steamer, the next day, at two o'clock in the afternoon, having been detained on our route by obstructions in the Sound, that frequently exist at this season of the year.

Wending our way to 200 Mulberry Street, we found, much to our disappointment, that our friend Dr. J. T. Peck, whom we had confidently expected to meet, had gone to the Baltimore Conference, then in session. While at the Book Room, our attention was arrested by several pamphlets

lying on the counter, relating to what we cannot help calling the *unhappy controversy* between Prof. Mattison and Dr. Perry, on the subject of Mrs. Palmer's writings. We have hesitated to refer to this subject, lest our doing so should be construed into a defence of either side; and we are anxious to preserve the Guide, as it has been from its commencement, from the spirit of controversy. But we confess we have watched, with painful emotions, the progress which these Articles, and Replies, and Calm Reviews and Rejoinders have made, from controversy to personalities, and wished, with thousands of others, that the whole could be buried in oblivion. To our own mind, they furnish lamentable evidence of the great need there is of the spirit of holiness in the Church, however men may dispute on the subject. We are far from apprehending that any injury can arise to the Church from controversy, even on the subject of holiness, if it could only be conducted in the spirit of a Fletcher, or others that we might mention. But without the heavenly anointing that they possessed, we are more in danger of doing harm by our discussions, than good. We need not tell our readers that we sympathize with the beloved sister who is made the subject of these attacks. We do so because we believe her to be engaged in a great and good work, and that in, the prosecution of that work, God has given her most marked indications of his approval. We could not then but feel grieved at the articles which appeared in the Christian Advocate and Journal, reflecting on her course; and yet we cannot conceal the secret wish we had, that neither she nor any of her friends would make any reply. As one of the Lord's chosen ones, we felt persuaded that she would be vindicated sooner or later. But we have dwelt, perhaps, too long already

on this subject. We would have passed it over in silence, had we not believed that it is but a single development of a succession of similar trials that yet await the lovers of holiness. The truth will finally triumph, but not without a struggle. That struggle has already commenced, not only in our Church, but throughout Christendom. Let us meet it, brethren and sisters—but meet it in the spirit of Jesus. If called to suffer, let us pray for grace to suffer in *silence*. In the shadow of the Divine Wings is our refuge, and there we are safe. Above all, beloved, let us prove our doctrine by an irreproachable life and conversation. No argument will so successfully refute the objector as a holy life. May God impress this truth both upon your Editors and their numerous readers. We were happy to learn that there is no abatement of interest on the subject of holiness in the City of New York—five or more weekly meetings being sustained in different parts of the city, in which all evangelical denominations are represented. Here sectarian differences are merged in the one great desire of the soul to be perfectly assimilated to Jesus.

"Names and sects and parties fall,
And Christ alone is ALL IN ALL."

During our stay in New York, we made a short excursion to Rahway, New Jersey, where we enjoyed a season of precious intercourse with our beloved brother and contributor, Rev. C. Larew.

Bidding adieu to Bro. B. F. Clark and his estimable lady, at whose house we found a home, we took the cars at five o'clock of the following day, for Binghampton, N. Y., where we arrived at about three in the morning. Here we found our dear colleague, Bro. Gorham, engaged in a protracted meeting, and well nigh worn out, by long continued and laborious effort.

We gladly availed ourselves of the opportunity to make some slight returns for similar favors received from him, by preaching the word of life to his people. We shall not soon forget our visit to B. The village itself, "beautiful for situation," the

sweet spirit that pervaded the Church, and the delightful intercourse we were permitted to have with our esteemed colleague and his family, will render this one of the precious associations of the past.

From Binghampton we took the cars for Dunkirk, *en route* for Cincinnati. In consequence of the immense quantity of snow which had fallen, our progress was somewhat impeded, but we reached the end of our journey in safety. At Xenia, O., we tarried a few hours, and called on Rev. M. French, who with his lady has charge of the Xenia Female Academy, a flourishing institution under the care and patronage of the Cincinnati Conference. Bro. F., who is an ardent friend and able advocate of the cause of holiness, has undertaken the republication of the "Beauty," which in one of our previous issues was stated to have been merged in the Guide. Bro. F. is of the opinion that both of these periodicals are needed, and that instead of conflicting with each other, they will become mutually aidful. On this point we hardly dare express an opinion. If, however, the cause will be promoted by the publication of a dozen such periodicals, God forbid that we should interpose a barrier.

On reaching Cincinnati, we found a pleasant home provided for us, by our esteemed agent, Mrs. M. G. Boyer, at Mr. J. W. Livesey's. The attention of this kind family will be long cherished with gratitude. Indeed, we have seldom visited a place where hospitality and kindness appeared to be so predominating an element as in Cincinnati. During our brief stay there we visited many points of interest, both in the city and suburbs, and had the pleasure of hearing two discourses—one from Rev. S. D. Clayton, Missionary among the boatmen, at Wesley Chapel, another from Rev. Dr. Butler, formerly of this city, now Rector of Christ's Church. At the invitation of Rev. J. J. Thompson, Pastor of Congress Street Chapel, we also endeavored, on Sabbath evening, to preach the truth as it is in Jesus. Leaving Cincinnati at noon, in the steam-

er Jacob Strader, we shaped our course for New Albany, Indiana, where we arrived on the following morning. Finding, after brief consultation with our friend, Rev. B. F. Rawlins, that it might be necessary for us to remain in that vicinity for several days, we concluded to visit another point of interest some sixty miles farther down the river, and return. Accordingly we again took steamer and went to Leavenworth, about five miles from which is located the Wyandotte Cave. This cave, though not as celebrated as the Mammoth Cave of Kentucky, bids fair to rival it in many respects; at least, so we were informed, by gentlemen who had visited both. Of all the natural curiosities we have ever seen, we confess none have so impressed us with the magnitude of the Creator's works. We had the good fortune, while in Cincinnati, to meet a gentleman that had made a visit to this Cave, who furnished us with a somewhat extended description which he had written for the *Daily Columbian*. This account we read and reread, before making our visit, so that we were prepared, in a measure, for the scenes that opened to our view. Did our limits admit of it, we should give Mr. Grosvenor's description entire, as we could not furnish a more faithful detail. As it is, we will give such extracts as describe points of the deepest interest to us:

"This great natural curiosity," says Mr. Grosvenor, "is located in Crawford county, Ia., five miles north east of Leavenworth, near the Blue, or (as formerly called) Wyandotte River, on the farm of Henry P. Rothrock, and about one half mile from his farm house. The entrance is on the westerly side of a hill, at an altitude of about two hundred feet above the bed of the river.

"Leaving the house, with the proprietor as our guide, a few minutes' walk across the bottom brought us to the base of the hill, where several thin strata or veins of flint were noticed lying horizontally, and cropping out a few feet above the plain. Covering this strata is the carboniferous limestone, occupying a space of something more than two hundred feet; above this lies the oolite, and the sandstone is super-

posed. The hill is crowned with cedar and small oak, with a considerable growth of hoop-pole timber.

"On either side of the narrow path, where the sunlight penetrates the dense foliage, spring up a variety of flowers, most numerous among which we noticed the wild azalea (*azalea nudiflora*). Passing round the crest of the hill, and following the now downward track which suddenly turns to the left, we found ourselves in an open sunny spot, close beside the entrance, which is an irregular horizontal cleft, about nine feet in width, and five feet high.

"Entering in a stooping posture, a few descending steps brought us to a wooden door, placed there by the proprietor, and carefully secured, to guard the beautiful specimens of his natural cabinet from destroying hands. This door admitted us to the main avenue, which is at this point sixty feet in width and less than eight high. The gradual and continual descent, however, increases the space between the floor and ceiling, until at the Fallen Rock, which is several hundred yards from the entrance, the arch is at least fifty feet over head.

"This rock is an immense mass of limestone, rearing itself at an inclination of about seventy degrees perpendicular, near the centre of the avenue, and overhanging the path at its base.

"Near it, at the right, is a side branch or opening, which descends so precipitously, that without the aid of a rope or ladder, it cannot be safely entered.

"Forty years since, a rough ladder was discovered here, which had doubtless been used by the manufacturers of Epsom salts, who (as we were informed) made quite a profitable business, half a century ago, by supplying the market with large quantities of that article from this cave. Even at this day, it might be made to pay, as the loose earth will yield twelve pounds of sulphate of magnesia per bushel.

"Further on, in the new cave, it appears more abundant, and in very delicate and pure crystals, attached to the clods and rocks. Most of these resemble the rich frostings formed upon windows in extremely cold winter mornings; others are of more compact form, but composed of very minute particles, which may be easily separated. One fine specimen brought away, now in possession of the writer, is seven inches long and three in width.

"From the 'Fallen Rock,' there is a gradual declivity to the second door, which closes the entrance to that portion denominated the 'new cave,' very recently discovered.

"Standing at this door, which is by measurement 118 feet lower than the entrance or mouth of the cavern, we were enabled, by the aid of Bengal lights, to see the top of the arch over the fork or continuation of the old cave, at a height of 113 feet.

"It is impossible to picture the grandeur and sublimity of the scene, when lighted up by fireworks. The ruddy glow upon the jutting points of rugged rocks throw out in bold relief from the deep impenetrable shadows beyond, while the strongly marked figures in the foreground, with their outlines drawn in fire, and relieved by the sulphurous wreaths of smoke, present a picture worthy of the sublime pencil of Martin, or the descriptive powers of Milton.

"Turning from this magnificent scene, we descend through the door, and creeping through a low, narrow pass, some six or seven yards, we reach the 'COUNTERFEITERS' TRENCH,' which derives its name from the fact that several bogus-money speculators spent some days in digging away the earth and rock, and opening a passage about seventy or eighty feet in length, two feet wide, and from two to three feet in depth, thus enabling a person to progress with considerable facility, where otherwise it would be tedious, as the ceiling at this point is quite low. Near this point a branch opens, which has been explored but a short distance; and now we approach a rugged ascent of forty-six feet, over which the path leads; about half way up this steep, in the strata forming the sides of the cavern, are veins of black flint, varying in thickness from one to six inches, and corresponding with those before spoken of as being exhibited near the base of the hill, near the path from the house to the entrance. Having gained the plateau surmounting the rocky ascent, we find ourselves in the 'ROTUNDA,' a circular room measuring eighty feet in diameter. The dome, however, does not correspond with its other dimensions, being only twenty feet from floor to ceiling, in the centre, and less at the sides. A short distance beyond this room, a large avenue opens from the right, following which several hundred yards, and passing two openings on the left, we reach a large room abounding in stalactites, of every form and size. At the extremity of this room we secured, with the permission of the proprietor, fine specimens of snowy gypsum, (sulphate of lime.) For a great distance through this avenue, the sides, floor and ceiling are composed of crystalline particles, and as the light

from our lamps fell upon their innumerable flashing points, the appearance was as if every inch of rock above, below, and around, was studded with brilliant and glittering gems of every description, gazing upon which the beholder might almost give credence to the wonderful story of Aladin and his Magic Lamp. Here the course of the avenue, for some hundred yards, is E., when bearing E. N. E., a few paces brings us to the 'ABANDONED RIVER,' where (as appearances indicate) at some far distant time, some century long since buried in the tomb of departed ages, a 'laughing river ran,' which having cut for itself a channel through the rock, disappeared forever, leaving but a sandy bed to tell the story of the past."

Passing over some details that follow, we give Mr. Grosvenor's description of the "Cascade," which closed our first day's travel.

"From a dark cleft in the ceiling considerable water falls, pattering and splashing upon the rocks beneath, intempting the dreary solitude with its lone and sweetly mournful music.

"At the right of, and a short distance from the 'cascade,' may be seen the 'Giant's Epaulet' three feet in diameter. The eye requires not the aid of imagination to trace the outline of this beautiful structure; it is perfect in form as the most approved style of an officer's epaulet, and large enough for the 'tallest' of *Anak's* broad shouldered sons. The sulphurated water has imparted a yellow tinge, like tarnished bullion, and the undulate or wavy drippings render it complete in appearance, even on close inspection."

The second day's travel brought us to "Wallace's Grand Dome," which Mr. G. thus describes:

"The 'sandy plain' is abruptly terminated by the 'cliff,' an almost perpendicular ascent of 25 feet. Having, with difficulty, surmounted this steep, we seated ourselves, while the guide went before with a package of assorted fireworks (red white and blue), to illumine 'Wallace's Grand Dome.' His course onward and upward continued, until his lamp appeared in the distance, far above, like a dim and solitary star peering forth from a shrouded sky. Suddenly a brilliant flame leaped upward, and every heart was hushed with awe, as we silently gazed upon the most sublime spectacle our eyes had ever witnessed.

"Give free room to your wildest imagination, and picture to yourself an elliptical room, 300 feet long, 200 wide, and rising nearly 150 feet to the top of the dome, containing an area of nearly eighteen millions of cubic feet. Behold, in the centre of this vast room, a mountain of rocks, piled up to the height of 112 feet, whose summit is crowned with a number of stalagmites, resembling monuments of Parian marble, as if the Great Architect had placed them there to denote, in future ages, the antiquity of the work. No characters carved thereon tell at what distant epoch, at what hour of Time's early morning, this monument mountain was finished; but each monumental stalagmite bears silent but unimpeachable testimony that not one stone has been dislodged from the vault above, since Nature gave them her finishing touch.

"Who can tell how many centuries must have elapsed, in the slow progress of magnifying a minute pebble into a monumental stone of sufficient capacity to record all the brilliant achievements and heroic deeds of a Caesar, a Hannibal, a Bonaparte, of a Winfield Scott, or Franklin, Pierce?

"We are now seated at the base of the mountain and gazing upon the stupendous arch far, far above, lighted up by the glow of fire-works, save where the sombre shadows fall beyond projecting points, like funeral palls. How awfully grand—how unspeakably sublime!

"A member of our party, who had visited the inmost recesses of Mammoth Cave, declared that this apartment exceeded, in magnitude and grandeur, the most extensive dome in the famed Kentucky cavern.

"It is only by the aid of brilliant fire-works, widely distributed and simultaneously lighted, that the great extent and beautiful detail of this dome can be fully appreciated.

"At the height of about thirty feet, and immediately above the apex of the mountain, is an elliptical space of sixty feet by thirty, from which the grey limestone has disappeared, (or worn away by the action of the water) leaving the pure white oolite exposed, encircling which, around the elliptic, and attached to the underlying strata of limestone, (which forms a kind of moulding or bead) depend like icicles, innumerable delicate stalactites, formed by the ceaseless dripping of water, which for untold years has percolated the rocks above. Many of these pendants are from two to three feet in length."

At the base of this mountain is a never failing spring of limpid water, denominated the "Sulphur Spring," sufficiently impregnated with sulphur and magnesia, to render it very palatable to the taste and exceedingly refreshing to the system. Close to this spring is the Auger Hole, which forms the entrance to avenues discovered about six years ago. Mr. G. thus describes it:

"The opening is at the very base of the northern wall, and is as regular as if perforated with an auger just large enough for a good sized man to 'snake' through. Small as it is, however, no one will pass it without pronouncing it a 'great bore.' Crawling head foremost through the passage, we find ourselves in a low, narrow avenue, with a smooth ceiling, which, extending some distance in a N. N. E. direction, terminates at the 'Lilliputian Alcove,' a semi-circular gallery, filled with small stalagmites, bearing some resemblance to dwarf figures."

Continuing our journey through successive avenues and halls, we were shown several moccasin tracks, distinctly indented in the now hardened sandy floor. Speaking of these, Mr. G. says:

"When or by whom these tracks were made, none can say; but that they have remained undisturbed for more than forty years, is quite certain, as no Indians have been known in the neighborhood for nearly half a century, and the relative position of the tracks indicate the peculiar walk of the North American Indian."

At a lime spring, some six or seven miles from the mouth of the cave, and five or six hundred feet from the surface of the ground, we took dinner, and following the example of others, left some memento of our visit. On our return we visited the "Ice House," as it is called.

"From the roof of this room, which is about 80 feet in diameter, says Mr. G., the lime in solution, dripping upon and covering the rocks beneath, form concretions precisely similar in appearance to blocks of ice furnished by our ice merchants."

Here, for want of space, we must bid adieu to the reader. If this description furnishes a tithe of interest in perusal, which an actual inspection of the cave afforded us, no apology will be needed for its length.

The Possibility of Christians living without Sin.

NUMBER III.

THE TEACHINGS OF JESUS CHRIST RECOGNIZE THE POSSIBILITY OF HIS FOLLOWERS LIVING WITHOUT SIN.

"He spake as never man spake," is applicable to this one particular, as well as to others which he brings to our attention. None of the Jewish lawgivers, prophets, priests and doctors of law went as far as he, in requiring purity of heart and life. Heathen moralists—Confucius, Socrates, Solon, or even the "divine Plato,"—did not teach doctrines which equalled his, in the demands they made upon the spirit and life of their disciples. Jesus Christ knew perfectly what was required of man to constitute him a child of God, and an heir of heaven. He knew of what the human faculties and circumstances were capable. He knew the exact measure of divine help which would be vouchsafed to man, in his efforts to meet the requisitions of his God, and to entitle him to the inheritance to which he is an heir. With these things in view, he taught. He taught with authority, with confidence, and with consistency. He was the TRUTH, and what he said was in harmony with his essential perfections.

There is no part of Christ's history in which it appears that he sanctioned, connived or winked at sin, in any form, color, or circumstance. Nor can it be found, through all his declarations of truth, wherein he allowed, approved, palliated or provided for the commission of sin on the part of his people.

In his Sermon on the Mount, the great Teacher sets forth, in unmistakable terms, the real character of his disciples. He pronounces the "pure in heart" blessed. He declares, that those who hunger and thirst after righteousness shall be filled. He speaks of them as "the salt of the earth," in its pure, preserving, and uncorrupted properties; as the light of the

world—clear, illuminating, blessed. These figures of speech, used by him in their connection and application, evidently imply the idea of a state of life exempt from the corruption and darkness of sin. He then proceeds to enlarge upon the kind of internal and outward purity which, he had come to illustrate in his own person, and which he required of his disciples. He had not come to destroy the law or the prophets, but to fulfil. He who should break one of the least of his commandments, and teach men that they might do so and be guiltless, or that they were under any necessity to do so, should be called the least in the state of grace. Their righteousness was to exceed that of the Scribes and Pharisees, however exact, regular, full, blameless theirs might be. The traditions which they had received from the fathers, as an exposition of the law, was to be superseded by a spirit and action of piety greatly above that which they inculcate. Not only was the actual deed of murder a breach of the law, and sin, but the very heart-disposition—anger—which is the spring of the deed, latently dwelling within, is sin, which should not be cherished for a moment. Even the expression of anger, in one word, endangered the soul, and should be avoided as hell fire itself. Enmity towards any man is a feeling to be removed immediately by confession, atonement and reconciliation, or there is liability to imprisonment in that place of torment. Not only was the *actual* transgression of the seventh commandment sin, but the lustful look, known by none but the person himself, is a heart-violation of the law, culpable in the sight of Jehovah. If any of the members of the body were the occasion of sin, they were to be watched and governed, and if they were proof against all self-control, it would be wiser to sever them from the body. It was better to live here and go to heaven in purity without these, than go to hell fire in pollution, with them. Breach of the marriage covenant, forswearing, equivocation, meekness, charity, benevolence, love to enemies, prayer for our despisers and

persecutors, perfection in these things, even like their Father in heaven, are duties, privileges, graces and principles, which he enjoins and commands his people to perform and retain.

OTHER SPECIFIC TRUTHS.

Moreover, the Savior lays down other particulars essential to the religion which he came to establish among men. Simplicity of motion and singleness of aim in alms-giving; secret prayer to the Father of spirits; adoration, intercession, petition, supplication, submission, and thanksgiving in prayer; forgiveness of the offences which others have committed against us; fasting, as a means of personal good, and glory to God; laying up treasure in heaven, as a place of security and incorruptibility; undivided devotedness to the service of the Great Master of all; seeking to live a life of righteousness, as the first imperative duty, and trusting in the Lord for all necessary temporal things, after having done all that can be done by ourselves; the omission of passing judgment upon others, and the minutest examination of ourselves; care not to render the holy things of religion disgusting, by presenting them at such a time and in such a manner as shall be contrary to the nature of religion, or provoking to the tempers of those to whom presented; the observance of the **GOLDEN RULE**, doing unto others as we would have others do unto us; caution against the imposture and deception of false prophets and teachers; that *only* such as do the will of his Father shall by any means enter into the kingdom of heaven.

Finally, he sets forth the *stability* of those who take his words and observe them in the experience of their hearts and the practice of their lives, in the parable of the wise man, who built his house upon the rock.

Such is a brief summary of the teachings of Jesus Christ in his ever-memorable sermon. Is there any thing omitted which gives room for the entrance of sin? Is there any thing stated which approves or makes allowance for sin? Does not this

body of divinity strike its entire influence against the root, trunk and branches of sin? Is it not a fan which thoroughly purges the floor, separating the chaff from the wheat—a refiner's fire, mightily and perfectly taking away all the dross, and leaving nothing but the pure valuable metal? Would there be sin in the man who lived by the rules and observed the things which are laid down by him? Who could lay any thing to his charge?

But, did Jesus Christ design all these truths to be carried out in the lives of his people? Is it possible for them to reach the standard here set up? There can be only one answer to these questions; either yea, or nay. The *negative* would make him speak words without wisdom; would make his religion a mere *theory*; would make him a hard Master, an undesirable Teacher, an unjust Lord. Or if he meant *some* of the particular precepts, etc. to be observed and not others, then who is to be the judge of those which are binding and possible in active life? He has drawn no line of distinction. He has not made a difference in the obligation of one, or the other. All alike stand together in one discourse: all alike are spoken with the same authority, and wisdom, and knowledge. Shall erring, imperfect man step forward and make the selection of the feasible precepts and duties? He would proceed according to his opinions, and feelings and inclination: and, in annulling one, he might as well annul them all. If one is of none effect, all are valueless. It must stand complete as laid before us in the Sermon, or stand open to universal neglect. If one part may not be attained, the other may not: if one may not be obligatory, the other may not. "He that shall offend in one point is guilty of all." And "whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

And, lest it should be thought that Jesus Christ recognizes the ability of the Christian in himself, as adequate to the attainment of

this piety, let it be remembered that the contrary is the fact. He anticipates the objection which would arise from the Christian's inability of himself, and points out the means of his strength by which he may do all these things: "Ask, and it shall be given you, etc." "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."—Matt. viii. 7—11.

OTHER PROOFS.

Nor is there anything inimical in Christ's subsequent teachings, to what he taught in his Sermon on the Mount. The two great commandments which he gave, embody and concentrate the moral qualities and perfect life which have just been described. His demand of all who would be his disciples, to deny themselves, take up their cross, and follow him, involves the idea of relinquishing, forsaking, and keeping aloof from *every thing* which is contrary to his mind and example. Even if parents, brothers, sisters, children, lands, estates—the things most valued—are the occasion or means of sin, or of wedding the affections and engaging the service of the life, they, dear and valuable as they may be, must be relinquished, in order to become his disciples. He must be all in all, or nothing. He must have the warmest affection, the purest love, the strongest attachment, the holiest obedience. Ah! it is this which makes the flock of Christ a "little flock." It is this which makes the gate to heaven a narrow one, through which "few" enter and are saved. It is this which makes so many who *would* be his disciples turn away sorrowful, like the young man. It is this which makes those who ARE his disciples, the rarest and best, the most excellent and precious part of the earth's population—that makes them what he declares them to be, as before stated. And it is this which distinguishes his religion from all the religions of the world, and elevates it in light, purity and grandeur, making it the glory of the earth and the admiration of heaven.

In the Gospel by St. John, there are many places in which Jesus Christ recognizes the doctrine of his people living without sin. Suffice it, that reference be made to the valedictory address to his disciples, and the last prayer ere he entered into the agonies of his Passion. Among many things that he said to them, he told them, that he who loved him should be loved of his Father, and they would come unto him and make their abode with him. He told them, that they were clean through the words he had spoken unto them—that he who believed in him, so as to be united to him, he should ask what he would, and it should be done unto him. He told them that his Father was glorified, in that they bore MUCH fruit, so should they be his disciples—that the things he had spoken to them were for the purpose of his joy remaining in them, and that their joy might be FULL. He told them that they were his friends, if they did *WHATSOEVER* he commanded them—that they were to love each other with a love equal in its purity, warmth and fidelity, to the love with which he had loved them. He prayed that they might be sanctified through the *truth*, and that they might be kept from the *EVIL* of the world—that they might be ONE with each other, as he and his Father were one, and one with them, that the world might believe that the Father had sent him.

The import of these teachings, viewed in the light of scripture interpretation, can be nothing less than, *that it is the privilege of Christians to live in the world without committing sin*. Can the existence of sin, in principle or practice, in heart or life, be reconciled with the standard of Christian life, raised by the Savior, and placed before his people as the one to which they *must* attain, before they can be his disciples?

In conclusion, I would remark, that it is only in those Christians who practically illustrate these teachings of Christ, that the world and the church behold a living exhibition of his religion. It is not in theological speculations, *challenges*, discussions,

"replies," or "reviews," that the "beauty of holiness" is discovered and admired. It is not in loud professions, and high-sounding epithets in the relation of Christian experience, that the glory of the Redeemer's truth is seen and felt. No! there may be all these, and yet the neglect of duty and the commission of sin. Here is a woful disparity, which the world has ridiculed and the church mourned over. Very many of those, who name the name of Christ, have yet to learn the difference between theory and practice, profession and possession, connection with the church and union with Christ, the knowledge of religious truth and the power of it, hallowing the affections and sanctifying the life. "If ye know these things, happy are ye if ye do them." The happiness is connected with the *practice*, not with the knowledge of truth. The Savior seeks a *practical* people, that will expound his teachings in the entire round of their every day movements. "Obedience is better than sacrifice," as a presentation to him. "I delight to do thy will, my God: yea, thy law is within my heart."—Psal. xl. 8. This has a sweeter odor than "sacrifice and offerings," or than burnt-offering and sin-offering. It is more precious to him than thousands of rams, or mountains of slaughtered hecatombs. It glorifies the Father, honors the Son, and praises the Holy Ghost. It is an abiding witness for the triune God in the world—a condemnation of sin—a counteracting influence to the workings of iniquity—a daily and hourly delivery of the holy teachings of Christ to the sons of men, which, "whether they will hear or whether they will forbear," is an ocular testimony to them that the world is not left without a religion that can elevate them from the mire of corruption, adorn them with the beauty of holiness, and ultimately exalt them to the throne of God.

THE TREE SHAKEN.—Give the tree of promise a shake with the hands of faith and prayer, and blessed fruit will drop.

Living on God.

WHOSOEVER surveys the state of the church in this day of alternate elevation and depression, must be convinced that there is something wanting to give a more stable character to the faith of Christians—a greater uniformity to their devotion and practice. Religion in the heart is a deep stream, unaffected by the temporary rains, always flowing and always full; rising from its great fountain God, and partaking, in some degree at least, of his purity and unchangeableness. It is not at one time a torrent, noisy and destructive in its course; and anon, a brook almost stagnant and dry. It is permanent life.

If we inspect the hearts of men, we shall find there are two sources from which they derive their active impulses. There are some who derive all their motions from within; they act from the individuality of their own character. Like a steam-boat, they carry the impelling power in their own bosoms, and, through oceans and winds, from whatever quarter they blow and roll, they make their way to the point of destination. Others receive all their incitement from external causes. Like ships, which are dependent on the wind, they advance only when the gale is propitious. Their passive hearts reflect the image of the world around them.

Among the followers of Christ, too, some live directly on God; they seem to have a constant vision of the Holy One. The promise of Christ is verified in them—Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be a well of water springing up unto everlasting life. As the dews and showers descending from the sky support vegetable life, so the Spirit of God, descending from above, supports spiritual life. It is the source of all the practical holiness and secret joys that spring up in the heart of a proficient Christian. Drinking into this Spirit, without depending on impulses, is what we mean by living on God.

Religion in the Bible is frequently called life. There is appropriateness in the term. For, as natural life is the source of all bodily sensation and activity, so religion is a principle in the heart, which is the source of spiritual activity and holiness. It is life, *par excellence*; without it, morality is but a dead principle, and our best actions but specious sins. It is a quickening power planted amidst the sensibilities of our nature, by the Holy Spirit. It is the divine nature with us; and makes us one with God and Christ. It gives meaning to certain passages of Scripture not before understood. It is the root of holiness in our inmost souls, and the tree, sprouting from it, will blossom and bear fruit forever.

Christians, in this age, are in great danger of substituting other principles for this vital religion, and of living on other objects than on God.

The love of God is the soul of religion. It is the central grace, around which the others cluster. It arises at first from a spiritual discovery of God's real existence and character. No more viewing him afar, the believer realizes that he is, and is the rewarder of all such as diligently seek him. In the heavens, the earth, the sea, the stars, he sees nothing but the slender curtain drawn before his eternal throne. — God is everywhere; in all, supporting all, controlling all, blessing all. His "incorruptible Spirit is in all things;" and every wind speaks his power, and every star twinkles to his praise. Whether the Christian walks abroad in the early dawn, or to watch the last rays of the receding sun, he walks with God. In the thunder he hears his Father's voice; in the flowers he sees his beauty. He is never less alone than when, retired from the world, and buried in the deepest solitude, he feels his Father's presence. As then he muses, the fire burns.

The Christian who thus lives on God, has not only deeper views of his presence, but also more consistent views of his character. He takes him as he proclaims himself,

and overlooks no attribute. He rejoices that he is holy; he is willing that he should be just. It is not from nature alone, or from speculation, that a spiritual man derives his conception of God. He reads his word; he hears him speak in his own inspired pages. He bows before the proclamation of his own authority. But he does not stop at the naked letter of Scripture. To him the words spoken by Christ are spirit and life, because the Eternal Spirit has stamped them on his heart. All is real, because all is deeply felt.

Living on God implies the habit of daily meditation on divine things. The want of this is the principal defect of the present day. The manuals of meditative devotion are becoming so much obsolete lumber; and magazines, miscellanies, biographies, religious novels and narratives, half fiction at least, are supplying their place. We live on the husks of piety, and throw away the substantial corn. Who now reads Kempis? Who tries his heart over Edwards on the Religious Affections? Who imbibes the spirit of Leighton, of Howe and Mead, of Owen and Flavel? Especially, who drinks in the spirit of the blessed Bible? This has been styled an active age; but let it be remembered, that the river without the fountain will soon flow away and leave its channel empty and dry. Is it not possible for a man to bustle in religion, without any principle? Have not some rushed to the work of God without knowing what spirit they were of? It needs principle to fortify the heart against the rockings and agitations of this mutable age; and deep principle is fostered in deep retirement. A man always moving with a crowd, though it be a religious crowd, will have a very superficial religion. He will be spattered by the foam, blown from the restless, noisy wave, which rolls and breaks around him; but will never bathe in the deep calm sea, that drenches and purifies the inward frame. The habit of meditation is enjoined by the precepts of God, and the example of inspired saints. Meditate on these things.

When thou prayest, enter thy closet and shut thy door. This is the voice of him, who recommended his precepts by the example of going into the mountains, and spending whole nights in prayer. Jesus Christ began his ministry by spending forty days in a wilderness; and holy David says, "At midnight I will arise and give thanks unto thee, because of thy righteous judgments." Blessed men! it was your sweet prerogative to live on God.

We need something certainly, to resist the superficial tendencies of this superficial age. We may say of some of our revivals of religion, what King Pyrrhus said of his victories,—“A few more such victories, and I am undone.” A few more such revivals, and religion will decline to a state from which we shall not soon see it revived again. Some good men seem to be stifled if they are not breathing the atmosphere of a volcano: they are asleep and retrograde, if they are not riding at the swiftest speed of the whirlwind. They depend on the news of the day for all their animation in religion. They live on the circumstances of religion, not its essence; like caterpillars, they chew the leaves of the tree, not taste its fruit. Thus they go through life. Like a vessel, now riding on the summit of a mountainous wave, then driving into the yawning gulph, they are always above the proper level, or below it. Such men have no healthful life. Their whole moral existence is a fever or a sleep.

Living on God implies that we have a deep sense of our dependence on him, and no dependence on any other source of activity or consolation. To exalt God, and depress men, is the very genius of the gospel.

“I find,” says President Edwards, in one of the pages of his private diary, “by experience, that, let me make resolutions, and do what I will, with never so many inventions, it is all nothing, and to no purpose at all, without the motions of the Spirit of God; for if the Spirit of God should be as much withdrawn from me always, as for the week

past, notwithstanding all I do, I should not grow, but should languish and miserably fall away. There is no dependence on myself.” But this truth rests on higher authority. “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.” Blessed Jesus! How sweet are thy promises! On these my weak and helpless soul, beset by dangers, and almost sinking in the strife of its foes, can rest, and will rest, with undivided trust!

I have said we must have no other dependence; for why should a man trust to a floating rush, when he can stand on an unmovable rock? We must learn to go directly to God; and, confessing our sins before him, derive from him pardon, peace and the entire support of our spiritual life. The child of God has a spring in his own garden, which never fails; why then, when pressed by thirst, should he resort to the cisterns of arid wilderness? There is a God who giveth songs in the night, and his true children can live on him in the darkest times.

Some Christians move only on the rising and falling waves of social emotion. If the church is engaged, they are engaged; they walk on the scaffolding of piety, not on its solid dome: they are impressed by the picture, not by the substance. But if a man lives on God, his heart will be the same, while God is the same. He moves by a deeper power than other men. This is part of what the apostle means, when he says, “We walk by faith, not by sight.”

The truth is, to the deep-seated piety of the Christian who lives on God and God alone, a time of general religious declension is precisely the time of his highest diligence in duty. So it was with Paul at Athens; his spirit was stirred within him, when he saw the city wholly given to idolatry. And the holy Psalmist gives us the essence of his deep religion, when he says, rivers of

water run down my eyes because they keep not thy law. When night settles over the sea, then are the guiding beams of the light-house most necessary and cheering to the voyager over the dark and trembling billows.

But we will not attempt farther to describe that life in God, which, after all, can be understood only by being possessed. Reader, if your religion is founded in humility, and a deep acquaintance with your own heart: if your piety is meditative as well as active; constant, and not periodical and fluctuating; a deep principle, and not a sudden impulse; characterized by love to God and an abiding sense of dependence on him: if your warmest affections arise in the closet; if your purest joys flow directly from the divine presence—if, in times of darkness and disappointment, as well as seasons of light and mercy, you maintain an unwavering faith; then do you know, by the best of all teachers, your own sweet consciousness, what it is to live on God.—[Leonard Withington.

Scraps from my Writing Desk.

BY MRS. PALMER.

HOW TO BECOME A MODEL CHRISTIAN.

WOULD you love to be a model Christian? Let me encourage you by saying, it is not too late to try. And if you should fail the first, fifth, or fiftieth time, do not yield to discouragement, but

“Try, try again.”

You may and will succeed if you depend wholly on your Almighty Helper for counsel and sustainment. But you will need divine aid every moment. Do not think of your heavenly Helper as away in the distance. Help in time of need is just what he has promised. Do you need help now, to aid you in forming the resolve that you will aim at perfection of moral and religious character? Rely on Christ for strength, and then form the resolve. Say in your heart,

“Lord, if on thee I dare rely,
The faith shall bring the power.”

God is no respecter of persons. Your former errors of life, and your numerous failures in view of past resolves, should not, and *must* not withhold you from a *present* reliance on Christ for the grace just now needed. Neither Saint Paul, nor the most eminent saint that the world has known since the days of Paul, ever attained one step toward perfection of character but through the grace of our Lord Jesus Christ. *Grace* does not mean *merit*. Grace is a gift which has already been purchased. It was *purchased for you*; is just as free for you as it was for Paul. The most unworthy and feeble have just as good a Savior as Paul had. What an eventful hour was that to Paul when he first resolved on yielding entire obedience to Christ, and cried out, “Lord, what wilt thou have me to do?” Humility and decision were most needful in his case, for it was to Jesus of Nazareth, whom he had persecuted, that the inquiry was addressed. But, from the day that he humbly resolved on entire and absolute obedience, how rapid and wonderful were the renovations of grace!

And why may not this hour be signalized in time, and in eternity as the most wonderful in your history? You have been changeful in your faith, and in your purposes. So greatly have you lacked stability of character, that God, your own heart, and an observant world, all stand ready to attest the fact that you have not excelled. But now, Jesus, the same yesterday, to-day and forever, waits to transform your nature, and give you his own glorious image. He waits to clothe you with the garments of salvation. Does your heart with loathing turn away from self, so distrustful of feeble self that you dare not form a purpose, fearful that you again may falter? Then turn away from *self* and look to Jesus. I need not remind you that you have received the sentence of death in yourself, that you should not trust in *yourself*, but in him that raiseth

the dead. You have now come to a point where the Savior can help you. You would fain renounce your will, and have come down into the valley of decision, and in humbleness of spirit are saying, "Lord, what wilt thou have me to do?" And now, why may not this be a most eventful, ever-memorable hour with you? If Paul might say, "I can do all things through Christ which strengtheneth me," why may *you* not say so too? Why may you not resolve through Christ on a life of entire, implicit obedience? Why not say,

"My will in all things I resign.

To know no other will but thine?"

Why not yield at once and forever your whole being up to Christ? He will clothe you with the garments of salvation, and will work in you to will and to do. He will work in you that which is well pleasing in his sight. The process of grace may be as rapid, and as permanent in your case, as in the case of Paul. The only way that Paul attained stability of Christian character, was by a continuous process, consequent on a continuous and unconditional surrender of the whole body, soul, and spirit to God through Christ. Do you now make this surrender? If so, to you the exceeding great and precious promises are now given. By these we are made partakers of the divine nature. Why not be made every whit whole *now*? Why not so rely on Christ from this hour, as to have the needful salvation, wisdom, and strength, which this and every succeeding hour of life demands? O, how gloriously then will your goings be established! How truly will you become a model Christian! You will be fashioned after Christ, for he will mould you into his image.

There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.

If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not.

The Art of Dying and Living again in this World.

PAUL says, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Faith in Christ is a holy, happy, operative principle; comparatively few Christians know what such a life is. The following letter has, by the aid of God's Spirit, opened the eyes of many. May the blessed Jesus continue his blessings to the reader. If Christians only lived by faith, sinners would see just what God requires of them, and would believe on the Lord Jesus Christ and be saved.

The following is a true copy of a letter written by a clergyman at the time of its date, giving an account of his own experience.

LETTER.

July 10th, 1795.

DEAR SISTER,—There is nothing of more importance than for us to be prepared for heaven. Nothing but the righteousness of Christ can entitle us to one of the blessings of the covenant of grace. This is a sentiment generally believed; but alas! how often does our attachment to the covenant of works contradict our faith, bear the sway in our hearts and inward sentiments, and place our own feelings and graces bestowed on us in place of Christ, and either make our comfort in religion as fickle as our frames, and leave us to despond and fear lest we have no Savior, even when he is carrying on his own work in our hearts. It is truly astonishing to think how shamefully little dependence is placed on Christ, even by his own dear people. I have sometimes taken a view of myself from the first moment I have any reason to believe I felt religion. I spent twelve years and a half in difficulties, toils, and wretched self-righteousness, firmly believing salvation to be through grace, and yet seemed to forget that Jesus alone could save a sinner. I often made application to him with tears, and begged his assistance over and over. His faithful word in my hand, pointing me to trust my ALL to him, but my poor self-

righteous soul, wanting something in me to entitle me to him, kept constantly poring on my own feelings and exercises, and knew not how to trust a Savior's promise. I went on comfortless, almost always ever seeking, and seemingly never able to find. Trusting to nothing but my own feelings, I thought that he that felt so and so should be saved, but I forgot always that he that *believeth* should be saved. Thus I became a prey to every remaining lust that was in me. For my life I could not keep from sinning, and every sin destroyed my peace. All my dependence was in a holy heart—but alas! I found I was carnal, sold under sin—Rom. vii. 14, compare with viii. 5—8. This made me often cry, Oh, wretched man that I am! but still I never went so far as to thank God for Christ's sake. Rom. vii. 23, 25, compare viii. 1, 2, 9, 10 and 12. How have I sincerely pitied many a dear child of God going on thus, always engaged in his own feelings, but never trusting to him who alone is able to save!

We cry up evidences of religion. Would to God we had more evidences than we have—but it is *base*, it is on a legal score, to trust to one or a thousand of the best evidences that God ever put into a sinner's heart, or refuse to come to Christ when we cannot see those evidences. How often do we sit down and despond when we feel corruption, or when overtaken with a fault! and the true reason is, we are unwilling to come to Christ without some *holy principle* to recommend us. Whenever we think ourselves ugly, we think Christ will have nothing to do with us, and stay back till we pray, confess, repent, and live awhile in a better way; then we imagine we can come forward, and if we happen to fall into sin on the way, we turn right back and fall on our faces, and weep and mourn till we wipe away our crime; then we come to Christ, depending on nothing for our acceptance with him but our repentance, tears and reformation—and while we continue in a pretty lively frame we can venture almost to call Jesus our Savior—but as soon as we get into

darkness and coldness, or into some sin, we are all despondence and doubt again.—Rom. ix. 31, 10, 3.

This is the wretched race I ran for twelve years; depending all on my own work and God's work in me, and not on himself, who had promised to do all things for me. I dragged heavily, wading through darkness, temptations, and tears, and no wonder, when I had no dependence on anything but what I had in hand, and often I thought I had nothing; and I looked not to Christ to support my hope *in future*.

When I feel a good evidence, I have not confidence in Christ. I am trusting to that evidence, and when I have confidence in Christ no longer, then I feel that my evidence is the only pillar of my hope, and I am still recommending *myself* to him, and trusting to this recommendation, and not to Jesus. O the wickedness of my heart! what little *faith* is given to God's word, while all our hope is in our own exercises!

Thus far, twelve years' experience taught me, the two last of which I spent in bitter lamentations and distress, in which time I studied the nature of faith for life and death; and the more I thought on, the less I knew about it, and I am persuaded that if any man buy his knowledge of faith as dearly as I did, he will thank God for it when he gets it.

After two years' anxiety, preaching every Sabbath, awful apprehensions of eternity, conscious that I knew nothing of the gospel, almost in despair, searching the Scriptures to know what I was, and what would become of me, it pleased God to bring me out of an abyss of darkness into the blaze of assurance. I always thought that, by evidences, I was to know whether I was to be saved or not, and took my Bible, read over John's first epistle, compared my heart and life, and compared again and again—and Scripture, where marks are given, and all books and my own knowledge of what Christians ought to feel. I left nothing untried but one thing, and that was the main thing. At length I read

in the Scriptures, "He that believeth shall not be ashamed."

My poor burdened soul met the joyful tidings with pleasure and surprise. I never before, at least with any degree of confidence, saw Christ offered in the gospel. I took him at his word, gave up myself to him, and placed my hopes alone in him. I clearly saw, that I had all along been trusting to my own feelings, duties, repentance, etc., but I cast them all behind my back, and counted them as *dung*, and came to a precious, faithful Savior, with nothing but sin. I believed him to be faithful, and able, and therefore I committed all into his hands, and looked to his faithful word, for the salvation of my soul. All this was done in five minutes. I felt easy, happy and humble; ashamed of my former ways, and thankful to God for his most gracious deliverance. The next Sabbath I preached that sermon at M——d, on faith, which I hope you will remember as long as you live. Faith in Christ has ever since been my darling theme in the pulpit. Faith in Christ has ever since and ever shall be my only hold. Jesus is a faithful Savior, I love his name, I love his cross, I love his word, and my whole hope is in him, and I know I shall never be ashamed, and I know this because he has said so. Now, my sister, if any ask me the reason of my hope, I answer, "Because I have believed on the Lord Jesus." I have consented to the offer in the gospel, I trust to him alone.

Moreover, I say he is able, willing, true, faithful; he has said, promised, signed, sealed, with his blood, and sworn by himself.—Heb. vii. 17, 18, 19, 20.

Thus I glory in the cross of Christ. If I am asked what Christ has done for me, he has fulfilled the law, died, risen, and makes intercession for me. And, as to what he has done in me, he has shown me that I am a poor, imperfect—lost sinner—in myself, that I have a wicked, wretched, deceitful, hard, unbelieving heart in me, that I have daily need of his pardoning blood and sanctifying spirit. He makes me hate my

sins more and more, and long for deliverance from ALL sin and corruption, and enables me to look to him for all I need, and all I hope to enjoy. May God help my dear sister to believe. W. C. D.

Gentle Words.

A REMONSTRANCE.

BY MRS. PALMER.

"SPEAK gently! 'tis a little thing
Dropped in the heart's deep well,
The good, the joy, that it may bring,
Eternity shall tell." DAVID BATES.

Though harsh words on thy ear may fall,
And angry thoughts inflate;
Speak gently!—ah, the cost is small,
The reverence is great.

"Be angry," says the holy word,
It also says, "Sin not;"
Thine oft ungentle words are heard,
And on thy name a blot.

Thy *Christian* name, is what I mean,
Christ suffered long, was kind;
His anger, all was grief, I ween,
Thus should it be with thine.

Kind words in gentle grief—like tone
Are to the erring due;
Christ wooed thee when an erring one :—
And is Christ's mind in you?

The Spirit as a peaceful dove,
Flies an unquiet breast,
Unless thine be a home of love,
It will not with thee rest.

Prayer.

BY MRS. RHODE H. LEONARD.

THE NECESSITY OF PRAYER.

THE necessity of prayer, will be readily admitted by most persons, certainly by all professing to be Christians. Our helpless condition is one strong reason why we should attend faithfully to this duty. We are placed in the world with ten thousand foes about our pathway, and we have not the power to overcome the least of them. Neither have we the foresight to look into the future, and see the ills that may befall

us. And if we could do so, we could not avert them. Add to this multitude of outward foes, the depravity of our nature which ever tends to drag the soul downwards, and we have a formidable array of enemies, against which, it is of no use for us to contend in our own strength. Thus situated, where could the human heart flee for succor, were not strength and protection freely offered upon the easy condition, "Ask and ye shall receive, seek and ye shall find?" No matter how many or strong the foes are that the Christian has to contend with; he has but to ask, and Omnipotence is engaged to answer his prayer. All his foes have been already conquered by the Captain of his salvation. He has but to breathe the simple prayer, Lord help, and the enemy, powerful though he may be, is already conquered.

GAIN OF PRAYER.

The man who prays is a great gainer every way. He not only receives power to conquer his enemies, but also *all* good from him whose stores are ever free. He receives not only earthly blessings in answer to prayer, but the forgiveness of his sins, and "righteousness, peace, and joy in the Holy Ghost." He who was once destitute, wretched, and undone, is now rich in the grace of God, and truly happy in the enjoyment of present bliss, and in a well grounded hope of an eternity of happiness beyond the grave.

WHAT IS PRAYER?

But what is it to pray? In the case of secret prayer, is it to hurry into our closets with our thoughts in confusion and upon the world, and there hurry over a formal prayer, in so cold and heartless a manner, that we would blush at the thought of offering such a petition to an earthly friend? Such worship cannot be a duty, or acceptable to God. I need not have asked if this be prayer, for none, I think, can consider it other than mockery in the sight of God. But how nearly I have described the manner in which this duty is performed by

many professing to love God, let the conscience of the reader decide. But what is prayer? Montgomery says:

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

Prayer is the burden of a sigh,—
The falling of a tear,—
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach,
The Majesty on high.

SCRIPTURE TEACHING.

Many are the examples, recorded in both the Old and the New Testament, of answers to faithful, fervent prayer. Abraham, Moses, Elijah, David, and Daniel, were all men of prayer. Prayer with them meant something more than is attached to that term by many Christians of the present day. To pray, was to come into the august presence of the Majesty on high, and there wrestle and plead, until the desired petition was granted. It was to consecrate all the fervent desires of the soul upon one object, and, with unutterable groanings, and longings, agonize until the suit was gained. Our Savior spent entire nights in prayer. "Pray without ceasing," says St. Paul, and St. James. "The effectual fervent prayer of a righteous man availeth much." Mark the man that prays much. How serene his countenance! How humble, yet how dignified he is! How like Christ in all his deportment! Converse with such a man, and you will feel as did the two disciples on their journey to Emmaus, as Jesus talked to them by the way. His words are accompanied with a wisdom and power, which the prayerless man cannot comprehend. I have somewhere read the idea, that a man may gain more real knowledge of God, while engaged one hour in prayer, than the prayerless man, however talented and learned, by years of hard study.

EXAMPLES.

John Fletcher was a man of prayer. Here is the reason of his success as a preacher and a writer. The spirit of devotion that dwelt in him seems to pervade his writings. In whatever company he mingled, his influence was holy, his conversation heavenly. Prayer was his vital breath. And who, that has read the life of Lady Maxwell, that saint, who seemed to live in heaven before she left earth, can but see the worth of prayer? Her spirituality, her communion with God, and her untiring efforts to do good, were all the result of a life of prayer.

REASONS.

O! my brother or sister, I beseech you to throw off all coldness and deadness, and begin to pray as you ought. The incalculable value of your own soul, and the worth of the souls near you, who throng the broad road to ruin, call upon you to pray faithfully and fervently. "Pray in the Holy Ghost." Now commence such a life of prayer as you have never led before. You should deem it a privilege and an honor, to be permitted to address the King of heaven. Then, with reverence, draw near to him, plead with him, as with one who delights to confer favors upon you. Pray, and the "windows of heaven" shall be opened, and blessings, such as it never entered into your heart to conceive of, shall be poured upon your thirsty soul, and upon your friends. Pray, and Heaven shall one day open its portals, and bid you welcome to an eternity of bliss. Neglect to pray, and you will be a stranger to true happiness in this life, and sink at last to eternal woe.

Having prayed for holiness, labor to live holily. Having prayed for humility, labor to live humbly. Having prayed in the spirit, labor to walk in the spirit; for to pray in the spirit and to walk in the flesh is a contradiction. The whole course of a Christian's life should savor of his prayers. He who hath all his religion in his prayers hath, indeed, no religion at all.—[T. Gouge.

Sketch of Experience.

EARLY RELIGIOUS HISTORY.

RELIGIOUS EXPERIENCE.

In the fifteenth year of my age, I was brought to a saving knowledge of the truth, as it is in Jesus. For six months afterward, I lived as perhaps most professing Christians live—now rejoicing in the presence of the Savior, and the blissful hope of heaven—and then cast down under the sad effects of unbelief. Feeling the need of a deeper work of grace in my heart, my prayer was, that I might be enabled to love the Lord with all my heart—to be cleansed from all unrighteousness. That prayer was inspired by the spirit of truth; for I knew but little of the way of holiness.

At that time my mind was much engaged in my studies; I had resolved to be a thorough scholar, and, with a steady purpose, and unerring aim, I was pressing onward towards the goal. I believed that human knowledge, if sanctified, would be made subservient to my own good, and to the advancement of the cause of God; but I knew that I must be willing to lay all my attainments at the foot of the cross—must "count all things but loss for the excellency of the knowledge of Christ Jesus my Lord;" and study henceforth with an eye single to the glory of God. The Bible and the Memoir of Carvosso were the only books which I read upon the subject of holiness, but I often had the privilege of conversing with those who were rejoicing in a free, present, and full salvation.

DESIRE FOR A PURE HEART.

So intense was my desire to be made pure in heart, that every other topic of conversation seemed wearisome to me. A solemnity before unknown rested on my mind. The ordinances of God's house became doubly precious to me, and it was my delight to be in the company of those who knew a Savior's love. One morning, after retiring from the place of prayer, I felt that I could not rest, till I was saved

from all sin. My soul was drawn out in prayer. I saw and felt that Jesus was able and willing to save me from *all* my sins, and to save me *now*.

I could say, in the words of the poet,

"His blood demands the purchased grace;
His blood's availing plea,
Obtained the help for all our race,
And sends it down to me."

OF TEMPTATION.

It seemed as if all things were ready; the Savior had come, and was waiting to take possession of my heart. Just then it was suggested to me, "If you receive the blessing of perfect love, you will be very happy and shout aloud for joy, and then it will be said, it is all excitement." I am fully aware now that this was a temptation of Satan, for, when I received the blessing, some years afterward, I did not think of shouting. I yielded to the tempter, and, by so doing, grieved the Spirit of God. If I had said, "Come, Lord, in any way that thou seest best and I will leave the event with thee," then all would have been well; but I was *troubling myself about the future*.

ARDENT DESIRES SUBSIDE.

From that time, my ardent desires subsided. To go forward I was unwilling, for the enemy of souls had made the way appear rough and thorny. To return to the world would be death to my soul; and to remain where I was seemed impossible. It was my natural disposition to engage heartily in whatever I felt interested. I was weary of serving the Lord with a divided heart.

"'Twas worse than death my God to love,
And not my God alone."

I resolved to give my mind entirely to my studies. Oh, that fearful resolution! It almost proved the ruin of my soul. Day and night with eager thirst I drank at the fount of earthly knowledge, but nought could satisfy my thirsty spirit, but the waters of eternal life. I found a high degree of satisfaction in my studies, and rejoiced to know that I was advancing in

knowledge; but still there was an aching void within my heart, which nothing but the love of Christ could fill.

The Searching Question.

DEAR FRIEND.—As I took my pen with the intention of writing to you, my heart was uplifted in prayer to God, that he would so direct my thoughts, that what I should write might prove to you a word in season; and if I can say anything that will encourage you in the pursuit of holiness, or give you clearer views of the atonement of Christ, or excite in your heart one emotion of gratitude to God, I shall not have written in vain.

You inquired, one day, what were my views and feelings, at the time that I was led to make an entire consecration of myself to God. I will tell you as well as I can.

For a long time I was seeking to be cleansed from all sin, knowing that without this I could not be admitted to the joys of heaven, neither could I labor efficiently in the vineyard of the Lord; often, when trying to persuade the sinner to become reconciled to God, the words have come with power to my own heart, "Physician, heal thyself."

Once, while talking with a friend, she inquired, "Do you keep all the commands of God? Are you loving him with all your heart?"

My mouth was shut; and I came to the conclusion that it was of little use for me to point out the path of duty to others, while living in violation of the laws of him whom I professed to serve, and who has said, "Be ye holy."

These considerations made me more earnest in the pursuit of holiness. I desired it, not for myself alone, but for the sake of others, and because it would be for the glory of God.

I was led to a stricter examination of my own heart. I found many roots of bitterness springing up, and they must be subdued. I tried to overcome the power of sin and unbelief, but—

The more I strove against its power,
I felt its weight and guilt the more;

and was often led to inquire, how shall I be saved from the dominion of sin?

Then, I tried to be saved by works; to do something to make my heart better, and to recommend myself to the favor of God: I laid aside almost every other book, that I might have more time to read the Bible—prayed often and fervently—was punctual in attending all the means of grace; but I was persuaded, at last, that works alone could never save me. The more I tried to make myself good, the more I saw and felt the depravity of my own heart. Good works are absolutely necessary, but it will not do to place any dependence upon them for our salvation.

Then I tried to exercise faith. It was a great blessing that was seeking, and I must make a great effort to believe. If I only had the faith of Abraham, I might claim the blessing, and rejoice in the liberty of the children of God.

One evening, on returning from a prayer meeting, the shortness and uncertainty of life seemed deeply impressed on my mind. I had become entirely willing to consecrate all to God, and to make any sacrifice for the cause of Christ; but how to exercise the faith that was required, before I could receive the blessing of perfect love, I knew not.

I knelt down to pray, but words seemed inadequate to express the feelings of my heart. I was weary in body and mind; I could not exercise that strong faith which seemed so necessary; all I could do was to trust in the mercy of God. These words were continually in my mind, "I will, be thou clean," and the words of the poet:

"I cannot wash my heart,
But by believing thee;
And waiting for thy blood 't impart
The spotless purity."

It was the will of God, even my sanctification, and I knew that I must be saved through the merits of that atonement pro-

vided by Christ, and through the continued efficacy of the atonement, and its constant application to purify our hearts, and to present us faultless before the throne of his glory.

Then the question arose, "Shall I come to Christ just as I am?" And the answer came home to my heart,

"If you tarry till you are better,
You will never come at all."

Then, I made the resolution to renounce every other hope, and to trust alone in God; that I would trust, and there rest, freely and fully in the atonement of Christ. I did believe—glory be to God! And, by the two-fold act of trust and consecration was broken the galling chain which held me under the power and dominion of sin.

The next morning I awoke quite early, and then I knew the meaning of the scripture, "Unto you who believe he is precious." I read in the Bible where Christ is called "The Corner Stone," and the "Rock of Ages;" and then I felt that the foundation, on which I rested, was secure; and while I remained there, and was willing to be led by the Spirit of God, I was *safe*. For, "as many as are led by the Spirit of God, they are the sons of God," "and if children, then heirs; heirs of God, and joint-heirs of Jesus Christ." What more can the Christian desire?

Selected Thoughts on Holiness.

ON THE RELATION OF THE ENTIRE SUBJECTION OF THE HUMAN WILL TO THE EXTINCTION OF DESIRE.

"Is your will subjected to the will of God?" "We trust that it is so," answers the Christian.

"Is your will entirely, perfectly subjected to the will of God?" The answer is very likely to be, "We do not know that it is."

"Can there be a subjection of the will which is not an entire or perfect subjection?" To this also the answer generally is, "We do not know."

A few remarks will be made, in order to relieve the mind from these perplexities.

1. Our remarks proceed on the supposition here as elsewhere, that the person, to whom they apply, is one who has formally consecrated himself to God, to be his without reserve. This is accordingly a first principle with him, that his Will shall not violate his Conscience;—in other words, that he will do what he supposes to be right. As a consecrated man, he is in the habit of looking to God for direction; his conscience is divinely enlightened; he distinguishes with much clearness between what is right and what is wrong, and the decisions of his will follow the dictates of his moral sense.

All this is well. And the will, under such circumstances, may properly be said to be subjected to God. Still the subjection is not necessarily perfect.

2. But the question arises here, How can there be a subjection of the will, which is not a perfect or entire subjection? In answering this inquiry, we may properly remark, that this is one of those cases in mental experience, where we are made sensible of the weakness and inadequacy of language, in doing justice to the subject. We are obliged, therefore, to tax, in some degree, the reader's inward reflections.

Let it then be noticed, in the first place, that we do not have a knowledge of the will by direct perception, without anything intermediate, but through the medium of its exercises or acts. Properly speaking, therefore, the subjection of the will, as well as the nature of the will in other respects, must be known by the acts it puts forth, namely, by volitions; and cannot be known in any other way.

But our volitions or mental purposes, it is well known, differ in degrees of strength, being more or less strong. Sometimes they are put forth with great energy, and sometimes feebly. Our own consciousness indicates to us these differences of strength. And the facts thus obtained, (namely, through consciousness as applied to our

volitions,) lay the foundation of our knowledge of the state of the will itself. When the will, without failing to act, acts, nevertheless, with a degree of hesitancy and with a want of force, (subject but still meditating as it were a purpose of rebellion,) the subjection of the will is real in fact, but is imperfect in degree. The question here, it will be recollected, is not so much concerning the fact of the will's subjection, as concerning the degree of its subjection. In degree, therefore, the subjection is imperfect;—it is not so great, not so perfect as might be.

3. I suppose that Christians generally have a practical understanding of this, but without being able to give a philosophical analysis of it. They feel, in many cases, that they have taken a new position, but have doubts whether they still hold it. While they assert that their wills are subjected to God, they do not assert, with equal confidence, that this subjection is so assured and complete as it might be.

4. And here another question arises, Under what circumstances is it that this imperfect subjection of the will exists?

We answer, the subjection is always imperfect, when the will acts from conscience exclusive of the desires.

The perfect action of the will always requires a two-fold basis, namely, the MORAL SENSE and the DESIRES, which last is a general term including all the various propensities and affections. The will may act more or less vigorously, when it is supported by either branch of this two-fold basis, exclusive of the other; but its highest or perfected action requires a concurrence of support from both. In other words, the conscience must not only act on the side of the will and in support of it, but the heart also. A state of things, which, by placing the heart and the conscience in the same direction, implies a cessation of all inward struggle, that is to say, in order to bring our whole nature, in its highest action, in subjection to and in concurrence with the

divine nature, we must not only do what is right, but must love to do it.

5. Hence we are enabled to lay down the general principle, that there is not, and cannot be a perfect subjection of the will to God, without the antecedent distinction of all desires which are opposed to him. There must be an entire extinction, not of all desire, but of all unsanctified desire. When this is done, and when all remaining desires, whether in the shape of the appetites or of the affections, are brought fully into action in the right direction, we are no longer the mere servants of God, but are the sons of God, and are made one with him. It is then that the clamor of nature, crying out against grace, ceases. The soul, which has now become the temple of the Holy Ghost, is not more harmonious in itself than it is harmonious with God. Its subjection, except when it is occasionally troubled by the influence of former evil habits, is perfect.

6. Christian reader, is your will in subjection to God? You may answer, yes. Is your will in *perfect* subjection to God? You may here also answer in the affirmative, if your desires cheerfully sympathize with your moral convictions, and if your heart loves what a holy conscience approves. But if it be otherwise, if you render an obedience victorious but yet struggling, real but still inwardly contested by more or less of opposing desires, then your obedience, though real in fact, is still imperfect in degree; you need still more grace. If much is gained, much more remains to be gained. There is still need of prayer, still need of effort.

The entire subjection of the human will to the divine will is only another expression for holiness. And holiness cannot be supposed to exist without the extinction of all unsanctified desire.

A. K.

TRIUMPH OF FAITH.—During an earthquake that occurred a few years since, the inhabitants of a small village were generally much alarmed, and one of them, addressing an old lady, said,—

"Mother —, are you not afraid?"

"No," said the mother in Israel; "I rejoiced to know that I have a God that can shake the world."

Entire Sanctification—Its Attainment.

BY REV. ROBERT YOUNG.

1st. If Christians would realize this blessing, they must be fully convinced that it is attainable. Some are not so convinced, but, on the contrary, regard its advocates as fanatics; and its professors as either deluded themselves or seeking to delude others. But what say the Scriptures? This blessing was typified under the law; for the ablutions imposed by the Jewish dispensation, prefigured that "holiness, without which no man shall see the Lord." It has been procured by the death of Christ; for he "suffered without the gate that he might sanctify the people with his own blood;" and "gave himself for us that he might redeem us from all iniquity," and "present us to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." It is urged upon Christians by the sacred writers; for we are exhorted to "go on to perfection;" and "to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." It is promised by the God of truth; for it is written, "then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you;" and "if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." It was earnestly prayed for by the inspired penmen; for David prayed, "Create in me a clean heart, O God, and renew a right spirit within me;" and Saint Paul prayed that the Ephesians might be "rooted and grounded in love," that they might be able to "comprehend with all saints what is the length, and breadth, and height, and to know the love of Christ, which passeth knowledge," and that they "might be filled with all the fulness of God." It is essential to heaven's enjoyment; for heaven is a holy place; its population, redeemed from

amongst men, have washed "their robes and made them white in the blood of the Lamb." And "there shall in no wise enter into it anything that defileth." Thus have we entire sanctification exhibited under various aspects in the word of God as a blessing attainable, and of the highest importance to man.

Another class of Christians, of more correct views than the former, admit that the blessing is not only attainable, but essential to eternal life, and yet they strenuously contend that it cannot be realized before their conflict with the last enemy. I would very respectfully inquire of such parties, what is it? or who is it that must effect this great and glorious work at that period? Is it death? or is it the Savior? If they say death, then do they invest the last enemy with a power and efficiency which they deny to Christ. If they say the work must be effected by the Savior, the only difference between us is a question of time. If the soul must be entirely sanctified by the Son of God, whose blood cleanseth from all sin, I humbly submit that it may be entirely sanctified now. He is as able, and as willing to cleanse the soul and fill it with love now, as he will be at any future period, being "the same yesterday, to-day, and forever." His atonement will not be more efficient in the article of death than now; nor will there be any change in the Redeemer, for "with him is no variableness, neither shadow of turning."

But the parties in question further plead, in support of their views, the impossibility of retaining this high spiritual blessing, should a Christian ever obtain it. They say he is exposed to many hostile influences, calculated to pollute him, that, whilst thus circumstanced, his heart cannot be kept entirely pure. To this objection let the apostle reply. In his prayer to the Thessalonians, he thus expresses himself, "and the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of the Lord Jesus." Mark the

apostle's expressions. He not only prayed that the people might be sanctified wholly then, but that their whole spirit, and soul, and body might be kept in that wholly sanctified state, and thus preserved blameless, not for a day, or a month, or a year, but through life, even unto the coming of the Lord Jesus Christ. And lest they should yield to unbelief in relation to this distinguished privilege, he referred them to the source of their strength. "Faithful is he that calleth you who also will do it."

The Thessalonians were exposed as much as Christians are now, to hostile influences, and could no more of their own strength preserve themselves blameless, than can Christians of the present day; but God was to "do it" in the one case, and he is equally able and willing to "do it" in the other case also. Let us, therefore, not "limit the Holy One of Israel." The provisions of the atonement are in every respect equal to the wants of our fallen nature. They are as deep as corruption; able to cope with every form of depravity; and what we have lost in Adam the first, we may most assuredly recover in Adam the second. This should be deeply impressed on the mind of every Christian, as the blessing of entire sanctification will not be realized without it.

2d. If Christians would possess this blessing, they must be well assured that they are justified. Justification is a preparatory work, and to seek entire sanctification without its enjoyment would be an attempt to invert the Order of God. There is an order in grace as well as in nature, and which cannot be inverted in the one case any more than it can be inverted in the other. The sinner must be pardoned and accepted in order to his being sanctified, either in whole or in part. Before a Christian seeks to enjoy this distinguished grace, he should first inquire, "Am I justified? Do I believe with my heart unto righteousness? Have I peace with God through our Lord Jesus Christ? And does the spirit itself bear witness with my spirit that I am a child of God?" If he cannot reply to these

inquiries in the affirmative, he should at once apply to the mercy seat for a clearer evidence of his acceptance, that he may know in whom he has believed, and be happily assured of his filial relationship to God. This undoubtedly is his first and most important work, and should on no account be neglected. But if he can, with a good conscience, satisfactorily reply to these inquiries, and bear a scriptural testimony to the work of justification, then let him be encouraged to look up for this higher spiritual benefit. It is provided for him. Having passed through the "strait gate," he is now happily in the "narrow way" which leads to its possession, and may soon realize its power and glory.

3d. If Christians would enjoy this blessing, they must be conscious that they need it. When a penitent believes in Christ, and feels the love of God shed abroad in his heart by the Holy Ghost given unto him, generally speaking, he is very happy; nor is it an uncommon thing for him to conclude from his altered state and joyous feelings that the battle has been fought, the victory won, and that corruption is entirely destroyed. This mistake he soon perceives; corrupt nature is not totally annihilated, but in captivity; the enemy is conquered and in chains, but still struggles to gain the mastery. Hence he feels the remains of pride, self-will, unbelief, worldly-mindedness, envy, uncharitableness, and other forms of the flesh warring against the spirit. These roots of bitterness exceedingly trouble him, and not unfrequently lead him to conclude that he has been deceiving himself in relation to his spiritual state, and that, if he had been really a child of God, these things would have had no existence within him. Such conclusion, however, is not correct. The evils specified may remain in their subdued state in the heart of a sincere believer. They did so remain in the heart of new converts at Corinth; the apostle said unto them, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in

Christ;" and then mentioned certain things remaining in those babes, clearly belonging to the carnal, rather than to the spiritual mind. Now the Christian, who thus feels the remains of the carnal mind, should not give up his confidence and hope, but seek to be entirely sanctified. This blessing is provided to meet his case, and he is in a scriptural position to seek for it with success. "Then it is provided for me," exclaims a certain individual, "as I deeply feel the need of it, being frequently overcome by the remains of corrupt nature of which you speak." Overcome by these things, does he say? If so, he has need of something previously to the blessing of entire sanctification—he has need of forgiveness. Wherever the remains of the carnal mind are permitted to gain the ascendancy, if but for a moment, guilt is contracted during that moment, which can only be removed by a fresh application to the atonement. The Christian who is thus overcome, has undoubtedly, for the time being, lost his hold of Christ; is again entangled in the yoke of bondage, and should not rest until he regains that liberty wherewith Christ makes his people free. Persons, however, who feel the remains of the carnal mind without being overcome by them, should earnestly strive to realize this more advanced state, that the flesh may be fully crucified, and every thought brought into captivity to the obedience of Christ. It is God's effectual remedy for every such case, and ought to be freely applied.

4th. If Christians would secure this blessing, they must seek it by faith. Some persons say that although they are justified by faith, they must be sanctified by works! It is true that the man who is justified, must be careful to maintain good works, and give all diligence to make his calling and election sure, for faith without works is dead, but equally true is it that none of his works, in whole or in part, procures the blessing of entire sanctification. It is to be received by faith alone. Man is as much saved from the pollution of sin by faith, as he is saved from the guilt of sin by it. The

faith by which he is justified, takes hold of the promise of justification; the faith by which he is entirely sanctified, takes hold of the promise of holiness. In each case it is the same reliance of the soul upon the promise of God in Christ Jesus. Self is renounced, human merit is discarded, and according to the believer's faith it is done unto him. He believes for pardon and his sins are remitted. He believes for holiness and his heart is made pure.

In urging this blessing upon Christians, some say that it is too great for them ever to realize; and thus they yield to unbelief. That the blessing is great, I readily admit; but God has already given his people a much greater. He has given them his well-beloved Son. Every other gift, however valuable, must be inferior to that; and the greater gift having been so graciously vouchsafed this will not be withheld. The apostle spake with as much logical as theological correctness when he said, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" He would not have given his Son had he not been willing to give the grace of holiness as a preparation for eternal life. He gave the one that he might consistently with the claims of law and the perfection of his nature give the other also.

Another class of Christians, when exhorted to seek this conformity to the image of God, plead their unworthiness as the great obstacle in the way of their obtaining it. But does not this assume that man may be worthy of this blessing? This, however, is impossible. Nor is worthiness the ground on which God deals with man. No spiritual blessing is conferred upon him because of worthiness. God saves him as a sinner, justifies him as ungodly, and cleanses him as impure. Christians who plead their unworthiness as a reason for their inattention to that elevated state of piety of which we speak, should recollect that when they received pardon, it was not because they were worthy of it. On the contrary, the period

of its bestowment was the very period when they felt themselves most unworthy. Their language was,

"'Tis just the sentence should take place;
'Tis just;—but O, thy Son hath died."

and at that moment of self-despondency, God mercifully interposed and saved them.

Let the Christian then duly consider his privilege; fully understand his real position; deeply feel the need of a farther work of grace; clearly perceive the efficiency of the atonement, and whilst his eyes fall upon these lines, let him lift up his heart to Jesus, who saves to the uttermost, and in the exercise of simple faith appropriate the promised blessing. "I will, be thou clean." *Hear it! Believe it!*

"Faith, mighty faith the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done.'
'Tis done; thou dost this moment save,
With full salvation bless."

Is it so? Why not? The mercy, and justice, and power, and truth, and faithfulness of God, inquire why not? The "Bruised of the Father," who suffered the "just for the unjust" that he might sanctify the people with his own blood, appears in all the loveliness of his redeeming character, and pointing to "the fountain gushing from his side," asks, why not? And glorified saints before the throne, whose robes are washed and made white in the blood of the Lamb, exhibit their crowns, wave their palms, and with a voice like mighty thunders, exclaim, why not?

The Christian should at once, in the earnestness of his soul, seize the offered blessing, or he may be called upon to reply to the "why not" under other circumstances, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire," and when he that is filthy, shall be filthy still. He that hath ears to hear, let him hear.

✍ The above article was written for and published in the "Guide" some four

or five years since. Its admission in the present number was an oversight; and the error was not discovered till it was too late to rectify it. It was selected by a brother, who has been kindly assisting the Editor in the press of the few past months, and who had no knowledge of its previous publication. It is, however, an excellent article, and will be new to many of our readers. —[Eds.]

An Incident.

WE present the following incident, believing that it will do good, and may aid others, who have unconverted friends, to emulate so worthy an example. Every feature of the narrative is from the fresh recital of the sister, who loves Christ, and who was thus made useful to her own sister in the flesh. Would that many others may rejoice over a similar spiritual prosperity! We verily believe that many sisters, brothers, and parents might, by the grace of God, be the agency of blessing to the dear objects of love, with whose earthly society we have been favored.

Mrs. T——, who was a devoted Christian—enjoying pure religion, and ardently engaged in the prosperity of the Redeemer's kingdom—heard her pastor describe the way of coming into the enjoyment of holiness. He urged upon the assembly of his charge the duty of immediate consecration of every way, and possession, and faculty to God. He showed that, we may count ourselves to be the Lord's, from the instant of our being conscious of having mentally and spiritually yielded all into the hands of the Supreme Father, to be employed according to his good pleasure, in the highest degree bringing glory to his name. He pressed upon his auditory their imperative duty to do this instantly—THEN, and there before the Lord.

The pastor further taught his brethren, to reckon themselves as holy, on the authority merely of the word—"I will receive you." The witness might be given then,

and it might not; we must leave this with God. It might be withheld for a season—but the consecration was independent of all feeling—was disconnected with any proposing of terms to the author of the blessing sought—was by FAITH ALONE, and we might be required to proceed in our path of duty, counting ourselves dead unto sin, on the same principle on which we laid all things on Christ—that is, our faith.

He cautioned them against placing ALL on Christ's atonement, accompanied with mental reservations. For, what we gave to God, we must relinquish all claim thereto, and use thereof, save by divine permission; and when we acted, or used any power, it was his peculiar property, and must be thus employed, yielding all glory to him. Still further, he warned them not to take away, or even to seem to take away, from the Savior a gift that has been devoted to him.

Filled with the solemn import of what had that evening been heard, the warm-hearted sister went home to her own family circle. Her heart glowed with a more enlightened zeal, and with a fuller resolution to glorify her heavenly king, in the highest degree. Faith gleamed with the brightness of a new day on her soul, and awoke new energies of mind and spirit for her work. Nor was the particular object of Christian labor long a matter of doubt. Her sister had that day received an arrow of the truth, coming with demonstration, and with power. Why not she be saved that night? There could be no reason. Every way was open—every means at hand—and the saving blood was accessible then and there. That was the time to get a jewel for the Savior.

Without waiting to "confer with flesh and blood," she introduced the matter to her sister. The way had been prepared by the Holy Spirit for every word, and for every endeavor to save the loved one. That heart was melted. The tears flowed. The gentle moan of the penitent went forth on the ears of that family circle till a late hour. No matter about the flight of hours.

A soul was laboring to get free of the yoke of sin, to break away from the prison of the guilty, and to fly to the Pleader of Gethsemane. While laboring to bring her sister to Christ, the idea came with almost the authority of a divine monition, "Counsel her as if she was the panting believer seeking purity of heart. Faith is the same in the one as in the other, in kind though not in degree, nor in object." She obeyed the suggestion. She talked of Jesus—told the story of his love for sinners. She spoke the vernacular of faith—saving faith, which is the only condition of salvation. The Holy Spirit pressed the truth on the heart of the penitent with power. It found a place in her heart. That night there was joy in that house. A new-born spiritual heir was hailed in the Court of the great King. Jesus saw the travail of his soul in one more, "and was satisfied."

Here is a soul saved! No doubt of the fact! She praises God! This is a new world truly to the child of God, who was a little before a child of tears and of wrath. But what do we say to the teaching of the elder sister? She spoke as if leading her to the blessing of a clean heart. The sister heard, and believed, and was saved. She was justified by faith—the faith which is the condition of salvation, from its initial steps on to its fullest accomplishment in the perfected character, which is honored with translation.

Now let the candid reader judge of this Christian lady's course. Let him be impartial in his judgment. If so, he cannot fail to see that,

The means were adapted to the desired end; that the Spirit of God did apply the truth to the penitent soul; that faith in the justification of the sinner, and in the sanctification of the believer, is essentially the same; that the one is to the consciousness of the justified what the other is to the consciousness of the made-holy.

To do good and to communicate forget not.

A Sanctified State.

ITS BLESSEDNESS. THE CHURCH WAKING UP. AN EXHORTATION.

BLESS God! "the grace of God, which bringeth salvation," hath appeared and doth appear to all men, teaching them the way of salvation through Christ. He is the "way, the truth, and the life." If any man enter in by him, he shall have eternal life. The blessed spirit leads every obedient follower to the great fountain for sin and uncleanness, in Jesus Christ,—“he gave himself for us, that he might redeem us from *all* iniquity, and *purify* unto himself a peculiar people, zealous of good works.” Good works are largely the fruit of holiness of heart,—they spring out as naturally as good water from a sweet fountain. Divine love, being the prompting cause, it shows itself in deep interest for the *spiritual* prosperity of the church of God, in the conversion of sinners to God, in the sanctification of believers, and in the continued advancement of God's cause among men.

How sweet and glorious is the plan of salvation! It saves us from that which would harm us—both soul and body; it just fits us to enjoy life, and to live to the profit of others. How much we lose by not coming into the fulness of divine love! a heaven of joy on earth, and a good hope through grace of endless life above. Bless God that his people are awaking up to the importance of holiness of heart before God; to thirst for full consecration of soul and body to him and his cause, and to look for the washing efficacy of Christ's blood, which must do the work, if it is ever done, effectually. "Be it unto thee according to thy faith," saith Christ to his waiting disciples. Why should his people be so slow of heart to believe, and enter into this great experience, to which they are invited. Are we not straitened in ourselves?

Saith God: "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open

you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The heart may be full — may be swallowed up in the love of God. This blessed state is for us, my brethren. Will we believe for it, and thus enter into the Canaan of love? May God bless his people with many witnesses of his *perfect love*.

Thus prays a brother on the shores of Lake
ONTARIO.

My Experience.

THE SHORTER WAY.

THE doctrine of holiness was wholly unknown to me until some time after my conversion. It was first proclaimed in my hearing by a brother and sister C—, in the state of New York, after their return from one of their feasts of tabernacles held near the little village of Byron, in that state, where they, with many others, had been imbued with the holy fire of the sanctifying love of God. The church, with which I was then connected, believed in holiness as a doctrine of the word of God; but, as to its being a blessing for us to personally experience and enjoy, they wholly disbelieved in it, and asserted it to be false. It soon grew into a kind of controversy, by reason of which we heard many sermons in vindication and explanation of this prominent doctrine of the word of God. I became fully convinced of the necessity of an experimental knowledge of sanctification, and that, without this knowledge, my hope of heaven was without foundation. I considered upon it, and prayed over it very much, but was deterred from fully committing myself by seeking after it, by the derisive manner in which those treated it who were older, and I esteemed wiser than myself. In the summer of 1852, I was induced to attend a camp meeting with Brother C—, in the town of Clarkson, where I saw and heard many preachers and professors of holiness, among whom was Sister P., of

New York city., Rev. J. H. Wallace, I. C. Noble, with many others.

It was there that I began in earnest to seek after a blessing so desirable and necessary, and that in right good earnest. I listened to the instructions of Sister P., but did not fully approve of the manner of her teachings, and that because (as I have since found,) I did not understand the simplicity of faith. But God, for the time, led me in a way that I knew not, and, to my indescribable joy, emptied me of all sin, and filled me with holiness and joy, and unbounded bliss; so that I was constrained to shout aloud the praises of his glorious name. But, as I said before, I did not understand the simplicity of faith, and, for this reason, I began to walk by feeling and not by faith. I returned to my home, and then, more than ever, did I find that "they that will live godly in Christ Jesus shall suffer persecution." Persecution raged; scorn and derision were my lot on every hand; and very soon my feeling was gone, and, although I felt no condemnation, I really supposed that the blessing had been forfeited in some manner, but how, I could not tell nor understand. Time after time did I, with all of my heart, seek after God, and at last God did in mercy restore the forfeited blessing. At this time, being fully persuaded so to do, I joined the church of God, that I might avail myself of the privileges therein to be found, to help me in the way of life. After this, I went on at times professing holiness, and then again I was silent upon the subject.

This was my manner of life until, a few months ago, I obtained a copy of Sister Palmer's "Incidental Illustrations of the Economy of Salvation." This work I read with great eagerness, and without prejudice, and soon found out my difficulty. I had mistaken the mark, and substituted feeling for faith. Instead of that saving faith upon which our salvation is based, I had taken the fruit of faith for the foundation upon which to base my faith and hope

of salvation, when I should have taken the word of God. But I have learned, at last, the useful lesson, that "the just shall live by faith;" also, that the altar sanctifieth the gift. When we lay all upon the altar of God, it is duty—absolute duty—to believe that God does receive the gift. He that believes not makes God a liar.

With God's word as my support, I have come to this resolve, feeling or no feeling, whether with or without emotion, to believe God unwaveringly unto the end. Although this view of the blessing of sanctification may be rejected by some, and derided by others, yet will say Yea, and feel too,

"Then let men rage, since thou wilt spread
Thy shadowing wings around my head,
Since, in all pain, thy tender love
Will still my sure refreshment prove."

H. O.

Michigan, Feb., 1856.

Crucified with Christ.

[SELECTED.]

It has been quaintly said, "that, as wood is the fuel of fire, so unbelieving flesh is the fuel of death;" and this is doubtless true; but when by faith we are made members of Christ's mystical body, of his flesh and of his bones, so sure as life reigns in him, so sure will it reign in us. This our first proposition will admit of no denial; and our second is a corollary of the first, namely,—that, being crucified with him, and being raised up from the death of sin to a life of righteousness, we are free from him that has the power of death, that is, the devil. That sin had full power over our natural life, so long as that life was bound up in our uncrucified flesh, we freely admit; but that it has any power over us, so long as the life which we now live is lived by the faith of the Son of God, who loved us, and gave himself for us, we utterly deny.

Away, then, with those miserable excuses for continuance in sin, which represent it

as a power deposed, but not banished; as a viper "scotched, but not killed." We read of a certain species of adventurous and aspiring credulity which disdains assenting to obvious truths, and delights in catching at the improbability of circumstances, as its best ground of faith. May not the idea be pursued in its application to a numerous class of theologians who, refusing to receive the plain and unmistakable declarations of Scripture, in their obvious and certainly intended meaning, so wrest and distort them that we wonder, not more at the strange position they are made to assume, than at the purpose for which they were placed there. But in lieu of all argument on the subject, let us call attention to a simple question, Was the experience of the apostle Paul held out as a test for the experience of Christians through all succeeding generations? and did he solemnly set forth that "he was crucified with Christ, yet that nevertheless he lived; yet not he himself, but Christ lived in him; and that the life which he then lived, he lived by the faith of the Son of God, who loved him, and gave himself for him?" Let me fix attention to the plain question of fact, Was this man,—crucified as he declares he was with Christ, in whom Christ lived, who was an object of his love, and for whom he had given himself, that he might cleanse him from all iniquity, and purify him to himself as peculiarly his,—was this man, I repeat, laid under the necessity of sinning daily in "thought, word and deed," so long as he lived in this world? The answer decides the question, "Is freedom from sin an attainable state previous to death?" But here, at this point, a deceptive plea for indwelling sin is constantly put forth, namely, that it were nothing less than presumption in any private Christian, or body of Christians, to aspire to the same degree of perfection which had been reached by the great apostle Paul. Have a care of trusting to such a delusion, for the ensample of a greater than Paul is at hand to dispel it. Mark!

"He that hath this hope in him purifieth himself even as he is pure;" and again is it not written, "Be ye holy, for I am holy"? "It is," says Dr. Clarke, "a miserable salvo to say that we do not sin so much as we used to do; we do not sin habitually, only occasionally." A doctrine leading more directly to perpetual bondage unto sin and Satan in this life, cannot be invented. It is believing that the devil is almighty, and that Christ is not able to dethrone him. It is rendering prayer to God for help and strength against inward corruptions, vain and to no purpose; in a word, it strikes at the very essence of religion—at the kingdom and dominion of Christ in the hearts of men.

That a doctrine so contrary to godliness, and indeed to all goodness, should obtain credence with those who are themselves immersed in impurity and darkness, who are strangers to the life of God in their own souls, and ignorant of the power of divine grace, is not difficult to understand; but how good and pious men, filled with the hope of the promise made of God through the gospel, and unto which promise they, instantly serving God day and night, hope to come, how such men can advocate a doctrine which clearly implies that the devil is stronger to destroy than the Lord Jesus is to save—that the former, by entering into the heart of man, can render it perfectly wicked, but that the latter, by entering into the heart of man, cannot render it perfectly pure, is entirely beyond my comprehension; such a mystery is too wonderful for me; I cannot attain unto it.

A METHODIST.

West River, A. A. Co., March, 1856.

A Christian life is full of duties, and the peace of it is not maintained without much fruitfulness and looking about us; debt is a disquieting thing to an honest mind, and duty is debt. Hereupon the apostle layeth the charge that we should owe nothing to any man but love.—[Sibbs.

"Whom the Lord loveth he chasteneth."

BY GEORGIE A. H. M'LEOD.

Storm clouds may lower above us,
With threatenings deep and dread,
From hope's fair sky each rainbow tint
Forevermore seem fled;
But through the gloom, with Faith's bright eye,
Still let us look above,
And listen to the voice that says,
"I chasten whom I love!"

Quick as fierce lightnings flash through heaven,
Disease may lay us low
Beneath its withering touch; the days
To weary years may grow;
Then pleading, fainting spirits turn
To one who hears above,
"Bear with the thorn," the answer comes,
"I chasten whom I love!"

We see the wealth which toil has won
Swept from our feeble grasp,
We weep o'er cold and breathless forms
That seem to mock our clasp;
We know the reeds on which we lean
Are breaking, one by one,
But feel that it is hard to say
Through all—"Thy will be done."

Still to make glad our humble home,
One precious lamb we claim,
When lo, the hand that placed it there
Hath taken it again.

Is there no other, better spared
For the blest fold above?
"The father's mandate question not,"
"I chasten whom I love."

Dark and mysterious seem his ways
To creatures weak as we,
Because his purposes divine
Our dim eyes cannot see.

The path seems weary, and we ask,
"Can this lead us to God?"

Why stop to doubt and murmur thus
Beneath his chastening rod?

Courage, ye weak and suffering ones,
Day follows after night,
So shall the glorious scenes of heaven
Burst on your raptured sight!
O, what entrancing melodies
Your new-born souls shall greet,

Bearing you up your crowns to cast
At the Redeemer's feet.
There shall ye see the white-robed throng
Ever before the throne,
Who through "much tribulation" passed
Up to their Father's home!

With joy that we are counted meet
To suffer thus below,
Through sickness, sorrow, want and death
thy children go.
Fold softly o'er our trembling hearts
Thy wings, O, holy dove,
The Father's blest assurance seal,
"I chasten whom I love."

To the "Guide."

Go scatter with the Bible,
Bright rays of gospel light,
And teach undying millions
The way to endless life.

Go wide diffuse the blessing
Of meekness, hope and love,
And speak to hearts dejected,
Of brighter scenes above.

Go wake the prayerless sleeper,
From reason's darkened night.
For all that gain the haven
Must watch, and pray and fight.

Go teach the way of living
By simple faith and prayer,
To live with God in heaven,
The unlearned soul prepare.

Fly on thy angel mission,
God speed thee on thy way;
Unfold to earthly vision
The realms of cloudless day.

Waft, on the wings of mercy,
Thy spirit far and wide,
And may thy lines prove ever
To Holiness the Guide.

E——.

I am enabled, through grace, to love all more and more, and to love God in all. O! keep this recollection of soul; let nothing bustle the spirit; let nothing make you CARE; be always at his feet, waiting and longing to be with him.—[Bramwell.]

The Way of Holiness.

A SKETCH.

"And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."—Isiah xxxv. 8.

CERTAIN passages of the prophets have a marked relation to the Gospel Dispensation. This 35th chapter of Isaiah is of this class. It is luminously descriptive.

By this chapter, we learn that the kingdom of Christ must be set up amidst the profoundest moral desolation. It must be a contrast to the entire world in its teachings. Therefore, its DISTINCTIVE FEATURE appears so fully stated in the text.

The Prophet beholds—

I. *The CHIEF FEATURE in the empire of David's Son.* "And a Highway shall be there, and a way."

1. *The text calls it a highway.* The Oriental character of the figure here employed. Its marked beauty as applied to the "King of kings."

2. *The text employs a word (there) locating the way.* (Gr. *ekei*; Lat. *ibi*.) In that place of moral desolation, where Christ shall set up his kingdom of purity, the way shall be. Also, on the hill (Calvary), where the Prince shall die, this way shall be, or begin. Here is the seminal idea of Bunyan's Pilgrim's Progress.

II. *The Holy Spirit fixes forever the NAME of the way.* No one has the least claim to the right, here used by God, of naming his work.

1. "It shall be called." Here is divine authority. (Lat. *vocabitur*.) Should human nomenclature fix a name, it would be a bone of contention, and a ceaseless target for controversial archery.

2. "The way of holiness." (Gr. *Hagia*; Lat. *Sancta*.) Like its author, the way shall be (negatively) sinless, and (positively) *holy absolutely, or full of holiness*. It shall be supplied with *ample means* unto holiness. Its well-marked stadia shall be trodden by holy pilgrim feet. Therefore, it shall be the

way by which alone the citizens of the holy Jerusalem go home to their reward. Great beauty in the name, as in the design, of this way, i. e. out of a polluted city of destruction to the celestial city.

3. *We may approximately apply the words of Jesus, "I am the WAY, the TRUTH, and the LIFE."* This is just what we might expect of Jesus. Any other representation would disappoint a sceptical world even respecting him.

III. *The EXCLUSIVE POLICY which characterizes the laws of this way.* Nations are not excluded. Classes are not excluded, save one. This way has ever been declared open to all. The experience of countless multitudes of all times and races testify to this great truth.

1. *They say, the unclean shall not PASS OVER it.* This is exclusive; but it is just, it is reasonable. Were it not so, the way would fail of its chief design, nay of its *entire* design. The true sense is expressed by the vulgate; *non transibit per eam pollutus*. So the Septuagint; *kai ou me parei-the ekei akathartos*.

2. *They say in effect that the unclean shall not BE IN it, nor COME TO it.* Pollution is *contagious*. It invaded the *holy Eden*. It infected the *first two*. This way is provided against *this very disaster*. The vulture's eye cannot see this way. The lion's whelp cannot tread within its mercy-consecrated limits. Blood of the *Immaculate Lamb hallows its wayfarers*. The gate of the holy city opens into the head of the way—the light and glory beam down along its *entire extent*. Therefore, it is no place for the unclean. They are not fitted for it.

IV. *The DIRECTNESS and SIMPLICITY of the way.*

1. *The lowest orders of the human mind can enter it.* Infinite Truth has said, that babes even, and the poor, and untaught ones go into this way. The "wise and prudent" are generally unable to find it. Not on account of any imperfection in the way.

2. *All its parts are feasible to such.* The declaration of the great Author of the way is ample proof. Intelligence is no condition of entering or continuing in this highway, but faith is, and any one can believe. Here the Jews stumbled. Here the Greeks grew captious and scoffed.

3. *The King of this way has appointed safeguards of those in the way.* Among these are the Holy Spirit to teach, to apply the words of Christ, to sanctify, to comfort and to guide. Human agencies to teach, to persuade, to expound, to rebuke, to exhort, and to reprove. The design of God is, that a *holy heart* in a *holy way*, attended by such safeguards, should be safe from erring, in the course to his Capital City in Heaven.

4. *Christ, in his day, spent most of his time preaching the gospel to THE POOR.* Such an example is, in the highest sense, demonstrative. He blessed the *poor and lowly*; but he denounced the unclean and wicked.

Do you give yourself to reading and prayer? I say GIVE—give yourself to these. Are you never in company above an hour at once? And, when in company, do you turn all into profit? into religion? Are you a man of God, in spirit, in word, in deed?—[Bramwell.]

I now feel the full effect of that passage, "He dwells in God, and God in him." I live in God. O! what views have I in this state! Creation, redemption, full salvation, the state of the world! I grieve—but it is in God. I rejoice, but it is in God. I speak, but I find it in God. I am tempted much—but unmoved in God. O, how I long for all the church to know this great salvation! And yet I can bear with the weak more than ever.—[Bramwell.]

Do pray more still, and say to the Lord, for me, "I will not let thee go unless thou bless him." May we live every day to God.—[Bramwell.]

Editorial Miscellany.

THE CLOSE OF THE VOLUME.—The present number closes the XXIXth Volume of the Guide. It is now five years since we assumed the publication of this periodical, and, since that period, God has, in a most signal manner, owned the enterprise. Our list has been steadily augmenting, till now it has nearly trebled its former circulation, and with the active co-operation of its numerous friends it bids fair to occupy and sustain a permanent and respectable standing among its contemporaries.

There were not wanting those at the outset, who looked upon our enterprise with fear and doubt; and we confess that viewing it in the light of mere worldly prudence, it appeared somewhat dubious. But God has had it in his own care, and despite the coldness of the church, and the consequent difficulty of procuring subscribers, the opposition that has been made to the cause of holiness, and the efforts that have been made to substitute other literature in its place, it has made a steady progression. The Guide now contains double the amount of matter, and is got out at more than double the expense than when we first undertook it, and we purpose with the divine blessing to make the improvements keep pace with the means which an increased subscription list will place in our hands. May we ask, then, as we close another volume, for the same, yea, a more extended cooperation, than we have ever had before. We have been obliged, in order to sustain our enterprise heretofore, to perform the duties of a pastoral charge; but now we give ourselves up wholly to this one work of spreading a sanctified literature. It remains for you, beloved, to determine whether we shall be sustained in it.

A word in regard to another subject. We propose to make the matter of the Guide as

varied as the end which we have in view will admit. If there has been any seeming departure from this rule in a few of the past numbers, let it be attributed to its real cause, an overwhelming pressure of duties. We think no ground of complaint on this point will ever occur again. For the same reason, we have been late, very late in our issue. We have hope now of remedying this with the next number—and once remedied, we will endeavor to avoid its recurrence.

AN AFFLICTED BROTHER VINDICATED.—The following communication from Dr. Peck, now attending the session of the General Conference at Indianapolis, will be read with interest by our numerous readers. Few men have been more unrelentingly pursued, or more honorably vindicated, than our beloved Bishop Hamline. Throughout the whole of this wicked persecution, we have not heard of a single attempt at self-extenuation. Committing his cause to God, he patiently bided his time; and, from Dr. Peck's representations, his traducers have been compelled themselves to furnish the means of his vindication. Let us learn, beloved, from this circumstance, to commit our characters and our all to a covenant-keeping God. But to the letter.

INDIANAPOLIS, Friday evening,
May 9th, 1856.

DEAR BROTHER.—I drop a line to say that the appeal of Rev. Mr. Harlan, expelled from the Cincinnati Conference, for slandering Bishop Hamline, has just been decided, and the decision affirmed by one hundred and thirty nine to six. Thus our good friend and afflicted brother is once more vindicated. The Lord, as it seems to me, has provided that his traducers shall furnish themselves the means of his vindication.

Mr. Harlan has made a most desperate effort to clear himself and wife, at the expense of the Bishop and Sister Hamline, but without success. After reading the testimony, the representatives of the Conference offered to submit the case without argument. Mr. H. declined, and spoke some four to five hours, and THEN it

it was submitted without a reply, and the result you have above. I hope there may be some rest to these weary spirits, and that God may be glorified by their trials.

PERSONAL EXPERIENCE.—As we have before had occasion to remark, this department has been of such signal service to those who are seeking to find the king's highway that we cannot think of dispensing with it. And yet, from the character of some of the articles that are sent us, we fear that many of our friends misapprehend its design. The experience should not only be confined to the exercises of the soul in its struggles to live the higher life, but, in delineating them, we should be careful to seize on that which promises to be most useful to others. Much that is sent us on this subject is of the most elementary character, and frequently much even of that which relates to the experience of holiness contains little else than a few stereotyped expressions. The latter, perhaps, cannot be always avoided, as all have not the ability to write, and yet we are impressed with the conviction that it often arises from the state of the mind at the time of writing. A backslidden heart may call up some of the leading features connected with its conversion; but if we would have an experience clothed in words that burn, we must write when our souls are most under the spirit's influence. That blessed agent makes the mind fruitful, and will lead us to delineate our exercises in language that will be felt. We thank our friends for articles that we have received, and hope that many more will be encouraged to write; but, beloved, write, when you have just come from the divine presence.

Book Notices.

THE PRINCE OF THE HOUSE OF DAVID; or Three Years in the Holy City : being a series of the Letters of Adina, a Jewess of Alexandria, sojourning in Jerusalem in the days of Herod, addressed to her father, a wealthy Jew in Egypt, and relating, as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from his Baptism in Jordan, to his Crucifixion on Calvary. Edited

By Rev. Professor Ingraham, Rector of St. John's Church, Mobile. New York: Pudney & Russell. 1856. Octavo; pp. 461.

THE design of Professor Ingraham in this work exhibits itself in two particulars: he would present the life of Christ as viewed from a new stand-point of observation, and he would furnish the naked sketches of the Evangelists with a back-ground of supposed fact, so that the Savior's character, and teachings, and miracles may strike the imagination in a new light. He has succeeded eminently in both particulars. We have rarely met with so readable a book. We have done what we fancy editors seldom do with a book which they notice—we have read this book *through*, and, could we spare the time, we should like to read it through again immediately. It is a work of the imagination; just about as much so as are the sermons of Christmas Evans, and it is quite equal in interest throughout to the best of those sermons. The book is well adapted and well worthy to do its part in supplanting the miserable catch-penny trash with which the land swarms.

POPULAR EDUCATION: for the use of Parents and Teachers, and for Young Persons of both Sexes; prepared and published in accordance with a Resolution in the Senate and House of Representatives of the State of Michigan. By Ira Mayhew, A. M., late Superintendent of Public Instruction. Burgess & Co., New York.

Mr. Mayhew has been for a considerable time at the head of Public Instruction in Michigan; he is an experienced teacher himself, and in this book, which is an octavo of 467 pp., he has given to the public an inestimable Manual upon the subject on which it treats.

It treats the *whole* subject—and that in a masterly manner—Education, physical, moral and intellectual. We have perused the earnest appeals of the author on the subject of moral or Christian education with great satisfaction. The sections of the work devoted to School Architecture will do something, we hope, to introduce a new era in school-house building, in some parts of the land. The trustees of every school district in the nation ought to have one of these books.

THE
GUIDE
TO
HOLINESS.

EDITORS :
REV. H. V. DEGEN, REV. W. B. GORHAM.

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THE GUIDE TO HOLINESS.

Unbelief; A PAINFUL EXPERIENCE.

BY J. D.

UNBELIEF is regarded by some a sin which can only exist as love of the world, love of self, and other sins give it birth; consequently, when a seeking soul has renounced all other forbidden objects, this sin must die as a natural result. When we take this view of unbelief, it appears like such a harmless evil as to be hardly worth naming. Thus I regarded it in the early part of my Christian experience, and it cost me more mental agony than I can find language to describe. I think but few souls this side of perdition have had a more painful experience of the damning consequences of unbelief, which has led me to regard it as the great cause or root of other evils rather than the effect of them; or, as one has termed it, "a capital and fountain evil."

I give a short sketch of my own experience in this school of misery, praying that it may serve as a warning to others, like the pillar which Bunyan's pilgrims erected after they escaped from Doubting Castle, on the side of which they wrote this sentence, "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the celestial country, and seeks to destroy his holy pilgrims."

At the age of sixteen, I became deeply convicted of my need of religion, and resolved to seek until I should find that which now appeared to me the pearl of great price. I had very imperfect views

of myself as a sinner, and of Christ as a Savior. I was very ignorant of the way to obtain salvation by faith in Christ; hence I vainly strove to find rest for my troubled soul by my own good works. Accordingly, I commenced seeking the Lord by breaking off every known sin. I was soon a strict Pharisee in works. I fasted often, and prayed often, day and night; and sometimes nearly all night, when my soul would be in an agony, crying, "O, that I knew where I might find him; that I might come even to his seat!" Often did the blessing seem almost within my reach; but my unbelief kept me from receiving it. So I continued to fast, and pray, and weep; but grew no better, although I did every thing necessary to salvation, except to believe. O, if doing penance would have converted a soul, I should have been speedily and soundly converted. The Lord often showed me that "This is the work of God, that ye believe on him whom he hath sent;" but I did not understand it. I well remember that, on a certain quarterly meeting occasion, I thought I would make a great effort to get the long-sought blessing. So I fasted from Friday night to Sunday morning, which made me so weak that I could scarcely walk to church. But I thought surely the Lord will have mercy on me now, and bless me; but, alas! how was I disappointed! my soul was shrouded in gloom throughout the day, and the Lord appeared farther from me than ever before. I have often since wondered that I did not understand the lesson which my heavenly Instructor designed to teach me by such discipline; but, so it was; instead of seeing that I

failed because of my unbelief, I was sorely tempted to think hard of the Lord. It did really seem to me that God was a respecter of persons; for I saw others get blest so easily, and seem so happy when they had neither sought half as long as I had, nor DONE half as much. Ah, I did not then understand that it was their faith in Christ which made their sacrifice more acceptable than mine. Well might the Savior have said of me, "O, fool, and slow of heart to believe!"

In this way I sought the Lord sorrowing for five years; three years of which I tried to believe myself a Christian; but I never so believed in Jesus as to bring the unmistakable witness of the Spirit. In the year 1845, I received a clear and satisfactory evidence of my acceptance with God. Never shall I forget that desperate venture of faith, which seemed in opposition to all the feelings of my soul, as I let go of every other hope, and cast myself on Jesus for salvation. Nor can I ever forget, while memory lasts, the new creation that followed that act of faith. My soul was immediately filled with heaven.

"O, the rapturous height
Of that holy delight,
Which I felt in the life-giving blood!"

I felt that I was a new creature, and seemed to be living in a new world. Shortly after this happy change, I began to thirst for purity of heart; for, although I knew nothing of the *doctrine* of heart holiness, I knew that I felt the need of a clean heart and a right spirit; for this I prayed almost without ceasing, day and night. O, how my soul thirsted for God, the living God! I could truly say, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." A few weeks after the first happy change, I awoke, one morning, with these words sounding in my ears, as though some one spoke them to me: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." A heaven of divine peace accom-

panied the words. Then and there, I believe, the Lord spoke the cleansing word; but, like the child Samuel, I was too ignorant of divine things to understand it. Had I, like him, had some one to instruct me, it might have saved me from making the fearful shipwreck which soon after followed. As it was, however, I soon lost, through unbelief, that heaven of peace I had received, and an awful contest with the powers of darkness followed, which lasted many days. Once more, at length, I gained by faith my rest in Christ, and the sanctifying witness was stronger than ever. I was now conscious that I lived and moved in God; I seemed to breathe the very air of heaven. I had enjoyed great peace before, but nothing compared to this, which passed understanding. Every thought was brought into captivity to Christ, while I rejoiced evermore, prayed without ceasing, and, in every thing, gave thanks. Now I thought my goings were established; nor

"—— could I believe
That I ever should grieve
That I ever should suffer again."

But in this I was mistaken. I had so long indulged in the practice of believing no more than I felt, that unbelief had become the habit of the soul, and every act of faith seemed peculiarly difficult. Again, I was driven from my anchorage by giving place to unbelief, and another fearful and unsuccessful conflict with the enemy followed. For weeks and months, all heaven and all hell seemed in awful contest over my poor soul. Sometimes I would seem on the borders of heaven; at others, on the brink of hell. Could the Lord Jesus have saved a soul without faith, I believe he would have saved me. I am sure he saw that I suffered enough; I wept enough; I prayed enough; but I prayed without faith. I worked enough, but, alas! I did not believe enough; and I found the decree to be unalterable. "He that believeth shall be saved, and he that

believeth not shall be damned." The enemy of all righteousness, seeing that unbelief was my besetting sin, left no temptation on this point untried. I was sorely tempted to believe there is no God. In this, Satan was unsuccessful. At last, he told me that I had sinned away my day of grace, and that there was no more mercy for me. This sounded more like the truth. At last, it was much as I felt; so I yielded to the temptation, and sunk to a state of utter despair. O, what power the adversary has over the soul, when we lay down the shield. I wonder not that the apostle said, "ABOVE ALL, taking the shield of faith." But, strange as it may seem, I could not then think that it was unbelief that caused my trouble; although I knew I had committed no actual sin, and my foe could not point me to one sin I had committed, or one duty I had left undone. Indeed, I believe I had left nothing undone except the chief work of both. I often wish that I could find language to describe the horrors of despair; but, as it is impossible for a soul filled with salvation, to describe its joys, so does language fail to picture the torments of a soul in despair.

"Ah, wretch that I am,
I could only exclaim,
Like a devil tormented within;
My Savior is gone,
And has left me alone,
To the fury of Satan and sin.

Tongue cannot declare
The torment I bear;
While no end to my trouble I see;
Only Adam could tell,
On the day that he fell,
And was turned out of Eden, like me."

Falling from a state of entire sanctification to that of entire despair, my hell consisted in knowing what I had lost; and I am persuaded that this will be the most bitter ingredient in the cup of the lost soul in the world of woe. Shut up in unbelief, in this unhappy state of mind I remained for eight years. The first temptation that

my foe presented, after I sunk into despair, was to destroy myself. When he failed in this, he told me that a soul abandoned of God had no more duties to do; that it was wrong for me to read the Bible, and it was wrong for me to pray, or do any duties of a Christian any more. This was a necessary precaution of the enemy; for he well knew that, if I continued doing duty, I would find my way out again; so I abstained from outward religious observances almost entirely.

Thus, in my case, unbelief was the first and only cause of all my sins of omission and commission. It was not love of the world, or any other sin except unbelief. I "could not enter in because of unbelief." As I have said, I remained in this state of mind just eight years; and I got out of it just as Bunyan's pilgrims escaped from the castle of Giant Despair, by using the key of Promise. That successful revivalist, Rev. Mr. Burchard, was laboring in our place for a while, and I went to hear him. He dwelt much on the love of God to man, and our duty of believing it. He showed unbelief to be a very great yet prevalent sin; said he seldom found a happy Christian. I went home, and thought I would try prayer once more; so I took a promise, and carried it to the Lord in faith, and an immediate answer was given. O, eternal glory be to Jesus; he spoke in his well known voice, "Thy faith hath saved thee; go in peace."

I would say to all, in conclusion, "Take heed lest there be, in any of you, 'an evil heart of unbelief,' and 'Let us labor to enter into that rest, lest any fall after the same example of unbelief.'"

Binghamton, May, 1856.

WHEN you receive this cup of salvation, the effect will be,—the clamor of self is over; the slavish fear of being nothing is over; the soul keeps its place in God, and is ready for all that can come upon it. It bears; it forbears; it thinks no evil; it cannot dwell or live here. Places, to me,

are less than ever. Devoted souls are my delight. To see my friends dwelling in God, and God in them, affords me one of the greatest earthly pleasures.—[Bramwell.

The "Consecrated Cobbler."

WHEN William Carey went to India, many a wise man would have said to him, "You may just as well walk up to the Himalaya mountains, and order them to be removed and cast into the sea." I would have said, "That is perfectly true; this Hindooism is as vast and solid as those mountains; but we have faith—not much; yet we have faith as a grain of mustard-seed;" and William Carey said, "I will go up to the mountain." Lonely and weak he walked up toward that mountain, which in the eye of man seemed verily one of the summits of human things, far above all power to touch or shake it, and with his own feeble voice he began saying, "Be thou removed! be thou removed!" And the world looked on and laughed.

A celebrated clergyman, looking down from his high place in the Edinburgh Review, was much amused with the spectacle of that poor man down in Bengal, thinking in his simple heart that he was going to disturb Hindooism; and from his high place he cast down a scalding word, which he meant to fall just as of old boiling lead was used to fall upon a poor man from the height of a tower. He called him a "*consecrated cobbler*." All the wise world laughed, and said he was treated as he ought to be treated. However, he went on saying to the mountain, "Be thou removed! be thou removed!" and one joined him, and another joined him; the voice grew stronger; it was repeated in more languages than one: "Be thou removed, and be thou cast into the depths of the sea!" and now there is a large company who are uttering that one word, "Be thou removed!"

I ask the living representatives of the very men who first smiled at this folly, "What say ye now?" "Well!" they

answer, "you have not got it into the sea yet." That is true; but do you say that the mountain, during the last forty years, has not moved? No man can say that it is in the same position as it was when William Carey first went up to it. It is moving fast; and I call upon you to swell that voice, the voice of God's Church, which seems to say, "Be thou removed, be thou removed, and be thou cast into the depths of the sea!" Cast into those depths it will be; and a day will come when the nations of a regenerated East will write in letters of gold upon the first page of their Christian history, the name of the "consecrated cobbler."

[Rev. W. Arthur's Missionary Speech.

I Have Prayed for Thee.

THEN you cannot say that nobody cares for your soul. Then you have one friend who does not forget you—a friend at court; one who has the ear of the Majesty on high, and who never yet had a prayer unanswered—for him the Father heareth always.

I have prayed for thee. Oh! yes, he must have prayed for us or we could not be where we are and what we are.

If we are still in this world of hope, if we have one mercy left, if we are not utterly forsaken, if we are anywhere but in that place of torment, he must have prayed for us. If we have resisted temptation, if we have suffered affliction, if we have come off conquerors in the day of battle, and in defiance of all the privations and dangers of the wilderness held on our way, it must be because he has prayed for us. We should have fallen a thousand times, should have made way with our souls years gone, should have as little left as the rich man in hell, had he not prayed for us.

I have prayed for thee. And that after all which he had done for us before he went back to glory. There was the manger, and the garden, and the cross, and the grave; and was it not enough? Does he still keep our names before him? Does

he still bear our case on his heart, and daily plead for our daily bread, the bread that perisheth, and the bread that perisheth not? "Bless the Lord, O my soul, and all that is within me, bless his holy name!"

I have prayed for thee. Then away with doubt and unbelief, for who can perish for whom he has prayed? My infirmities are many, my wants great, my foes mighty, but he has prayed for me. I must drink deep of the bitter cup—wring out the dregs and drink them, but he has prayed for me. I must lie down and die; the night without a star must gather about my pillow, but he has prayed for me. I must be summoned with all the dead before the throne, but he hath prayed for me. I will not fear what man can do unto me, nor will I dread to meet the swellings of Jordan, nor will I hesitate to encounter justice, armed with all its terrors, because he hath prayed for me. I expect an acquittal at the last day. I anticipate the glory that shall be revealed; I count on a crown, because he hath prayed for me. In life, in death, through eternity, I will thank thee, O gracious Lord, for those gracious words—I HAVE PRAYED FOR THEE.

I have prayed for thee. Has he prayed for thee? Are you one of his little flock? Have you been where Mary was? Have you done what Mary did? Have you washed those feet with your tears? Perhaps you do not care to have him pray for you; perhaps have never said, *Lord, remember me.* Unless he prays for you, there is no pardon, or peace, or life, and yet you have never said, *Lord, remember me.* Unless he prays for you, all is lost, and yet you have never said, *Lord, remember me.*

[Genesee Evangelist.]

THE reason why the Methodists, in general, do not live in this salvation, is, there's too much sleep, too much meat and drink, too little fasting and self denial, too much conversation with the world, too much preaching and hearing, and too little self examination. Consider, then, these things.

Stand and look around. Do not condemn, but pity. Do not destroy, but heal. Do not drive, but draw. If possible, live in all the union, the power, the salvation. [Bramwell.]

Incidents in a Winter School.

1. ABOUT two weeks had passed away when a small group of my scholars stood on the platform during the noon recess. Having a little leisure myself, I asked them if we should not sing something. They all agreed to do so, and we sang a large number of the choicest hymns in our beautiful collection. While we sang, the words, as well as the tunes, deeply interested them, and the Spirit of God was sensibly present. We concluded our singing with the hymn, "Mid scenes of confusion," etc., set to the tune of "Home, sweet home."

As they were leaving the platform, I observed one little girl looking much more serious than the rest, leaning half unconsciously on the desk, still reading the words of the hymn we had sung. I moved quietly toward her, and said, "N—, are you a Christian?" She shook her head. I said again, "Do you know what it is to be a Christian?" "Yes," she replied. "Then," I continued, "I am afraid you will have some other home by-and-by than the one of which we have been singing." She then burst into tears, went to her seat, and wept nearly the whole afternoon, much to the astonishment of her schoolmates. I spoke to her again after school. During the next day she looked very sad, and, on leaving school in the evening, walked very slowly to her home. I embraced this opportunity to tell her of a Savior's love. She then promised me that, at some time, she would give her heart to him. The following day found her as far from peace as she had ever been. When I closed the school, she lingered behind, and I told her that I wished to speak with her a moment after the others had gone. I entreated her to yield her

whole heart to the blessed Savior then. After a long time of hesitation, she resolved to do it, and, kneeling down, confessed her sins, and gave herself to Christ in the most melting manner.

Shortly after, her sister joined her in the service of the blessed Redeemer.

This occurred three years ago, and, therefore, the communication I have lately received from her is the more interesting. A short time since, hearing that I was sick, she sent me a letter, in which she writes as follows:—"I heard, a few days since, that you were sick, and I have ventured to write you a few lines, to let you know that I am striving to make heaven my home. I feel more determined than ever I have yet done, to serve God. I made a resolution, at the commencement of this year, to live more like my Savior, and I pray God I may never break that resolution. Never shall I forget my twelfth birthday, and the question you put to me on that day, "Are you a Christian?"

She then goes on to speak of her younger sister, and also of the conversion of two elder brothers. "Cornelia," she writes, "is still rejoicing in the hope of salvation, and S. and L., I humbly trust, have found peace with God." Thus the Good Shepherd gathered four from that dear family into his own fold. What cannot the divine Spirit accomplish through a word "spoken in season"? The fact that the day on which I was led to speak to her was her birthday, was entirely unknown to me; but God knew it, and he knew how to take advantage of it to bless her, and to use her as an instrument for the salvation of others. Are we not wisely admonished—"In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good."

2. The work of the Holy Spirit among the children stirred up the evil spirit to work among the parents. It was all well enough when the young ones sung their hymns, and spoke of religion in the school-

house; but, when it was extended to the home circle, it became intolerable, and the most bitter opposition was instantly excited. "We want a school teacher," said they, "not a psalm singer." Some said, "My children shall stay at home;" others said, "Turn him out," and advised the directors to do it at once. Two of the three directors refused to take any part in the matter; but I was informed that the third one was coming, on the next day, to do his best to rid the district of the disturbing element.

On the morrow, the school-house was thronged with scholars, some appearing sad and others exultant; all, with excited faces, expecting to see the ejection of the teacher, or an end put to singing, prayer, etc., inside the school-house.

Noon came, but no director. I then retired to a quiet retreat, a little way from the school-house, to which I had become familiar, and spent the hour with my Savior. If ever I felt human weakness, if I ever wrestled with God for strength to stand firm, it was in that hour; but I wrestled not in vain. I felt a divine strength imparted to me, and, "though a host should encamp about me," yet I should not be moved.

When I returned to the school-house, I observed an unaccountable quietness among the scholars, although the worst boys in the district were present; and, when the school commenced, it seemed as if an invisible hand held every muscle of every scholar in the school. Such profound stillness I never saw.

By-and-by, I perceived the director winding his way up to the school. He entered. The almost oppressive stillness of the scholars seemed to confound him, and he appeared as really under supernatural influence as was Saul of Tarsus. The exercises of the school were conducted as usual. Every moment he was expected to commence the business he came to do; but no word of expulsion was spoken.

At length came the crisis—the time of singing. Every eye was upon me, measur-

ing intently, every motion. I seemed to feel the quickened pulse, and hear the heart-throbs of every one of them, the director himself sharing in the excitement; but, glory to God, he had nerved me for the conflict, and I felt that, had all the regions of the bottomless pit rushed into the school, they would not have caused me to flinch one hair's breadth. "What shall we sing?" said I. This brought sensible relief to very many little girls, who, with sparkling eyes, shouted the name of their chosen tune. We sang it. The children sang with all their might. The second verse brought the director to beating time with his foot; and, before we finished the hymn, something brought tears to his eyes.

Before dismissing the school, I reminded them of their meeting on the morrow, (Sabbath,) and gave an appointment for a prayer meeting in the evening, to which their parents were invited. The Lord gave me a word for my visitor before he left, which seemed to impress him favorably, and he promised to be at the meeting on the morrow.

On Sabbath afternoon, I met the children, and to my great astonishment, found this friend sitting amongst them. After I had finished my address, I said to him, "Mr. F —, have you not a word to say to the children?" He hesitated a moment, and then rose with tearful eyes, and made a confession of sin before the children, exhorting them not to follow the parents and neighbors, but the advice of their teacher; "for," said he, "every word of it is true."

When, in the evening, I went to the prayer-meeting, I found it already commenced; Mr. F. himself pleading with God for a blessing on the children, the parents and the district. This was the beginning of a good work among the parents. Opposition ceased, and the truth prevailed. Two Sabbaths after this event, I addressed the children on the words, "Who is on the Lord's side." They were

very much affected; and when I requested those who wished to express their feelings, to come to the front seats, I think about twelve came forward, and, rising up one after another, expressed, with streaming eyes, their determination to be, henceforth, "on the Lord's side."

Then did my soul magnify the Lord, that, with his own Spirit, and with his holy arm, he achieved the victory. It was then I felt the fulfilment of the blessed promise,—“When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.”—[Oberlin Evangelist.

All in Christ.

MAN, or woman, or child! Do you want any thing? Are you anxious about the matters of your soul? Are you disturbed, are you ignorant? Do you feel, "It is wisdom I want," or "It is righteousness I want," or "It is peace I want," or "It is power I want," or "It is heaven I want?" Well, it is all in Christ. In the knowledge of him is eternal life. And do you understand, it is all with Christ? You do not receive it from Christ; you receive it with Christ. "He that hath the Son, hath life." There is no salvation out of him. We become bound up with him by faith, and then all that belongs to him is ours. As it is all in him, it is all with him. Once more, it is all for Christ. Do you understand that every thing we receive is to go back to him?—it is given to us that we may glorify his holy name. Are we justified? Are we sanctified? Are we blood-bought? Are we temples of the Holy Ghost, heirs of God, and joint heirs with Christ? It is that we may have liberty to serve God, and glorify the name of our Redeemer. Thus, all that salvation implies is in him, all that salvation implies is with him, and all that salvation implies is for him, in time and eternity. My brethren, Christ is a root, Christ is a rock. He is a root out of which flows the sap of

grace through the branches; and the soul that is united to him as a branch, receiveth it. He is the Rock of ages; and the soul that is based on him, the gates of hell cannot prevail against; it shall rise up a mighty tower unto the skies, a building that shall manifest the wisdom, the power, the grace and the glory of God throughout eternity.

—Rev. C. Molyneux.

Scraps from My Portfolio.

BY MRS. P. PALMER.

PRAYER NOT ALWAYS ANSWERED.

Ye ask and receive not, because ye ask amiss.
St. James.

GOD is the hearer and answerer of prayer. And "this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." But it is not according to the will of God that sinners should be compelled to be saved. He has left the human will free. It is his will that sinners should be saved. But men possess the awful power to resist the will of God. He expostulates with the sinner and says, "Why will ye die?" "Ye will not come unto me that ye may have life." A sinner, in answer to the prayer of the pious, may be irresistibly *awakened*, but not irresistibly *converted*. The Savior desired the salvation of the inhabitants of Jerusalem, when he said, "O, that thou hadst known the day of thy visitation!" But Jerusalem was not saved. God is infinitely willing to give every needed grace; and if the petition for the needful grace is presented, and not answered, it is because there is some point where the conditions are not met; for, "He that asketh receiveth."

ILLUSTRATIVE INCIDENT.

I will give you an illustration, that came under my observation, where a petition was presented and not answered. I accompanied my husband on one of his professional visits to N——, to see a young man who was apparently at the point of death. After examining the case, my husband pro-

nounced the individual beyond human aid, and expressed it as his belief that he could not survive long. In the evening we attended a prayer meeting, held in the church where the dying young man's father ministered. A pious female member, praying for the recovery of the young man, said about thus: "O, Lord, this is the confidence we have in thee, that if we ask anything according to thy will thou hearest us. Now we know it is according to thy will that this young man should recover, therefore we know we have the petition we have asked of thee." My heart was sad, for I feared that truth was about to suffer. I saw that the faith of the woman was not grounded on right premises, and I had reason to believe it would fail, and then I knew that the name of the promise-keeping Jehovah would be dishonored. This person could not have known it was according to the will of God that this young man should recover, unless some special revelation had been given her to that effect. We know that the secret of the Lord is with them that fear him, and do not doubt but, on special occasions, the Holy Spirit may, in answer to the importunity of the faithful soul, produce a divine conviction on the mind that prayer is answered. But on no other ground could this person have known that it was the will of God that the young man should recover. God, infinite in wisdom, might have foreseen many reasons why it was for the best he should not recover; and therefore she could not, from the passage quoted, on which she had founded her faith, have had any conceivable reason for believing he would recover.

The result proved that the person, though sincere, was mistaken. The young man, shortly afterward, died in the triumphs of faith. So wonderful were the triumphs of grace, that he probably slew more by his death than he might have slain by his life, had it been lengthened a score of years.

PRAYER OF FAITH ALWAYS ANSWERED.

You pray for the conversion of sinners.

You have some special cases on hand, for which you have been much in prayer; and because they are not converted, you doubt the promise of God that you shall have the thing you have asked of him. God hears your prayer, if you pray in faith; and to the degree you ask that which is in accordance with his will, you receive the thing you ask. The persons for whom you pray unquestionably feel the arresting influences of the Holy Spirit; but it is a solemn fact that sinners possess the awful power to resist the Holy Ghost. If your eye could, like the omniscient One, penetrate the heart of the sinner, for whom you have been specially praying, you might see the answer being given in that troubled conscience. You might also see the sinner withstanding the will of God respecting his salvation. The sinner, in answer to the intercessions of the Spirit through you, is convinced that *now* is his day of visitation—*now* he must repent, and bring forth fruit meet for repentance. He is convinced that it is the will of God that he should now be saved, by complying with the conditions of salvation. But he knowingly refuses to comply with the conditions, or even to acknowledge the workings of the Spirit on his heart. The prayers of Samuel, Daniel, or even of the almighty Savior, could not save such a sinner; for it would be inconsistent with the economy of salvation. The Savior, in the days of his incarnation, wept over those he could not save. Still he says to sinners, "Ye will not come unto me that ye may have life." Be assured, then, that the Lord always hears the prayer of faith, and to the degree that it is consistent with the economy of grace, he will give the constraining influences of his spirit; but *he will not COMPEL the sinner to be saved.*

The Inconsistent, Backsliding Professor of Religion.

He is not dead to sin; not living to righteousness; his light does not shine; he is not bearing faithful witness for Christ; not grow-

ing in grace; he is paralyzing his own influence for good in the church, and to the world where he was placed, that he might be a light to enlighten, and as salt to savor and preserve it. The conduct, the condition, the guilt of such an one, is vividly set forth in the following allegory.

"The devil," says the allegory, "once held a great anniversary, at which his emissaries were gathered from every part of the world, to report what they were doing in his service, and how far they had been successful. 'I,' said one, who came up exulting in his zeal, 'I let loose the wild beasts of the desert on a whole caravan of Christians, and their bones are now bleaching on the sands.' 'What of that?' said the adversary, 'their souls were all saved.'

"And I," said another, 'drove the hurricane against a ship freighted with Christians, and they were all drowned in the sea.' 'And what of that?' again said the adversary, 'you did but shorten their way to glory; for they too were all saved.'

"And I," said another, thinking he had done a more acceptable work, 'I kindled persecution against a little band of disciples, and, as they refused to abjure their faith, they were all burnt at the stake.' 'Fool,' said the adversary in his anger, 'you only sent them to a brighter crown in heaven.'

"And I," said another, 'cannot boast of much; for I have been ten years trying to get a single Christian asleep; but at last I have succeeded, and he is slumbering still.' 'Well done,' cries his master; 'that is indeed a feat worth achieving;' and a smile of satisfaction arose to his lips.

"And I," said still another, I, under one pretence and another, and through worldly influences, and little temptations, and gradual backslidings, have finally got the great mass of a church asleep, so that they live on about as the world live; and, what is more, they do not seem alarmed at their state.' At that the devil shouted, and all the night stars of hell sung for joy."

What Have I Done.

ABOUT fifteen years ago, a minister, now laboring successfully abroad, was the zealous and laborious secretary of one of our public societies in England. Considering the whole world as his parish, wherever he went, in his almost incessant travels, he found something to do for his great Master, and was not unfrequently in the habit of making direct inquiries of Christians as to the extent of their personal exertions for the advancement of the divine glory. He one day called on an old lady who had been a member of the church of Christ for fifty years, and asked her if she could recollect how many persons she had brought into the Christian church. She looked at him with astonishment, as if she thought he had placed her in the situation of a minister of the gospel, and, at length, said she did not recollect that she had introduced any one individual into the church. Could she, reader, think you, have been a very active or a very happy Christian? Yet how many, alas, are just like her!

Now let us look at a contrast. He next called on a young lady, who had been a member of the church but a very few years, and proposed to her the same question. With great diffidence and modesty she replied that she hoped she had been useful in bringing many to the knowledge of the truth. She said that she had at present in her class, four children, two boys and two girls. One Sabbath morning she missed them from school, and on Monday she went in pursuit of the fugitives. On arriving at their home she found that their mother had been ill, and had died during the past week, which had prevented the children from attending the school on the Sabbath day. She also found their father sitting by the fireside, and when he found she was the teacher of his children, he arose and thanked her for having imparted to them the lessons they had brought home and taught to their dying mother, and which had been the means of sustaining her mind in her de-

parting moments. The young lady then said to the father, "How is it that I never see you in a place of worship? To which he replied that he was very deaf and could not hear the preacher. The fact was, the man's heart was wrong, so that he did not love the truth, and was therefore unwilling to hear it.

The young lady promised that if he would come the following Sabbath she would ask the minister to speak loud, and would place him in a situation where he would be sure to hear. He promised to be there, but failed in keeping his word. On the following morning our young teacher went in pursuit of her aged scholar. The same excuse would not do. She told him she had at home a hearing-trumpet, which she would lend him if he would come to hear the gospel. The old man caught at the idea, because he thought that if he had the trumpet, he could hear other things as well as the gospel! He adjusted the instrument till it exactly fitted his ear: and, blessed be God, the gospel through it exactly fitted his heart. He afterwards united with the church, and died in the faith of Christ. The young lady further added, that the two girls became members of the church; that one of the boys was also a member, and the other a minister of the gospel. Thus, in addition to many other instances of usefulness, this young lady had given her, as a reward of her faithfulness and holy love, a whole family. Reader, what, as it relates to such matters, have you done?

TOO ANXIOUS TO PLEASE.—There is what we are wont to call good-nature, which, however desirable, yet does very much prepare and expose those in whom it is found to temptation. For it is nothing but a pliable, yielding, waxen frame, which is so much the more subject to evil impressions rather than good, as wickedness is more insinuating than virtue. Such flexible twigs are easily bowed into crookedness; such a soft temper of mind is

easily wrought, and moulded to a compliance with the most dangerous suggestions; as the soft head of the infant is framed into any fashion by the midwife ^{and} nurse. Their facility and bashfulness often betray persons of this temper into a grant of that which yet they secretly condemn; and they know not how not to comply with the desires of the boldest and most unreasonable insinuator. That bashfulness is dangerously bold, which dares to offend God lest it displease men. Nothing is more laudable than a firm, inflexible temper, when found in the way of righteousness. Let me never be ashamed to deny what another is so shameless as sinfully to ask. Let my heart be as wax to the impressions of goodness, but as marble to those of evil, as pliant as an osier to the hand of virtue, as stiff as an oak to Satan and his instruments. Let a just request be as a command to me; let me obey it as a law, though it be but a desire; but let an unjust and wicked demand be cast back by me with abhorrence. If my friend be in any thing a factor for Satan, let me bid him "Get behind me," as our Savior did St. Peter. It is better to lose my friend than my innocence; and safest to keep at a distance from him when he breathes contagion.

Mrs. Elizabeth Fry.

SYDNEY SMITH'S TRIBUTE.

"THERE is a spectacle which this town now exhibits, that I will venture to call the most solemn, the most Christian, the most affecting, which any human being ever witnessed. To see that holy woman in the midst of wretched prisoners—to see them calling earnestly upon God, soothed by her voice, animated by her look, clinging to the hem of her garment, and worshipping her as the only human being who has ever loved them, or taught them, or noticed them, or spoken to them of God. This is the sight which breaks down the pageantry of the world—which tells us that the short

hour of life is passing away, and that we must work for God; that it is time to give, to pray, to comfort,—to go like this blessed woman, and do the work of our heavenly Savior, Jesus, among the guilty, among the broken-hearted and the sick; and to labor in the deepest and darkest wretchedness of life."

The way in which I have been led.

DEAR BROTHER D.—A deep sense of my own unworthiness, together with the unsatisfactory nature of my religious experience, has caused me to delay the fulfilment of my promise thus far; and I might still delay, were it not that an assurance of being led by a Divine hand, has caused me to feel that I may not longer withhold a simple account of the manner in which I am led, without being guilty of ingratitude to my Heavenly Guide.

My earliest religious associations are connected with holy men of God, who occasionally made my father's house their home. Well do I remember how my childish heart would bound with joy when the Methodist preacher, after an absence of four weeks, was again seen to approach our humble cottage. How eagerly I listened to his instructions, and how great was my disappointment, if he had no word for me in regard to the salvation of my soul, no prayer to offer up for me when we came around the family altar.

I have often thought, if the dear ministers of Christ could only know how many eyes are turned toward them as they enter the family circle, and how often little hearts are beating with hope that they, too, may learn the way of salvation, the little ones of the flock would never be neglected, or turned away with only a word of general instruction.

Eternity alone will reveal how much I owe to instructions, received in early life, from the faithful ambassadors of Christ who visited my childhood home, before my beloved parents had themselves learned the

way of life. Through their instrumentality I was deeply convinced of my need of salvation, at the early age of nine years; but of the way to obtain it, understood but little. Long and earnestly I prayed for that deep and thorough conviction of sin, which I supposed would be necessary to prepare me to seek God successfully. I had placed the standard of piety very high, and had but little hope that a child like me could ever reach it. I had, almost unconsciously, marked out a way in which I expected to be led to a knowledge of sins forgiven, if I should ever reach that point, hardly supposing it possible for me to be led in any other way. Frequently was I found in the public congregation kneeling at the altar for prayers, and many and fervent were the prayers offered up for me, all of which were rendered ineffectual by my unwillingness to be saved in God's own appointed way.

Years passed on. I struggled, and wept, and prayed, but could not prevail with God to save me on any other terms than those proposed in the gospel, to which unbelief had blinded my eyes. At times I sank into despondency, and then into a state of comparative indifference and stupidity, from which I was aroused again and again, only to feel most bitterly how the memory of former failures was rendering it more and more difficult for me to renew my efforts to seek salvation. Once, while pursuing a course of study in a distant seminary, I grieved the Holy Spirit, until it took its departure from me for a season, while I was vainly striving to find, in earthly knowledge, something to satisfy the cravings of an immortal spirit; and it was not until I began to try to impart that knowledge to others, and found myself surrounded by youthful beings, looking to me for direction, that I again felt most deeply my need of a wisdom higher and holier than earth could give. Then it was, while sinking under a weight of responsibility and self-reproach, that I looked to God for help, with greater earnestness, and more faith than ever before,

and, in his strength, resolved that the remnant of my days should be consecrated to his service; that whether he gave me light or darkness, I would continue to seek his face, in the use of all the means of grace in my power, until life should end, and if I perished, would perish at the foot of the cross.

In making this resolve, I found some rest, some assurance of safety. A little light began to dawn on my benighted spirit, but I soon closed my eyes to it, and wandered on again in darkness and unbelief, until hope almost died within my heart, and I began to feel that the door of mercy was closed against me. For nearly twelve years I had been mourning over my lost condition, weeping and praying for deliverance from the power of sin, and now I found myself no better prepared to receive the grace of God than at first. It seemed to me that I had done all that I could, had looked every way for help, but found none. In this extremity God, in his tender mercy, permitted one of his chosen ones to become deeply interested in my spiritual welfare—one who seemed to know just how to appreciate all my difficulties, and remove all the obstacles. He led me directly to the foot of the cross, pointed out the way of salvation by faith so clearly, and so earnestly, and tenderly urged me to cast myself upon the mercy of God, that ere I was aware, my poor helpless soul was resting safe in the hands of God. A ray of heavenly light was shining through the darkness which had so long surrounded me, but it was so faint, so feeble, that, had it not been for this same faithful friend, who was then my class-leader, and who watched over me, and led me along in the way to heaven, I should have again turned from the light, and cast away all my confidence.

Nourished in the bosom of the church, I soon gained a little strength, and obtained some evidence of being a child of God; when I began to be deeply interested in the subject of personal holiness, and to feel that my spirit could never rest in anything

short of inward purity, I tried to present my entire being a living sacrifice to God, and now believe that I soon reached that point, where it was my duty and privilege to exercise the faith of acceptance; but failing to do this, I dishonored the veracity of God, deprived myself of the mighty power which faith alone bestows, and was necessarily left in a weak and helpless state, exposed to all the fearful attacks of the adversary.

For years I continued to seek the blessing of sanctification with as little success as that of justification. The lessons I had learned were forgotten, the way of salvation again seemed dark and mysterious. I little thought that unbelief was the one great hindrance to the work of grace in my heart; but supposed that the want of power to exercise appropriating faith must arise from some defect in my consecration, which I was trying to find. With the promise in my hand, "If in anything ye be otherwise minded, God will reveal even this unto you," I earnestly sought to know what I was withholding from God—what was the hindrance to my faith. In answer to my prayer, the Holy Spirit revealed to me the fact that my heart was not submissive, that I was trying to seek salvation in my *own* way, expecting signs and wonders, before I could believe. But I tried to persuade myself that I did not *really* distrust the faithfulness of God—did not *really* doubt his word—but only distrusted my own treacherous heart, doubted my consecration, and even the evidence of my own consciousness.

Thus I deceived myself, while going over and over again the ground of entire consecration, moving round and round in the same circle, and drawing no nearer to the great source of life. At length, through human instrumentality, I was again led to a more perfect knowledge of the way of salvation. In the providence of God, I was permitted to unite with a church whose pastor was a living witness of the power of the Gospel to save to the uttermost. And

it was with an unusual degree of encouragement and hope that I first attended the little prayer meetings which he had established for the promotion of holiness among his people. There, under the instruction of one who KNEW of the doctrine, and whose heart was so deeply interested for those who were seeking a knowledge of it, I received the help which I so much needed; and was soon led to see my unbelief in its true light, as a heinous sin, which must be fully renounced before my consecration could be considered perfect in the sight of God. I now understood that, during all the time I had been seeking salvation, I had failed to fulfil the only condition on which it could be received, and saw clearly what I must do; but how could I do it? Habits of doubt, of fear and distrust, had been so long cultivated, that they now seemed to hold me with an iron grasp. The more I struggled against unbelief, the more I felt its dominion over me. I prayed for faith; I tried to believe; and sometimes seemed to be gaining a little victory, when I would come before God with all the earnestness and sincerity in my power, saying, "Lord, I believe; help thou mine unbelief;" but it was only a vain repetition of words, which brought no power to my heart. My faith seemed to be merely an intellectual faith, the result of human reasoning, so I thought to myself, and so I said to the little praying band with whom I was privileged to meet, while they gave me counsel and encouragement, patiently bore with all my infirmities and inconsistencies, and, in the arms of their faith, continued to present me to a prayer-hearing God. At length, I began to see that, after all my strugglings, I had drawn no nearer to the point which I so much desired to reach. I had been *trying* to believe, and yet waiting for the evidence of sight before I *would* believe, not willing to receive the evidence which God had afforded in his word.

It was at the close of 1854 that I reached a point where I began to feel that I could

no longer live in such a state; that I *must* believe because God had commanded it. This was my only hope; all other means had failed. In the retirement of my room, while the last moments of the old year were passing rapidly away, I prostrated myself before God, renewedly gave myself to him in an everlasting covenant, and entered into an engagement that I would no more dishonor him by fearfulness, and distrust, that in the absence of all other evidence, I would steadfastly believe his word of promise, would believe him faithful and just to forgive my sins, and to cleanse me from all unrighteousness. Here my weary spirit found rest; and I would to God that I could stop here, and record no more of the baleful effects of unbelief in connection with my own experience, but to the praise of the long suffering and tender mercy of my covenant-keeping God, and to my own self-abasement, the whole truth must be told. After this solemn covenant engagement was made, I felt that the conflict in my own mind had ceased, and I was resting within a circle of great and precious promises, while the blessed Spirit was constantly whispering to my heart, "Fear not, only believe." After some time waiting in this state, the question arose, Why am I left so long without any sensible manifestations? without any evidence save the word of God? If the sacrifice is entire, why is the consuming fire so long delayed? At first, I did not distinctly recognize the voice of the tempter in this, and I continued to revolve the question in my mind, until I became disquieted, and began to fear that the covenant I had made, although it might have been made in sincerity, was not made understandingly, that I had not fully appreciated all the obligations it involved.

Once more I dishonored God, by making my own uncertain emotions a standard by which to judge of his faithfulness. My rest was gone, and I was again like a wave of the sea, driven with the wind and tossed.

In this hour of danger, I looked to the word of God for help, and there read, "In

returning and rest shalt thou be saved, in quietness and confidence shall be thy strength." But very slowly did I learn the lesson of my own entire helplessness, and my only source of strength. More than once since that time, when the enemy has come in like a flood, and the billows of temptation have been roaring around me, my faith has failed, and beginning to sink, God's own right hand has saved me, and brought me again to rest on the sure foundation of his word. And when my trembling heart has questioned whether it were possible for one so fearful and unbelieving ever to be fully established, the response has ever been, "If thou canst believe, all things are possible to him that believeth." My heart is filled with adoring gratitude, while I review all the way in which God has led me, in all my wanderings in darkness and unbelief. He has watched over me with a pitying eye, and with tender love, and more and more I feel that the entire consecration of all my powers to him, is not only a reasonable, but a delightful service.

I humbly trust that I am learning to live moment by moment, by faith on the Son of God, and, although every step of my heavenward way has been fiercely contested by the adversary, and I know not what new trials may await me, yet through my all-conquering Savior, the victory must be mine. And my soul is unusually comforted while I write, by the assurance of being fully in the hands of the Great Refiner and Purifier, who will give strength to abide the fire, until he sees in me his own image perfectly reflected.

Yours, in Christ,

M. E. W.

"I shall call upon you," says Bramwell, in his introductory sermon at Talford, "not to eat, drink, or spend the time in conversation with you upon indifferent subjects, but ask you concerning the state of your souls."

Always abounding in the Work of the Lord.

ENGLISH GIRL.

ON the marble steps of an elegant mansion, in one of the finest streets of Boston, sat a poor, ragged girl, devouring, with seeming insatiable greediness, a large piece of bread. Many of the children passing by looked at her, and some of them laughed at her. But she took no notice of any of them, being evidently too much engrossed, just then, in trying to satisfy her voracious hunger. I said to her, "Where is your home?"

"I have none," she replied.

"What, no home at all! Don't you have any place you call your home?"

"No, none."

"Where does your mother live?"

"I have none."

"Where is your father?"

"Dead long ago."

"Have you brothers and sisters?"

"No, not any; never did have."

"Where was your home?"

"In England."

"How long have you been in this country?"

"Two years."

"How old are you?"

"Fourteen."

"Who came with you from England?"

"Mother."

"How long since she died?"

"Three months."

"Are you hungry—very hungry?"

"I am so; I have had nothing to eat since yesterday morning till this afternoon."

"Are you willing to work for a living?"

"Yes, if I can get anything to do."

"What have you been doing since your mother died?"

"Anything I could—errands for the neighbors, or any work for them, to get a piece of bread, and a place to sleep in."

"Have you ever attended Sabbath school?"

"No; but I should like to."

"Why have you not?"

"Because mother said my clothes were not decent enough for me to go to any such place."

"Can you read?"

"Yes, sir; I was taught in England."

"Let me hear you read" (handing her a tract); and she did read, and, to my astonishment, remarkably well. I began to feel a very great interest in her; for, notwithstanding her rags and filth, I saw the evidence that she was not like most children in her situation. By the assistance of a philanthropic friend a place was soon found for her, and she is now doing well, giving entire satisfaction to the family in which she resides, is an exemplary member of an evangelical church, and a very excellent teacher in a Sabbath school; and all this within six years of the time when she was appeasing her hunger on the steps of that princely dwelling, with bread charitably thrown to her by a kind-hearted baker in the street.

THE TRUCKMAN'S FATHER.

The day was cloudy, cold and cheerless, when, as I was walking in Washington-street, I observed a very old man standing at the corner of Milk-street, apparently waiting for the crowd to pass by, so as to give him an opportunity to pass over. His ragged and scanty garments afforded but a poor protection against the inclemency of the weather; and his thin grey hair, blowing across his withered features, gave him a truly pitiable aspect. As I approached nearer, I noticed that he shivered, and trembled very much, appearing hardly able to support himself.

"Friend," said I, "you seem to be suffering from this exposure to the cold. Have you no means of procuring some suitable clothing for this winter?"

He raised his eyes towards heaven, and with a look of calm contentment that absolutely puzzled me, said, in a low, tremulous tone, "No, I have not."

"But have you no friends that can aid

you—none who will see that you are more comfortably clad?" I inquired.

"I am a stranger here," he replied, "and have no friends. I came from New York, about three weeks ago, in search of my son, with whom I was going to live, but have not been able to find him. I have been very sick since I came, and have spent most of my little savings; but I have not long to suffer, for I shall soon go where there is no more sickness, nor sorrow, nor disappointment."

Feeling now considerable interest in his story, I told him I would go home with him, and see what I could do to aid him in his sad condition. We soon arrived at his miserable lodgings, in a small, dark, attic room, where there was no fire, and where everything spoke of abject destitution. And still that old man was happy, for he told me, when I asked him the meaning of his calm, resigned manner, that he had long been a disciple of the lowly Jesus, and that he tried in all his actions to show that consistency of character becoming a follower of the Savior.

"You feel, then, that, though you are poor and friendless, God has not forsaken you."

"No, and he never will. 'I have been young, and now I am old,' says the psalmist, 'yet have I not seen the righteous forsaken, nor his seed begging bread.' I am not afraid—I should have found my son, had I not been sick about all the time since I came here; and, now I can get out, I trust in God I shall soon find him."

"Don't you sometimes feel impatient?"

"O, no! I think how much I have to be thankful for. Why, the Son of man had not where to lay his head; and I, unworthy as I am, cannot say that."

After hearing some of his past history,—of his losses, his trials, his long and severe fits of illness,—and seeing his implicit confidence in God, his steady, unyielding faith, I determined to profit from the lesson, to lead a more holy life, to trust more fully my Father in heaven, and to do with my

might whatsoever my hands should find to do.

That very day we succeeded in finding his son, and I think I never saw a more happy meeting than had the pleasure of witnessing when that old man fell into the arms of a ruddy-faced, athletic, powerful truckman, who said, with no little emotion, "Father, how glad I am to see you safe and sound at last, after waiting so long!"

Little did that son imagine, in the morning of that day, while he was driving his truck through the lower part of Milk-street, that his aged father was standing at the head of it looking out for him!

DOCK SQUARE.

Being in Dock Square, a middle-aged man, on the steps of a fruit-cellar, asked me if I would not like to buy some grapes.

"Grapes," said I; "what do I want of grapes?"

"To eat or take home to your family."

"How do you know I have any family?"

"I don't *know*, but I *guess* you have."

"You have *guessed* right; and now, let me inquire, have you a family?"

"I have a wife and two children."

"Do you all go to church on the Lord's day?"

"We do regularly."

"Are any of you members of the church?"

"We are not, but my daughter thinks of joining, though I tell her she is too young."

"How old is she?"

"Thirteen."

"Many of that age have given very clear evidence of having been born again. Does your child appear like a converted person?"

"I think she does; though not being a Christian myself, perhaps I am not competent to judge."

"What! the daughter taken, and the father left! Your child bound for heaven, and you walking on in the road to death!"

This thought appearing to impress his mind, I judged it prudent to leave him to reflect upon it, and, therefore, went over to

another part of the square, to speak to some small boys, who were disputing with much anger, and almost ready to fight. I said to them pleasantly :

“ Dear children, you should never let
Such angry passions rise ;
Your little hands were never made
To tear each other’s eyes.”

And what a change it produced ! “ It is a long time since I’ve thought of that,” said one, smilingly. “ My mother taught it to me,” said another. “ And it’s true,” cried a third, “ and we’ll quarrel no more.”

MY MOTHER IS DEAD.

A man came hastening along, who manifested such intense anxiety and anguish, by the workings of his countenance, that I could not help feeling distressed for him, and consequently asked him if he was in trouble. “ Yes, I am,” he quickly responded ; “ I have just heard of the death of my dear and honored mother, and I’m going to inform my brother.”

“ Did she die the death of the righteous ?” I inquired.

“ O, yes ; she was a very devoted Christian.”

“ Do you cherish the hope of meeting her in the better land ?”

“ I hope I shall meet her there.” (With much emotion.)

“ Are you a Christian ?”

“ I am afraid not.”

“ You ought to be ; is it not so ?”

“ Certainly it is. I know I ought to be, but I can’t stop to talk about it now.”

And he was hurrying on, but turned and said : “ Would you, though a stranger, be so kind as to go with me to my brother, and break this sad news to him ? He keeps a stall in Quincy Market, and it will detain you only a few minutes.”

“ Most willingly will I do so, my respected friend,” I answered, and immediately went with him to the market. As delicately as I could I informed his brother of our sorrowful mission, and then tried to console

them with the thought that *their* loss was *her* gain. As I found that they were men who most heartily loved their mother, and revered her almost to idolatry, I urged them, in view of her prayers, tears and labors on their behalf, not to allow this solemn dispensation of Providence to pass by unimproved. I spoke of the joy she would have in heaven with the angels of God, in knowing that her death had effected what her life had failed to do—the conversion of her sons ; and then how delightful the meeting—the reunion of the family in that world where the invasions of death are never known !

The above is taken from a small volume published by Messrs. HEATH & GRAVE, of this city, entitled “ Rambles about Boston.” It abounds in incidents like the foregoing, and shows what opportunities for doing good may be found by an earnest, devoted Christian.—Ed.

The Beauty of the Cross.

I CANNOT but wonder at the virtue that lies in suffering ; we are worth nothing without the cross. I tremble and am in an agony while it lasts, and all my convictions of its salutary effects vanish under the torture ; but when it is over, I look back at it with admiration, and am ashamed that I bore it so ill. This experience of my folly is a deep lesson of wisdom to me.

Whatever may be the state of your sick friend, and whatever the issue of her disease, she is blessed in being so quiet under the hand of God. If she die, she dies to the Lord ; if she live, she lives to him. *Either the cross or death*, says St. Theresa.

Nothing is beyond the necessity of the cross but the established kingdom of God ; when we bear it in love, it is his kingdom begun, with which we must remain satisfied while it is his pleasure. You have need of the cross as well as I. The faithful Giver of every good gift distributes them to each of us with his own hand, blessed be his name ! Ah ! how good it is to be chastened for our profit !—[Fenelon.]

Finney's Letters

TO BELIEVERS IN DOCTRINE OF ENTIRE
SANCTIFICATION IN THIS LIFE.

Beloved in the Lord:

The present is a time of trial with you, and I feel as if it was of the utmost importance, that in these days you should "possess your souls in patience"—that "patience should have its perfect work, that ye may be perfect and entire, wanting nothing." As I have heard much of your trials in some places, and know, in some measure, how many of you are situated, in respect to your church relations, will you permit me, in the bowels of Jesus Christ, to give you a little fraternal advice.

I have often thought that the early history of Methodism, were it known to churches of other denominations generally, might, in many respects, be very useful at the present day. Wesley, as you probably know, belonged, to the day of his death, to the High Episcopal Church of England. And during his day, the Methodists continued in the Episcopal or National Church. I have often been struck with his admirable meekness, patience, disinterestedness, and fear of God, in sustaining the opposition and persecution which he did, without either withdrawing, or being driven from the Episcopal Church. He visited various parts of England, together with his brother and other coadjutors, and preached a full salvation from sin. He formed what were called "bands," in the different churches, composed of those members that were seeking after holiness of heart, and salvation from all sin. These "bands" had their regular prayer and conference meetings by themselves, at such times and places as were convenient for prayer, conference, and mutual edification. Those only were admitted as members who were seekers for the great blessing, after which they were pressing. These "bands" were committed to the superintendence, either of one of the preachers, or of some layman, who was fitted to take the charge of them. But as

my memory is not very definite in respect to the particulars, I have adverted to them principally for the purpose of saying, that those "bands," or Methodists, as soon as they avowed themselves such, in the different churches to which they belonged, were extensively and bitterly opposed, by the churches of which they were members. They were said to consider themselves better than others. They were called sanctimonious, hypocritical, perfectionists, and almost any thing and every thing, that prejudice, irreligion, pride and ignorance of God, could heap upon them.

Now, instead of retiring disgusted, or from any conscientious scruples, from the bosom of the churches to which they belonged, they remained as quietly as possible in them. And by their admirable meekness, sweetness, and charity, extended their influence, and promoted holiness in those churches to an astonishing extent. They, no doubt, did a hundred times as much good as they could have done by withdrawing from the churches, setting up separate meetings on the Sabbath, forming themselves into distinct churches, and thus arraying themselves in the attitude of a distinct denomination.

After Wesley's death, they had become so very numerous, that they withdrew from the Episcopal Church, and organized themselves into a distinct denomination. As to the wisdom of this measure, I have nothing to say, as I am not sufficiently informed in respect to the particulars, to have any opinion about it. But I have been greatly affected, edified, and, I may say, blessed, in contemplating the spirit, and movements, and success of the early Methodists in England.

And another thing is worthy of remark, that notwithstanding the carnal state of the Episcopal Church in general, at that time, the Methodists were by no means hunted from their churches, as such heretics as not to be worthy of communion. As much as has been said about the High Churches, and the high-handed notions of that church

in respect to church organization, and ecclesiastical domination; yet the Methodists were allowed to remain in their communion, without excommunication or suspension. Their ministers were allowed to preach the doctrine of entire and continued sanctification in this life. They were allowed to visit the churches through the length and breadth of the land, and, as it were, to form churches within churches; or, in other words, establish their "bands," and promote the work of God in their own way; without being set at nought, or excised from the Churches. This was Episcopacy in the days of its strength, and at a time when it possessed its most unbroken power. How all this will compare with the movements of some of our Congregational and Presbyterian churches and ecclesiastical bodies, at the present day, I need not say.

The things which I wish to say to you particularly, at the present time, are the following:

1. I advise and beseech you, to be filled with the love of Jesus Christ; and, on all occasions, to exhibit entire patience, kindness, and forbearance, towards those who differ from you, and who oppose you.

2. Do not allow yourselves to talk about the opposition you meet with from ministers and Christians. Do not pray for yourselves or for others, as if you or they were persecuted. Especially, do not do this in public; nor suffer your minds to dwell upon the opposition you meet with, lest you should be "overcome of evil."

3. If you are accused of things of which you are not guilty—if slanderous and ill-founded reports are circulated about you,—if they come to your ears, I beg of you not to open your mouths in reply, lest you should speak unadvisedly with your lips. Preserve entire silence; and go aside and pray, and feel, and know, that your reputation is of no value, only as it can promote the interests of the kingdom of Christ. Leave your reputation, then, entirely with

him, and possess your souls in entire patience.

4. I advise and beseech you, to be exceedingly careful what you say of your minister, or of ministers in general. Be careful to "speak evil of no man," but be "gentle, showing all meekness unto all men." Be especially careful of the reputation of ministers. Treat them with great kindness, respect, and love, for their office and their work's sake. Avoid censoriousness as you would avoid a serpent; and be entreated, not only to watch over yourselves in this respect, but watch especially over your brethren and sisters, who believe as you do. Admonish, warn, or reprove them, as circumstances may require, on the first appearance of censoriousness in them.

5. Learn to account in the most charitable manner for all the opposition you meet with. Consider that in many things you may be mistaken and wrong, and also that much of the opposition you meet with originates in mistake and misapprehension on the part of your opposers, rather than in any ill-will to you, or opposition to what they understand to be the truth. Consider, also, how long you yourselves have been in bondage to sin, the slaves of prejudice—how long you possessed more or less of a sectarian and a persecuting spirit—and how long it took you to rise above your prejudices and get away from under the influence of your stereotyped errors of opinion, so as to understand the liberty of the gospel. Consider the long suffering and compassion of God towards you, and how much pains he took, kindly to undermine your prejudices, to correct your opinions, and draw you over to the belief and the practice of the truth.

6. I advise and beseech you, by no means to withdraw from the churches to which you respectively belong. Why, dearly beloved, there is the very place for you to hold up your light. Do not, therefore, withdraw and separate yourselves from those who are yet in the dark in respect to

this glorious doctrine. Did the Apostles, when their eyes were opened on the day of Pentecost, withdraw at once disgusted and disheartened, from their Jewish brethren, as either too unholy or too hopelessly hardened, to be associated with, or won over to the truth as it is in Jesus. You will, no doubt, do a hundred times as much good, if you take the right course, in your own churches, as you will by withdrawing from them. At first, perhaps, many of you will feel yourselves shut in, and your influence for a time may be greatly curtailed or even destroyed; but this state of things will not, cannot long continue. If you really possess, and every where manifest the spirit of Christ—if your bowels of compassion yearn over your brethren—if you are meek, and kind, and forbearing, and loving—if you are really holy in your walk and conversation, it will be seen, and felt, and acknowledged—sooner or later—by your brethren and ministers; and your influence and character, will be felt and appreciated at some time, if you but continue among them, and seek their purity and edification. I have been greatly grieved to learn that some who believe in this glorious doctrine, have felt it their duty to withdraw from the communion of the churches to which they belong. I fear they have committed a great error, and shut themselves out, in a great measure, from doing the good which they otherwise might have done.

7. Some of you have been excommunicated, as I am told, and many more of you may be. I fear that some of you have placed yourselves in such an attitude as to compel the churches to excommunicate you, and that they have not done it so much because you hold the doctrine of entire sanctification in this life, as because you decline communion with the church, and, perhaps, treated the minister and church in a manner that made them feel called upon to excommunicate you.

Now, dearly beloved, if any of you have been guilty of any errors, in theory or practice, that have compelled the churches

to excommunicate you, I would beseech you on my knees, to confess. Make all the restitution in your power, request to be taken back into the communion of the church, and take away every reason for their not receiving you, except the fact that you hold the doctrine of entire sanctification in this life. This will throw the responsibility upon them to decide, whether for this error, *as they call it*, they will cut you off from their communion. I trust that not many churches of any denomination in the land, will go so far as to excommunicate a member for the belief of this doctrine. At all events, I cannot think that the Congregational, or what are denominated the New School Presbyterian Churches will do any such thing, standing as they do, exscinded from the Presbyterian Church, for supposed errors in doctrine. For to me it seems impossible, that for this one point of difference between you and them, they should excommunicate you, and at the same time, complain of the exscinding act of the Old School General Assembly, from whom they differ in very many material points of doctrine. That *they* should complain of being rejected from the Presbyterian Church, when, as a matter of fact, they differ so extensively, and on many points of doctrine, from them, and at the same time reject you, for differing only in one point, and that, too, a point always held by the Methodists, who are acknowledged by them as evangelical, I cannot believe.

8. Before I close this letter, do let me again beseech you, whatever may occur, whether the churches tolerate you or reject you, to preserve a spirit of entire patience, sweetness, meekness, and charity. You can in no way do so much mischief, as to profess to believe the doctrine of entire sanctification in this life, and at the same time exhibit a wicked spirit. All the opposition that is or can be made to this sentiment, by its opposers, can hardly begin to be so injurious to the cause of truth, as a wicked, censorious, sarcastic, denunciatory, pharisaical spirit and conversation, in those who

profess to believe it. I beseech you, by the mercies of God; nay, beloved, I conjure you, by your love of truth, by your attachment to Christ, by all that is sacred and lovely, and of good report, to keep yourselves pure; to exercise the utmost patience, forbearance, and kindness, and do not let your holiness be a holiness of theory only. But let it be the very light, and temper, and spirit, and life of the blessed Son of God. Remain as quietly as possible in the churches to which you belong. Possess and exhibit an anti-sectarian spirit, on all occasions. And if you are reviled, be sure not to revile again. And if you are persecuted, threaten not. And do not let those who misapprehend your views, or misrepresent your practices, have occasion to triumph over you, as those who, while they profess holiness, exhibit a spirit that is earthly, sensual, devilish.

Your brother in the love and fellowship of the blessed gospel,

C. G. FINNEY.

Scene in a Log-Cabin.

It was nearly midnight of a Saturday night that a messenger came to Colonel —, requesting him to go to the cabin of a settler, some three miles down the river, and see his daughter, a girl of fourteen, who was supposed to be dying. Col. — awoke me, and asked me to accompany him, and I consented, taking with me the small package of medicines which I always carried in the forest; but I learned soon there was no need of these, for her disease was past cure.

"She is a strange child," said the Col., "her father is as strange a man. They live together on the bank of the river. They came here three years ago, and no one knows whence or why. He has money, and is a keen shot. The child has been wasting away for a year past. I have seen her often, and she seems gifted with a marvellous intellect. She speaks sometimes as

if inspired, and she seems to be the only hope of her father."

We reached the hut of the settler in less than half an hour, and entered it reverently.

The scene was one that cannot easily be forgotten. There were books, and evidences of luxury and taste, lying on the rude table in the centre. A guitar lay on the table near the small window, and the bed furniture, on which the dying girl lay, was as soft as the covering of a dying queen.

She was a fair child, with masses of long black hair lying over her pillow. Her eye was dark and piercing, and as it met mine, she started slightly, but smiled and looked upward. I spoke a few words to her father, and, turning to her, asked her if she knew her condition.

"I know that my Redeemer liveth," said she, in a voice whose melody was like the sweetest tones of an Eolian. You may imagine that the answer startled me, and with a few words of like import, I turned from her. A half hour passed, and she spoke in the same deep, richly melodious voice:

"Father, I am cold; lie down beside me;" and the old man lay down beside his dying child, and she twined her emaciated arms around his neck, and murmured in a dreamy voice, "Dear father, dear father."

"My child," said the old man, "doth the flood seem deep to thee?"

"Nay, father, for my soul is strong."

"Seest thou the thither shore?"

"I see it, father; and its banks are green with immortal verdure."

"Hearest thou the voices of its inhabitants?"

"I hear them, father, as the voices of angels, falling from afar, in the still and solemn night-time; and they call me. Her voice too, father—O, I heard it then!"

"Doth she speak to thee?"

"She speaketh in tones most heavenly."

"Doth she smile?"

"An angel smile! But a cold, calm

smile. But I am cold—cold—cold! Father, there's a mist in the room. You'll be lonely, lonely. Is this death, father?"

And so she passed away.

Peace lies in Simplicity and Obedience.

CULTIVATE peace; be deaf to your too prolific imagination; its great activity not only injures the health of your body, but introduces aridity into your soul. You consume yourself to no purpose; peace and interior sweetness are destroyed by your restlessness. Think you God can speak in those soft and tender accents that melt the soul, in the midst of such a tumult as you excite by your incessant hurry of thought? Be quiet, and he will soon be heard. Indulge but a single scruple; to be scrupulously obedient.

You ask for consolation; but you do not perceive that you have been led to the brink of the fountain, and refuse to drink. Peace and consolation are only to be found in simple obedience. Be faithful in obeying without reference to your scruples, and you will soon find that the rivers of living water will flow according to the promise. You will receive according to the measure of your faith; much, if you believe much; nothing, if you believe nothing and continue to give ear to your empty imaginations.

You dishonor true love by the supposition that it is anxious about such trifles as continually occupy your attention; it goes straight to God in pure simplicity. Satan is transformed into an angel of light; he assumes the beautiful form of a scrupulous love and a tender conscience; but you should know by experience the trouble and danger into which he will lead you by vehement scruples. Everything depends upon your faithfulness in repelling his first advances.

If you become ingenuous and simple in your desires, I think you will have been more pleasing to God than if you had suffered a hundred martyrdoms. Turn all

your anxieties toward your delay in offering a sacrifice so right in the sight of God. Can true love hesitate when it is required to please its well-beloved?—[Fenelon.

There is a voice within me,
And 'tis so sweet a voice
That its soft lisping wins me,
Till tears start to mine eyes.
Deep from the soul it springeth
Like hidden melody,
And ever more it singeth
This song of songs to me:
"This world is full of beauty,
As other worlds above,
And if we did our duty
It might be full of love."

THE SORT OF RELIGION WE WANT.—Our faith in the Bible, at first historical, has become a matter of personal consciousness, from the experimental assurance that its truths are exactly what we want to raise human nature from its degradation, and save it from its sin. We want a religion that can quiet conscience, while it makes it more sensitive; which can make us holy, and yet leave us men; which can woo to another life, while it heightens the enjoyment of this. We want a religion that addresses the understanding, and yet is intelligible to the simple; that powerfully sways our emotional nature, and yet provides against extravagance; that brings immediately before the imagination visions of eternal joy, and yet gives new activity to the ordinary works of material life. We want a knowledge of God that will fill with awe, and yet save from terror; that will induce continual caution, and yet create perennial love. We want a system that humbles without degrading, and exalts without inflating; that offers pardon without encouragement to sin, and grants salvation as a boon, while it offers it as a reward to the laborious. These and many other requisites to our natural and moral condition, we find in the religion of the Bible.—[Advocate and Journal.

The Possibility of Christians Living without Sin.

NO. IV.

BY REV. J. BATE.

THE TEACHINGS OF THE APOSTLES RECOGNIZE THE DOCTRINE OF THE POSSIBILITY OF CHRISTIANS LIVING WITHOUT SIN.

IN thinking upon this subject, the mind is naturally led to conceive, from the circumstances connected with it, that the Apostles of our Lord, in the doctrines they taught, would be in perfect harmony with him. This conclusion is formed in considering, that for three years they were his disciples, living in the view of his example, listening to the public instructions he gave to the people, and receiving the private lessons which he gave to them. Just before his departure from earth, he promised to them the Holy Spirit, who should supply his presence to comfort and teach them: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 26. "When he, the Spirit of truth, is come, he will guide you into all truth."—John xvi. 13. These words set forth the infallible inspiration and guidance which they would have, in the things concerning his religion, which they should speak and write.

What the mind expects, in view of these things, it fully perceives in the comparison of the Apostolic teachings and those of their Lord. Consistency is obvious throughout. If in any thing there is a difference, it is in the DEGREE of the truth, and not in the nature and obligation of it. Their teachings do not *fall below* their Lord's. If possible, they *exceed* just as much as the *plenary* inspiration of the Spirit would impart, and the full entrance of the New Dispensation required. They speak what they had seen and heard, with the beautiful, perfect light of the Holy Ghost shining upon it, and in association with that finished

atonement which, before the Savior's death, had not been made.

As the mind expected to find harmony between the teachings of our Lord and his Apostles, so it expects to find harmony in the teachings of the Apostles themselves. This expectation is grounded upon the fact that there is only one Spirit, that he is infallible and immutable, and that he was the agent by whom each and all of them spake and wrote. What the mind expects upon this subject it actually realizes in the authorized writings of the Apostles. Peter does not contradict John, nor John Peter. Paul does not oppose James, nor James Paul. *Apparent* difficulties may arise, but, upon a just and diligent search, a reconciliation is immediately effected. Each of them wrote his epistle, or epistles, to those who had believed in Christ and become his followers. Each writes to them concerning what they *are*, or what they *should be*, and their language most emphatically teaches the possibility of Christians living without sin. Let us examine for a moment.

Taking the Apostles' teachings upon this subject as they occur in their respective epistles, let us see what is the nature and sum of them. In the sixth chapter of the Romans, St. Paul opens his mind at length upon the doctrine of a sinless life in the believer. He says that he is "DEAD TO SIN," and asks for a solution of the paradox, that he should "live any longer therein." The "old man is crucified" with Christ, "that the BODY OF SIN might be destroyed, that henceforth he might not serve sin." He is "dead with Christ" to sin, and like as he liveth unto God no more to die on the cross, so the believer should live unto God, and moreover be subject to the death of sin. He is to "reckon," consider, account himself "dead indeed, unto sin," as Christ, and "alive unto God, through Jesus Christ our Lord." Sin is not to reign in his mortal body. The very "members" of his body are to be kept free from the practice of "unrighteousness." They must be yielded up to God "as those that are alive" to

him, and to be employed "as instruments of righteousness unto God." Sin shall not have "dominion" over him, for the simple reason that he is "under grace," which destroys sin and preserves from sin. Should he abuse the grace of God by presuming to sin, thinking that the grace will permit or favor him without a loss of his relation to God and his state in piety, he commits a ruinous mistake; for he is the servant of sin unto death, if he sin, and not the servant of God; but if he obey he is the servant of righteousness unto life, and not the servant of Satan. When he believed, he was freed from sin. All connection with it was severed, and he became a lover and worker of righteousness. And now his love of and consecration to this work should equal in its intensity, activity, and determination, that which characterized him in the work of sin. When he was a servant of sin he was freed from a holy life by the very service of sin, so now he ought, nay, he is, if he be a *living* believer, equally freed from the service or commission of sin. This, I think, will be found to be the Apostle's teaching in this chapter.

This is not the place to notice objections, or the latter part of the seventh chapter, which is usually urged by Calvinists as one, would be considered.

The main part of the eighth chapter consists of a contrast drawn betwixt the carnal and the spiritual man, the distinguishing feature of each being, that the one "lives after the flesh," according to human nature unrenewed, and the other lives after the Spirit, according to the new nature and divine agent received in regeneration. He uses no equivocation in his language. There is no second meaning to be given to each statement respecting the several characters. He that runs may read. O, that the Christian world would apply itself to the standard, and receive the candid judgment! "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally

minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his."—verse 5—9. Here is *positive* truth, plain theology, expressed in unmistakable language. There is no division of the carnal and spiritual into two, three, or half a dozen classes. Each is a unit, standing as far aloof from each other as sin and holiness, heaven and hell, Christ and Belial.

The "carnal" cannot but sin, whether they be self-righteous, amiable, virtuous, in a worldly view, or whether they stand in the lowest grade of the carnal order—sin, according to their tastes, habits, circumstances, and peculiar tendencies of body and mind. On the other hand, the spiritual cannot but live without sin, whether they be regenerated, sanctified, entirely sanctified, holy, perfect, consecrated according to the terminology used by the church and the Scriptures. Such a life is the inevitable result of the Spirit who dwells within them. I do not say that the life in all will be equally active, brilliant, and useful; but it will in each one correspond with the measure of the Divine Spirit possessed, just as the physical life in its manifestations agrees with the amount of vital energy inherent in the blood, etc. Each life will be exempt from sin, being conformed to the laws which govern the kingdom of grace to which he belongs: for those laws are holy, just and good.

1 Cor. iii, 16, 17; vi, 15-20. In these passages, with the contexts, the Apostle exhibits to the Corinthians, and all Christians, their privilege, to live without sin. Some one among them had sinned (which, by the by, is a proof that 'it is possible for Christians to commit sin, as well as possible for them *not* to commit it). The report had reached St. Paul. He writes a letter of disapprov-

al, censure, condemnation. He uses this very circumstance to develop the high calling of all who had, like the Corinthians, taken the badge of Christian discipleship. He tells them, in plain words, that they are "the temple of God," inhabited by "the Spirit of God;" that, if any man defile this temple, him will God destroy. He tells them that, to admit into that temple anything which was defiled, or to bring the temple into union with anything that was defiled, was to desecrate the temple. The two became one, not in purity, but in defilement. On the other hand, he who kept himself in union with the Lord, was "one spirit" with him, in his separation from sin and possession of holiness. He then exhorts them to abstinence from sin. He reminds them again of the relation in which they stand to God, as "the temple of the Holy Ghost." He reminds them that they were not their "own," and, therefore, not at liberty to sin. They were God's, "bought with a price" into his kingdom, under his reign as his children. The blood of the "only begotten Son of the Father" was the ransom-offering. That blood has sprinkled them. It has left its distinctive marks. It is the seal of the covenant between God and them. A sacred bond exists between them. They are his by blood, by covenant, by vows, by faith, by a sworn allegiance to which high heaven and a cloud of angelic and Christian witnesses bear testimony. On this divine relationship and propriety, the Apostle grounds the conclusion, "THEREFORE, glorify God in your body and in your spirit which are God's."—vi. 20.

The former part of the tenth chapter of the first of Corinthians, is a powerful, continuous admonition to Christians, not to sin, drawn from the sinning conduct of the Israelites in the wilderness. This admonition plainly implies within it, their possibility of living without sin. Otherwise, it would be absurdity in the Apostle to give the admonition. Where would be his wisdom, judgment and consistency, in saying, "Neither let us tempt Christ, &c., as some

of them also tempted him," if it was a thing impracticable?—if we were left to the influences of *necessity*, and could not but tempt him; or, as the influence may control, could only do the opposite?

That heaven-born love, the associate grace of faith and hope, portrayed with such consummate skill, in her native proportions, features and glories, (see ch. xiii), is the spirit, beauty and power of the Saviour's religion. She is untainted by moral pollution. She does not touch, nor taste of that which defileth. She is the mighty force in the Christian, keeping him from sin and leading him on to perfection in Christ Jesus. Faith and hope, prophecy and knowledge, almsgiving and zeal, are an insufficient power in themselves to save the Christian. Without love, he is "nothing." This love is shed abroad in his heart by the Holy Ghost given unto him.—Rom. v. 5. Hence, this love existing and operating in the believer's heart, evinces the possibility of his living without sin.

In the fifteenth chapter of the same epistle, St. Paul, in the midst of an argument to prove the resurrection, throws in the exhortation, "Awake to righteousness and SIN NOT:" which would have been inconsistent, if he had known that they could not live without sin. In the same chapter, at the conclusion of his resurrection-discourse, he declares that, "The sting of death is sin, and the strength of sin is the law." "But, thanks be to God," he exclaims, "which giveth us the victory," (over what? over sin, consequently, over death,) through our Lord Jesus Christ." "Therefore," seeing such is your state of grace through Jesus Christ, "be ye steadfast, immovable," in your victory over sin, "always abounding in the work of the Lord," as a legitimate result, having no time, nor ability to be engaged in the work of sin. Ye cannot serve two masters. If ye be *always* "abounding" in the work of the Lord, ye will be free from the yoke and service of sin.

2 Cor. vii. 1, is a verse expressive of the doctrine before us, "Having therefore these

promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The promises referred to are those contained in the conclusion of the preceding chapter, the promises of our relation to God, as children, and his relation to us as father, if we comply with the request of separating ourselves from sin and the ways of sinners. The existence of these promises, so gracious, exalted and comprehensive, given by the "Almighty" himself, the Apostle uses as a motive and reason for living in the regular and constant act of self-purification, and the work of "perfecting holiness in the fear of God."

2 Cor. xiii. 7, The Apostle prays to God, that the Corinthians "do no evil," which, if it was not possible, the prayer was mockery to him, of no avail for the Corinthians, and a useless service by the Apostle. In the same chapter (ver. 9,) he expresses his wish to be their "perfection." Was the Apostle's wish vain? Did he know no better than to wish for a blessing which was beyond enjoyment? In the eleventh verse he urges upon them the accomplishment of his wish; "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you." The possession of the state of grace implied in this verse precludes the existence and practice of sin. Perfection, good comfort, &c., are the concomitants only of a course of inner and outer life, exempt from the commission of sin. Man is Christianly perfect as he is sinless. The entrance of sin into his heart, and the commission in his life, is a blot on his perfection, nay, it is the actual destruction of it: as a drop of ink on a perfectly white sheet of paper, would be the destruction of its perfect whiteness. Would the apostle have exhorted them to such a state of grace, had he believed it impossible for them to have lived without sin, by which alone they could attain to that grace? Our views of the Apostle's personal integrity, candor and wisdom, to say nothing of his

inspiration by the Holy Spirit, do not lead us to think so.

The further consideration of this source of evidence must be reserved for another paper.

A Pretty Genteel Sort of Religion.

LEIGH Richmond's principle in domestic education, was worthy of a Christian and a clergyman. He held in utter abhorrence the modern expedient of divorcing knowledge from religion, and took the directly opposite course. The Bible was his Alpha and Omega. To the Divine Word he referred every species of knowledge; the great text-book which connected the links of the chain of science. His first endeavor was to make his children *Christians*. And as their studies were directly connected with religion, so were their amusements closely associated with their studies, and they appear to have been most happy in the entertainment he chose for them, and in the narrow circle of society to which they were restricted. We find in his "Domestic Portraiture," an interesting and suggestive sketch of the religion which he commended to his family. He writes thus to his daughter:

"There is not only to be found in the religious world, a solid, substantial, consistent, and devoted character, but there is also what may be termed, a *pretty genteel sort of evangelism*, which too well combines with the luxurious ease and partial acquiescence of the world and the flesh, not to say the devil also. But such evangelism will not prepare the soul for sickness, death, and eternity, or will, at best, leave it a prey to the most fearful doubts, or still more to be feared, the delusions of false peace. The way that leads to eternal life is much more narrow than many of our modern professors are aware of; the gate is too straight to allow all their trifling, and self-will, and fastidiousness, and carnal mindedness to pass through it. The Gospel is a system of self-denial. Its dictates teach us to strip ourselves, that we may clothe others: they leave us hungry, that we may have wherewith to feed others; and send us barefooted among the thorns of this world, rather than silver shod, with mincing steps, to

walk at our ease amongst its snares. When our Lord was asked, 'are there few that shall be saved?' he answered neither yes or no, but said, '*strive to enter in at the straight gate;*' and this word '*strive*' might be translated '*agonize.*' Beware of belonging to that class ingeniously called '*Borderers.*' Choose whom you will serve, and take care not to prefer Baal. Ask yourself every night what portion of the past day have I given to God, to Christ, to devotion, to improvement, to benevolent exertion, to effectual growth in grace. Weep for the deficiencies you therein discover, and pray for pardon and brighter progress."

A Sketch.

BY DORA.

IN our last we left the author of our sketch inquiring of the Lord, what it was that prevented her reception of the blessing, for which she had been so long earnestly seeking. We give the answer in her own language. She says:

"O how distinctly did the response of the Spirit, fall upon the mental ear. '*You have been trusting too much in your own efforts.*' I saw it at once. Yes, I had been trusting too much in *my own efforts*—too little in Christ. I had been striving, pleading, agonizing, consecrating, laboring to believe, and all the time wondering why, when I had so earnestly, and perseveringly sought, that I did not obtain. Ah, the trouble was, I did too much. I must cease from *my own works*. Then the Spirit spoke yet again to my heart—it was the promise of Jesus, '*I will pray the Father for you.*' O the sweetness, the music, there was in that sentence, thus gently whispered to my heart, is inexpressible. It caught my eye away from poor, unworthy self, and fixed it on the throne. There, by the eye of faith, I saw Christ, my advocate, pleading with the Father in my behalf. I gazed upon him—I trusted in him, FOR I KNEW JESUS WOULD NOT PRAY IN VAIN. Then the tide of salvation began to flow—wave after wave it came, washing away the guilt, purifying the soul, and then the Spirit impressed

upon this pure tablet, the image upon which I was gazing. It was not with me, as with the one who sits steadfastly looking upon the glass, which reflects his image upon the burnished steel, there to be impressed by the power of light; but I looked upon one whose image was glorious and lovely, and he engraved upon my heart that image, which, by his own pure light, was reflected there. I had the inward assurance that it was so, and those lips, which but a little before were sealed, were now expressing the praises of God. But there was no *ecstatic* joy accompanying the work—it was a joy so *deep*, so *calm*, so *heavenly*, it seemed as though allied to the joy of angels."

In this record of our sister's experience, we trace the workings of a Father's hand. He gave her first, an appalling view of the deformity of the unsanctified heart, so that she might, by loathing its corruptions, apply with earnestness to the cleansing fountain. She fell into the same error that others often do, when awakened to the necessity of a deeper work of grace, namely, that she must herself *do much*, in order to obtain the blessing sought; and how much wisdom do we see manifested in the way by which God taught her the fallacy of depending on her own efforts, and drew her attention upward to Christ, as her all-prevailing advocate. He had promised to pray for her—she had tried to pray, and her lips seemed to be sealed—hope was well nigh gone—and just then, Jesus said, "I will pray the Father for you." As if he would have said, "You have failed—your prayers have been unsuccessful, and now I will pray for you—I will plead with the Father in your behalf; and he could say "Father, I know that thou hearest me *always.*"

Well might her faith gather strength, on such a blessed promise, and not long did she have to wait, in order to learn the success of the petition. O, thou weak, desponding saint, look not on thy poor prayers, but take to thee the promise of Jesus, and rest on his prevailing supplications, as

the ground of thy expectation. Broken as may be thy petitions, Jesus makes them effectual, by uniting them together, and blending them with his own.

After thus obtaining her heart's desire, she says: "I longed to tell what I had found, and I went to the meeting in the afternoon, fully resolved to confess the grace received. To a youthful companion, who had covenanted with me to seek the same blessing, I first imparted the glad tidings. She seemed surprised, and half inclined to doubt.

"In the congregation I arose with a throbbing heart, and bore testimony to the grace received, knowing that I touched upon a subject not much agitated and enforced among us. I did not know of ONE who stood forth fully committed, as a witness of 'perfect love,' and my youthful timidity affected me. No cheering response fell upon my ear, and no one seemed to participate in my joy. I felt like one alone, and longed for a kindred heart, one that beat in sympathy with my own. Not receiving any encouragement from others, and being young, both in years and experience, it is not very strange that I should yield to the temptation, not to testify directly and openly of the enjoyment of 'perfect love,' as the older members of the church made no such profession, and it looked rather like presumption for me to do so, and might appear like boasting."

O, ye fathers and mothers in Israel, think of what is here said respecting the influence of your example! Many, very many, of the young, have like this sister, been disheartened by your influence, instead of being led onward to greener pastures. Your lack of interest in the doctrine of holiness—your not standing forth as witnesses of its enjoyment, is a great stumbling block in the way of the youthful disciple, and the frequent objection presented by them when urged to its attainment, is this, "The older members of the church do not profess the blessing, and it would

look like boasting for me to do so;" or, "If they can live without its enjoyment, I can." It is in this way, that Satan succeeds in preventing many from going on to the more advanced stages of Christian experience, and others from an open profession, after having received the baptism of the Spirit.

My dear brother and sister, whoever you may be, whose position in the church, or experience leads the younger members to look to you for example and counsel; will you not prepare yourselves, (if not already) to be competent teachers, by going to the throne of grace, and there consecrating yourselves to God, and receiving in your own souls the divine unction—the fulness of the Spirit—the perfection of love, so that you may thus be qualified to encourage, and persuade others to the same course, and thus save them from backsliding, and enable them to be useful in the cause of Christ. Great is the responsibility resting upon you, great your influence. See that it tells for God. The reason that the work of sanctification does not progress among the converts, is because older Christians do not instruct, and encourage its attainment, both by precept and example, and hence "many are weak and sickly among you," instead of being healthy, growing Christians.

Give them the benefit of your instructions, your example, and your sympathy. They need it, for the way is new to them—they are ignorant of Satan's devices, and must be taught by your experience. If you feel as much interested for their progression in the way, as you did for their entrance upon it—for their entire sanctification, as you did for their justification, they will not lack for sympathy and encouragement.

This influence of wrong example so far operated upon our sister's mind, as to cause her to cease witnessing to the enjoyment of "perfect love;" and in consequence, the light was extinguished, and for months she wandered in the mazes of doubt and sadness.

How to bear suffering so as to preserve our peace.

As to our friend, I pray God to bestow upon him a simplicity that shall give him peace. When we are faithful in instantly dropping all superfluous and restless reflections, which arise from a self-love as different as possible from *charity*, we shall be set in a large place, even in the midst of the strait and narrow path. We shall be in the pure liberty and innocent peace of the children of God, without being found wanting either towards God or man.

I apply to myself the same counsel that I give to others, and am well persuaded that I must seek my own peace in the same direction. My heart is now suffering; but it is the life of self that causes us pain; that which is dead does not suffer. If we were dead, and our life were hid with Christ in God, (*Col. iii. 3.*) we should no longer perceive those pains in spirit that now afflict us. We should not only bear bodily sufferings with equanimity, but spiritual affliction also, that is to say, trouble sent upon the soul without its own immediate act. But the disturbances of a restless activity, in which the soul adds to the cross imposed by the hand of God, the burden of an agitated resistance, and an unwillingness to suffer, are only experienced in consequence of the remaining life of self.

A cross which comes purely from God, and is cordially welcomed without any self-reflective acts, is at once painful and peaceful; but one unwillingly received and repelled by the life of nature, is doubly severe; the resistance within is harder to bear than the cross itself. If we recognize the hand of God, and make no opposition in the will, we have comfort in our affliction. Happy indeed are they who can bear their sufferings in the enjoyment of this simple peace and perfect acquiescence in the will of God! Nothing so shortens and soothes our pains as this spirit of non-resistance.

But we are generally desirous of bargaining with God; we would like at least to

impose the limits and see the end of our sufferings. That same obstinate and hidden hold of life, which renders the cross necessary, causes us to reject it in part, and by a secret resistance, which impairs its virtue. We have thus to go over the same ground again and again; we suffer greatly, but to very little purpose. The Lord deliver us from falling into that state of soul in which crosses are of no benefit to us! God loves a cheerful giver, according to St. Paul (*2 Cor. ix. 7.*); ah! what must be his love to those who, in a cheerful and absolute abandonment, resign themselves to the entire extent of his crucifying will!—[Fenelon.

The True Source of Peace

IS IN THE SURRENDER OF THE WILL.

REMAIN in peace; the fervor of devotion does not depend upon yourself; all that lies in your power is the direction of your will. Give that up to God without reservation. The important question is not how much you enjoy religion, but whether you will whatever God wills. Humbly confess your faults; be detached from the world, and abandoned to God; love Him more than yourself, and his glory more than your life; the least you can do is to desire and ask for such a love. God will then love you and put his peace in your heart.—[Fenelon.

Nobody Saved!

OR THE RESULT OF OBSERVATIONS IN A GENERAL CLASS MEETING.

BY A. A. PHELPS.

A FEW weeks ago, in the beautiful village of L——, I attended, as I had often done, a general class meeting, appointed for the friends of Jesus; where mingled emotions of joy and sorrow, of hope and fear, filled my heart. Quite a large number were present, and probably from thirty to forty gave in public testimony, as the representatives of Christ. But of the character of that testimony, and the unmistakable language it spoke to a wondering world,

the following will show. The meeting commenced, and one after another arose to witness for God. Some spoke of happy seasons in other days; some expressed their hopes for days to come. Some desecanted very coolly and logically on the general character and benefits of Christianity. Some knew religion to be good, although they had lost its sacred flame—its soul-moving vitality; yet they would not sell their HOPE for ten thousand worlds. Some rejoiced in anticipation of greeting cherished friends, who had “passed on before,” in the kingdom above. Some spoke extensively of living beneath their privilege—coming short of God’s glory—making crooked paths—having dark days, lean souls, and the like; while many expressed strong DESIRES to serve the Lord, and make their way to heaven,

But of all this number of witnesses, no one spoke of the joys of present and full salvation through the atoning Lamb. As I sat, and mused, and listened, the question was forcibly impressed, Is there nobody SAVED? And the response came ringing in my ears, and thrilling my heart,—“NOBODY SAVED!” “NOBODY SAVED!” It was truly painful to hear such reports of darkness and sin, while the healing streams of salvation gush so freely from the height of Calvary. Notwithstanding, if these reports accorded with the facts in the case, I was glad to hear them. It is always better to be honest, if it requires the most humiliating confessions, than to avoid plain points, and harp forever upon the broken fragments of an obsolete experience, or rely on a painted hope of the imagination, which will never abide the test of the judgment. But why should the facts exist, which require such testimony to be given? Why should any one so live as to be obliged to tell the heart-rending story that falls upon our ears from time to time? Has not Jesus died to save? Are there not abundant provisions made to help us out of all the difficulties in which sin has involved us? Is there not an infinite ability, an

infinite willingness, an infinite desire, on the part of God, to lead all his children out into a “large place,” where the clear daylight of salvation unceasingly shines? The question is not, then, whether God is willing to save, but are we willing to be saved, and saved in the Gospel way? Many profess a readiness to obey God, and really think themselves in a proper attitude to receive his blessing; but amid all their pleadings, they tacitly cherish the idea that they are invoking a cruel tyrant, who keeps them away from the cross, and is loath to grant their petitions. The case, however, is far otherwise. The fact is, *every one enjoys as much grace*, that is AS MUCH LIGHT, AND LOVE, AND VITALITY, AS HE PROFESES TO ENJOY. This is emphatically stated, but with all the facts and provisions of the Gospel before me, I am convinced of its entire truthfulness. Not that we are to make a divinity of our will, but the God of redemption is waiting to be gracious—*anxious to pour upon us all the riches of his grace*. Our work is then to draw near the mercy-seat sprinkled with the Redeemer’s blood, and, with everything placed at Jesus’ feet, lift up our open, anxious hearts to heaven, and cry, “Come in, my Lord, come in.”

Salvation is provided. Its terms are plain and reasonable. ALL may meet them. Its streams run free. Jesus beckons us to the cross—to the fountain of living waters. The Holy Spirit enlightens, moves, and melts. All heaven is in favor of our complete deliverance from sin; and, if we are not saved, it is plainly because we WILL NOT BE SAVED; we prefer another course. If this be true, how fearful is our responsibility, and how inexcusable all our complaints of darkness, and leanness; while we “choose darkness rather than light.”

But take care that your end, in all your reading and study, be to save souls; keep this one end in view. There is too much labor now to be popular.—[Bramwell.]

Editorial Miscellany.

OF THE CONFIRMING POWER OF GRACE.

PERHAPS there are few Christians who have not at times been harassed with the suggestion, "You will one day perish by the hand of your enemy." Those who have been thus tried, know how distressing and enervating to the soul is the temptation. The pain of the mind of a sincere Christian while dwelling on the thought of its own future alienation from God, to whom it now looks and clings with filial affection, arises quite as much from the idea of the injury which its fall might occasion to the cause of God, as from a fear of the divine wrath upon itself. But, as we said, the suggestion often has an enfeebling power, and tends to produce the catastrophe which it predicts. Among the thousands of our readers, we cannot doubt that there are some who now are suffering under these harassing attacks of the adversary, and we wish to record some of the meditations of the last few weeks for their encouragement. The voice of the Good Shepherd is, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." "Let not your heart be troubled, ye believe in God, believe also in me." "Be of good cheer, I have overcome the world." "Be careful for nothing, but in everything by prayer and supplication make known your requests unto God, and the peace of God, which passeth all understanding, shall keep [garrison, fortify] your hearts and minds, through Christ Jesus."

There are some things which, if ye do, "ye shall never fall." 2 Pet. ii, 10.—never perish, John x. 28. There is such a thing as making your "election sure," 2 Peter, i.—10—as being "sealed unto the day of redemption."—Eph. iv. 30.

There is a wonderfully confirming power in grace which Christians do not enough dwell upon. We seem often more impressed with the power of sin than with the power

of holiness—with the power of Satan than with the power of Christ. For instance: who ever questions the following truths in regard to the power of sin over the soul of a sinner?

1. Every sin committed diminishes the opposition of the mind to sin. There is less abhorrence of it. There is greater attraction toward it. There is diminished power to resist temptation to it.

2. Indulgence in one sin—one kind of sin—blurs the moral sense, and lessens the opposition of the mind to all other species of sins.

3. Every degree of sin naturally leads on to another degree just below itself.

4. There is no perceptible limit to the degradation and corruption of sin, nor to its power over the soul.

5. Sinners are less and less their own masters, and more and more the bond-slaves of sin, so that the probability of their salvation is continually decreasing, and the probability of their final destruction constantly approximating certainty, till the later life of many a sinner exemplifies the declaration, "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

How alarming a view do these considerations present of the condition of sinners around us! But, are not the following propositions equally true on the other hand? And yet how seldom do we hear them presented and dwelt upon for the encouragement of the people of God!

1. Every act of faith enables and disposes the soul to a further act.

2. Every act of piety—every right performance of duty, of whatever kind, predisposes the mind to duties of every other kind.

3. Every attainment in piety is closely allied to a higher attainment, for which

it purposes, and to which it disposes the soul.

4. Holiness has no measure — no limit. Jesus came that we might have life, and that we might have it *more abundantly*.

5. In a holy soul grace increasingly reigns through righteousness unto eternal life.

Again, while many are ready to cap the climax of this gradation in the case of the sinner, and declare for his warning, what perhaps few will doubt, that he may reach a point in his degradation from which there is no return, how few there are who seem really to feel that piety also may become invincible! Nay, it is not uncommon to hear Christians, when urged to the pursuit of the higher attainments of grace, indicate a conviction, not only that there is no increased safety there, but that there may be peculiar dangers there!

"But, beloved, we are persuaded better things of you, though we thus speak." Go forward. Be of good cheer. Every step increases the probability that you will be eternally saved. Fear not Satan and the world. "They that be with us are more than they that be with them." True, Satan is in the world, but Christ is in you, and "Greater is he that is in you than he that is in the world." "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against God, and bringing into captivity every thought to the obedience of Christ."

Press onward, dear brother; press onward. The helping hand of God is with you, and heaven is just before. What is this great host of difficulties before which your heart is ready to quail and tremble? Lift up your eyes, we beseech you, and see the mountain of the Lord full of horses and chariots of fire round about you. Earth may clamor around you or against you, but "God rideth on the heaven in thy help."

Look up. "Sin shall not have dominion

over you." Give it no quarter; especially the sin of unbelief, which instantly separates the soul from Christ, and leaves it to contend, single-handed, against Satan. Look constantly for the destruction of any roots of bitterness you may feel remaining in the heart, and remember that the destruction of sin is only the negative part of the great salvation: the soul must be filled with God. Here is strength of salvation. Here, in the fuller sense, we become "partakers of the divine nature," and are "strengthened with might by his Spirit in the inner man." Where sin abounded in your heart, grace shall much more abound: and if in some hearts sin reigns unto death, grace shall reign in your heart, through righteousness, unto eternal life, by Jesus Christ our Lord.

Book Notices.

THE PIONEERS OF THE WEST; or *Life in the Woods*. By W. P. Strickland. New York: Carlton & Phillips. Boston: J. P. Magee.

The author has selected an interesting theme, and he handles it with a master's skill. Pioneer life, ever replete with incident, furnishes a rich repository from which to cull material for a readable book; and Dr. S. has certainly evinced much discrimination in his selections. Besides other attractions, the book is well illustrated, and got up in the best style of the art.

THE HEROES OF METHODISM: containing Sketches of Eminent Methodist Ministers, and Characteristic Anecdotes of their Personal History. By the Rev. J. B. Wakeley. New York: Carlton & Phillips.

Many of these sketches are brief, and spiced with a degree of wit and humor, that will render them interesting to the general reader. If allowed to express our opinion, we should say that this element is too predominant. In collecting reminiscences of good men of former days, it seems to us, it should be our aim to select such as tend to illustrate their holy characters. Thus, though dead, we render them of service to the living. The articles of this kind, in our judgment, constitute the best portion of the book.

Other book notices are deferred for want of space.

Two Steps to the Blessing.

BY MRS. P. PALMER.

The word is nigh thee, even in thy mouth and in thy heart : that is the word of faith which we preach.—PAUL.

Seest thou how faith wrought with his works, and by works was faith made perfect.—JAMES.

WILL you not now count the cost, and deliberately set yourself apart for a life of eminent devotedness to the service of your Redeemer? In the name and in the presence of the Lord I ask this question. I have asked for a message from God to you, and now come to you in the name of the Lord, and present this inquiry.

"Rise, the Master is come and calleth for thee!" He hath need of thee in his vineyard. "The harvest is great, but the laborers are few." Will you not now, in view of all coming time, *set yourself apart* in unconditional devotedness to his service? If you will do this, God will set the seal that will proclaim you wholly his. O, you must have the seal of the Holy Spirit set upon all your powers. You must have an application of the all-cleansing blood of Jesus. You need it in order that you may have a fitness for the Master's use. It is this that will give you a readiness for every good work.

Holiness is a pearl of great price. It has already been purchased for you, and it is now ready for your acceptance, as the portion of your inheritance. O think of the price at which it has been purchased. And surely you will not now hesitate in surrendering all for this pearl of great price. I trust now that you are ready to say, "Yea doubtless, I count all things loss for the excellency of the knowledge of Christ Jesus, my Lord." Why may not an absolute, irrevocable and eternal surrender be the work of the present hour?

Do you say I must first count the cost? Suppose you were to take five years to count the cost of an unreserved dedication of body, soul, spirit, time, talent, family, and estate, would you, after the most lengthen-

ed inventory, find anything but what already belongs to God? Why, then, should it take long to count the cost, when *all* that you have, or all that you ever expect to have, *already* belongs to God. And if all that you have, or ever expect to have, *already* belongs to God, can you, for another moment, withhold anything on any point, or in any degree from God, without incurring condemnation? For to him that knoweth to do good, and doeth it not, to him it is sin.

Holiness is the pearl of great price; it cost all. And you will no longer linger in answering the question, whether you will give all for this pearl of great price. Eminent holiness, usefulness, and happiness, stand inseparably connected. Entire sanctification need not necessarily be the work of a week, or even of a whole day or hour. There are but two steps to the blessing: ENTIRE CONSECRATION is the first; FAITH is the second. The *second* step, cannot, of course, precede the *first*. How can we believe that God accepts that which we do not through Christ offer up to him. How can we believe that the blood of Jesus cleanseth from all sin, *before* an irrevocable and eternal sacrifice of all the redeemed powers is resolved upon, and actually bound to the hallowed altar. That moment, you step on promised ground, and the promise meets you. God says, I will receive you. And if you say, "*When* wilt thou receive me," he says, NOW. "Now is the accepted time; behold, now is the day of salvation." Do you say, "I would believe it, but I cannot sensibly feel it." Then you are seeking to walk by *sense* rather than by *faith*, but the apostle says, "we walk by faith." Would you now believe if you could *hear* a voice now saying from heaven, "I will receive you?" If you would believe it under such circumstances, then act true to your own avowed belief. You profess to believe that the Bible is the *Word of God*, and will you not now prove before God, and men and angels, that you do in heart believe, what you have long professed to believe. *If* you have

made the consecration and have made up your mind, in view of all coming time, to be in the most absolute and unlimited sense the Lord's, then take the *next step*. God commands you now to *believe*. Believe and enter into *rest*. If you hesitate to obey God, you will sin after the same similitude that the ancient Israelites sinned, when after they were brought up to the borders of the promised land, and were commanded to go forward and possess it—they entered not in because of unbelief. Let me again ask, Do you now consecrate all? Do you now believe? If so, you are now being saved. O, hasten to give to God the glory due to his name. Hasten to confess with your *mouth*, what your *heart* believes. Then will the Holy Spirit testify to your heart, that it is unto salvation—free, full, complete salvation—a redemption from all iniquity.

Rev. Henry Venn.

[The following selections are from the sermons of the Rev. Charles Jerram, edited by his son, Rev. James Jerram.]

HIS OPINION OF FLETCHER AND WESLEY.

Accompanied by two clerical friends, Thomason and Flavel, the most interesting and profitable visit I ever paid to any individual, was to the Rev. Henry Venn, incumbent of Yelling, in Huntingdonshire. On learning that one of us was from Shropshire, he said, with much energy, "You once had in your county a luminary—a luminary did I say? nay, a sun! I have known all the great men for the last fifty years. I knew Watts, and I knew Doddridge, and Hervey, and Whitefield, and Wesley, but I never knew one like Mr. Fletcher, for holiness and zeal. I was once under the same roof with him for six weeks, and, during the whole of that time, I never heard him speak a word that was not proper to be spoken, and which had not a tendency to minister grace to the hearer. He was, at that time, suffering

under a hectic fever, which he had brought on by his intense labors in preaching the Gospel, but you never would have known his illness from himself. When asked respecting his health, he would reply that he was pretty well, but never uttered a complaint." He had scarcely finished this animated eulogium on Mr. Fletcher, when he added, "Gentlemen, there are three rules, which, if a person duly observe, he can never perish; and which, if he neglect, I see not how he can be saved. The first is, be diligent in reading the Holy Scriptures; the second is, never omit secret and earnest prayer; and the third is, never keep company with wicked and abandoned characters." He then entered at large into conversation with us, on a variety of subjects, and with a vivacity, spirituality, and energy, which I had never before witnessed. In the course of it, one of us asked whether Mr. Fletcher had not carried his zeal in the discharge of his ministerial office to an extent that had seriously injured his health. He answered, that this was really the case; but what then? He was carried on by an impulse which he was unable to resist. He was like the spendthrift, expending his substance in prodigal excess. You tell him that he is wasting his property, destroying his health, and bringing his dependents to poverty. He replies, he knows all this, but he must go on, and risk all consequences. So with Mr. Fletcher. He was carried on by a zeal which he clearly saw must lead to the ruin of his health; but its course was irresistible, and it led him on to a premature death.

The name of Mr. Wesley was afterwards mentioned, and this occasioned Mr. Venn to say, "I am well acquainted with ecclesiastical history, but I believe, for *labor*, Mr. Wesley has been unequalled since the days of the apostle Paul. He was the most exact and methodical in his transaction of business of any one I have ever known. He would fix the day, and even the hour, when he would be at any given place, even for weeks beforehand, and he never failed to fulfil his en-

gagement. On his arrival he would find a mass of letters, every one of which he answered with his own hand. His letters were short and business-like, and often related to subjects of great importance, and sometimes occasioned letters of further inquiry. These also, he would reply to, but scarcely ever would notice a rejoinder. In this way he dispatched business of immense extent, and he husbanded his time with the greatest care and decision. He had a stated time for his meals, for sleep, and for everything; and he suffered nothing to encroach upon his rules. Upon one occasion, when several ministers were assembled, and beds were scarce, it fell to my lot," said Mr. Venn, "to be the associate of Mr. Wesley, and, as I could not myself sleep, I was determined to watch the movements of my companion. We retired to rest at a given hour. After a short act of devotion, Mr. Wesley adjusted his alarm, went to bed, spoke not a word, and was soon asleep. He never awoke till four o'clock, and as that was his appointed time of rising, I thought, for once, at least, Mr. Wesley would be caught 'napping.' But the alarm immediately gave the warning. Mr. Wesley instantly started up, threw off the bedclothes, and, in the shortest time imaginable, put on his clothes, offered up a short prayer, hastened down stairs, took a rapid turn in the garden, entered into a private room, and was no more seen, till, on the appointed hour, he was summoned to breakfast; so that," as Mr. Venn facetiously added, "Mr. Wesley did not *get up* like other men."

HIS EARLY RELIGIOUS VIEWS.

He told us that when a Fellow of Queen's College, Cambridge, he had, by no means, a correct view, either of evangelical doctrines, or the duties of the Christian ministry; and that the first thing which made a deep and permanent impression on his mind, was a text delivered in the pulpit of St. Mary's, without any regard to the sermon which followed it. The passage was, "What is a

man profited if he should gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?" This led him to serious reflection, and terminated in his conversion. During two years from this period, he was entirely unacquainted with any one like-minded with himself, and was often attacked by his associates for his peculiarities and precision of conduct. He happened to fall in with "Law's Call," which he read with much attention, and which furnished him with abundant arguments to repel the cavils of his friends, though he found it insufficient to direct him in the way of salvation by Jesus Christ. I do not exactly recollect by what means he attained this important information. Be this as it may, he said, as just observed, that it was two years before he fell into the company of any from whom he had reason to expect to see the true Christian exemplified, and the doctrines of the Gospel practically illustrated.

HIS ESTIMATE OF THE MINISTERIAL OFFICE.

He said that the station of the Christian minister was not only honorable, but most enviable; that in the discharge of our duties we must, indeed, expect trials and difficulties, and some adversaries; but that these would be more than compensated by the good which, with God's blessing, we might hope to effect, and the affectionate regard of those who received benefit from our labors; that no attachments are so strong and lasting, as those that were formed on Christian principles, and that we might calculate on the most disinterested support under all our discouragements from those who, through our instrumentality, had received the truth as it is in Jesus.

STUDY OF THE HOLY SCRIPTURES.

The plan he had adopted for many years, was to mark all the weighty and important texts of Scripture, such as had reference to faith and practice, and to read them many times over to the others' once. The Scriptures, he said, were like the members of

the human body, all of them necessary, and tending to constitute the symmetry and beauty of the whole; yet some were more in use than others, and some more honorable than the rest. For a minister, those passages should be chosen which speak of the institution of the ministerial office, the manner in which the holiest and best men discharged its duties, and the qualifications, dispositions, and conduct which were necessary for the faithful execution of it. St. Paul's Epistles to Timothy and Titus, ought to be read over and over again; and he thought it would be a good plan to transcribe those parts of them which were more immediately applicable to our own circumstances. While speaking on this subject he was exceedingly animated. He did not know how to leave off. The Word of God was his delight. He seemed to have such an opinion of its excellencies as I had never seen in any one before. He said that "the sixth of St. John had been food for his soul for half a year together." He could truly say, "the flesh of Christ was meat indeed, and his blood drink indeed." It was as marrow and fatness to him.

REMARKS ON PRAYER.

His observations on the nature of prayer were truly excellent. He recommended, above all things, making the Word of God the matter and ground of our petitions. When pleading with God on the ground of his own promises, our souls would be animated with a full assurance of an answer, and we should use such arguments as could not but prevail with God. He loved simplicity and deep humiliation in prayer, and to plead our relationship to God as a Father. He illustrated this part of the conversation by an anecdote. He met with two professing Christians, (I think he said they were ministers,) one of whom was requested to engage in prayer. He made a fine prayer, but there was little of child-like simplicity in it. The other, when prayer was finished, inquired whether he had felt any of the affections which arise from ad-

ressing God as a *Father*, in the spirit of filial adoption. He said, with some hesitation, "He hoped he did feel a little of them." After which the other went to prayer, and began in some such way as this: "O, thou God of mercy, have pity upon an old sinner, grown grey-headed in sin." Mr. Venn said this touched his heart upon the right string. It was indeed to him an experimental and delightful prayer.

CHRISTIAN CONVERSATION AND PRAYER.

Whilst speaking on the subject of prayer, he observed, that "the interviews of professing Christians were in general very unprofitable. The reason was, that we seldom pray that the conversation may be overruled by the Spirit of God; that some weighty and important ideas may be called forth, which may minister grace to those present. He said he had lived in the culpable neglect of this duty for twenty-six years after his conversion, but that he now never either received or paid a visit without prayer, and hence they generally tended to edification. He mentioned the happiness he found in maintaining a constant intercourse with God, by prayer. He was thus enabled to put unabated confidence in the never-failing goodness and providence of his Heavenly Father. "This," said he, "supports me at all times, and affords me all I could desire, in every emergency. Was it not for the sensible presence of God, I should be the most miserable creature living. For two years I have never been without pain, and have no appetite. I eat, merely to sustain nature; and if it were not for religion, I should be most wretched. But as it is, God never leaves me, his grace continually supports me, and I know not what it is to have a distressing hour."

HIS CATHOLIC SPIRIT.

It is well known that Mr. Venn held the peculiar doctrines which are usually termed Calvinistic, and that Mr. Fletcher, of Mad-eley, maintained, in various publications,

those which are denominated Arminian. This, at one time, called forth some severe remarks from Mr. Venn, on the principles, and even conduct, of Mr. Fletcher. Mr. Venn was on one occasion speaking very highly of the character and eminent piety of Mr. Fletcher, to the late Mr. Robinson, of Leicester, from whom I had the anecdote. The latter expressed some surprise at hearing this, and he said, "Why, brother Venn, I think I recollect hearing you once speaking very differently of Mr. Fletcher." "Yes," rejoined Mr. Venn, "but then I did not know him. I have since lived under the same roof with him, and known him well; and, sir, I never knew one like him." And then, with an animation peculiar to himself, he broke forth into the highest praise of this pre-eminently pious and devoted man of God.

CLERICAL MEETINGS.

On one occasion Mr. Robinson met Mr. Venn at a clerical meeting. The business was not transacted in so profitable a way as might have been desired, and it was but too evident that some had assembled with the rest, who had not made due preparation for it. This grieved Mr. Venn, and before the breaking up of the meeting, he addressed his clerical friends most solemnly, on the thoughtlessness and levity which had been but too evident, during their various sittings, and enlarged on the evils of such a spirit and conduct. He then charged every one of them to come to the next meeting in a very different frame of mind; to be very earnest in prayer, that God would be with them on the next occasion, and that they would duly meditate upon the subjects which would then come under their consideration, so that they might reasonably expect the presence and blessing of God when they next assembled. The result of this admonition was extraordinary. They met together with their minds deeply impressed with the importance of what they were about to engage in, and the Spirit from on high was poured out abundantly

upon them; and so great was the effect upon them all, that, to use the expression of Mr. Robinson, adopted from St. Paul, "whether in the body, or out of the body," they could scarcely tell.

HIS EXALTED CHARACTER.

Mr. Venn appeared to us all as a being of a superior order,—eminently a man of God. His elevated piety, his lofty conceptions of the grandeur of the Christian religion and the extent of its ultimate triumphs; his unbounded confidence in God; his exalted views of the importance and dignity of the Christian ministry; his ardent feelings and animated countenance; his glowing eloquence and affectionate address; his extensive acquaintance with the wisest and best men of the last generation, and his inexhaustible stores of anecdote, filled us with admiration, and left an impression which, for many months after the interview, was as fresh and vivid as at the time it was produced.

HIS TRIUMPHANT DEATH.

"I visited him," said Mr. Robinson, "when he was confined by the illness which terminated in his death. I said something to him in my poor way, which I thought adapted to his situation, which did not, however, seem to interest him; and he said, 'Brother Bean has been with me, and said, Say ye to the righteous, and it shall be well with him. But, sir, that is lean comfort. Here is the passage that I build on—'Who hath spoiled principalities and powers, and made a show of them openly, therein triumphing over them.'" "While we," says Mr. Robinson, "were talking to him of his safety, he was contemplating a triumph. And it was in this exalted state of mind that an 'entrance was ministered unto him abundantly into the everlasting kingdom.' The concluding scene of his life was thus reported to me. For some days before his death, he had lost the power of speech, and seemed to take but little notice of what was passing around him. It happened, however, that his medical at-

tendant, on feeling his pulse, said to his surrounding friends, 'He is dying.' The sound caught his ear, and awakened such a joyous feeling, apparent on his countenance, that the wheel of life, which was on the point of stopping, immediately resumed its motion, and continued to move on for a day or two longer."

A Letter to a Clergyman.

[The following letter, addressed to a clergyman by a brother in the ministry, was rendered so comforting and useful to the one addressed, that he furnishes it for publication, in the hope that it may prove a like blessing to others.]

Beloved in the Lord:

WHILE you may be standing before the people of your charge, and as the "mouth" of God proclaiming to them his will, I am alone with God—shut out of the earthly "assembly of the saints;" but both places being in his will, are alike precious to him.

This is the Lord's day, and his work must be attended to.

A few minutes since, my beloved companion left me to go to the "house of the Lord;" immediately a voice was heard, saying, "*I am ever with thee, and all that I have is thine.*"

The communication from your pen, of January 10th is now before me. When it was read for the first time, a strong desire passed before me, immediately to acknowledge its reception, but until the present moment, the outward, visible evidence of an answer, and interest in it, has been withheld. This is the Lord's time—the *right* time.

Our Father has been treating you very tenderly, carrying you in his arms, yea, gently leading you. At the same time that his arms have encircled you, he has taken from you every thing at which you have grasped for support, in order that you might rely alone upon the "everlasting arm." In other words, he has been evidencing to you that there was but "one

thing" necessary; one thing to be realized throughout your entire being, viz: your absolute "NOTHINGNESS," and "GOD IN YOU, AS ALL."

You say, in yours, "I find my strength, possession, and holiness, all going. Where I may stop or land, I would care not, knowing in whom I believe," and yet you cry, "O for haste—the Lord's haste! to prove his perfect will." This evidences that there is a carefulness, and even a distrust that prevents your permitting him to "lay the axe at the *root* of the tree," and with one blow cut you loose from self, "separating the precious from the vile;" with one act "put off the old man." Hence many blows have to be struck, many acts done, ere death ensues, and the resurrection life of Christ is revealed.

"Every state has its beginning, progress, and consummation." As you progress, how like our God it is to permit you to rest, while you taste, exult, and glory, in his blessedness; a blessedness arising from beholding him at work in and through you. This is to encourage you to an absolute *abandonment to him*. One thing is certain, my brother, that wherever he places us, or wherever we are to labor, or with whom we are called to communicate, he will not permit us to behold, or know of one "bruised reed" broken, or any "smoking flax" quenched through our instrumentality, if self only is still, quiet, dead, and the voice of God alone is heard, and his life is seen flowing through us in all the beauty of his ever blessed Son. It will adapt us to any place or people where he sends us, and the result be their highest good,—God's glory.

God has taught you that they who "*know* his will, and *do it not*, shall be beaten with many stripes." That will is, that you should "live by the faith of the Son of God." For you, "nothing else will answer in its stead, though it were a faith that would move mountains." He has called you to holiness or perfection, God-likeness—God-likeness.

His faith asks for no sensible revelation

lives in vacuum, walks on the sea of glass which is so clear as not to be beheld; but, at the same time it rejoices, because it is the Father's pleasure, in the outward evidence of purity, of success, of god-likeness, for the satisfaction and aid of the beholder, not for its own encouragement or help; for then all things are alike good. For this we cry, "Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, *is now*, and ever shall be, world without end."

This faith comes when God "takes you up," and he WILL take you up, when your "father and mother forsake you," and they forsake you when you "FORGET thine own people, (self) and *thy father's house*," (Satan.)

My physical health has been unusually prostrated since my visit to N. Y. What is in store for this dwelling place of the Lord Almighty, I know not, but it will be just what will give me pleasure and satisfaction.

Yours in holy bonds, H. P. H.

Fellowship with Christ's Sufferings.

BY B. S.

To the sinner, and to the superficial professor of religion, it may appear strange, yet it is no less true, that holy souls are, at times, the subjects of peculiar suffering. This is promised, not threatened to them; neither is it permitted to come upon them in the form of a judgment. Christ suffered; and holy souls being allied to him, become partakers of his sufferings. There is a wide difference between this kind of suffering, and that kind to which the unrenewed sinner is subjected. The former consists mainly of fellowship and sympathy with Christ in the object of his mission to earth; and the latter is purely the offspring and fruit of a sinful life—the stings of a guilty conscience—bondage in fear of death, and the retributions of the final judgment. The suffering applicable to the truly pious, will alone claim our attention on this occa-

sion. This, as the result of alliance to Christ, is the basis of all the real sorrow to which a child of God can be subjected. Yet, paradoxical as it may seem, there is in such sorrow a sweet spirit of peace, quietness, assurance, resignation, and all the other graces of the Holy Spirit.

Fellowship with Christ's sufferings are two fold, viz: first, holy souls suffer WITH Christ, and secondly, they suffer FOR Christ. In the first instance the suffering arises from a strong sympathy with Christ in behalf of a dying, sinful world. The apostle Paul, doubtless, felt this strong, agonizing, sympathetic spirit, when he exclaimed, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen, according to the flesh." Again he exhibited this same strong feeling for souls, when he testified, "that by the space of three years he had not ceased to warn every one night and day with tears." Such incessant labor and tears, could not exist without more or less fellowship with Christ's sufferings. The apostle Paul was not alone in this sympathy with his divine Master. This spirit was possessed and exhibited in a greater or less degree by all the primitive disciples. O! would that all the Church of Christ were now filled with the same deep, sympathetic, practical solicitude for the welfare of souls. This is emphatically the spirit of Christ; and, if we possess it not, "we are none of his."

Again, secondly. Holy souls suffer for Christ. It is written, "If any man will live godly in Christ Jesus, he shall suffer persecution." The suffering in this case grows out of those opposing influences which proceed from the world, the flesh, and Satan. The more holy, active, and determined a Christian is to follow fully the teachings and example of Christ, the more likely he will be to suffer for his sake. The holy soul, however, fears no defeat. He

knows, that though the body may be killed, his enemies have no power over the soul. Hence armed with a panoply within, he goes forth to glorious war.

In view of the subject before us, we would suggest to our Christian readers, the question, whether we, as the professed disciples of Christ, are in possession of that fellowship with him in the object of his mission to earth, which so nobly characterized the early disciples? There is no rest or stopping place for Christians this side of heaven. "Sure we must fight, if we would reign!" We are encouraged thus to do, by the example of many who have finished their course, and are also assured in the sacred word, that "if we suffer with Christ we shall also reign with him."

In conclusion, we express the opinion that the noblest badge of Christian discipleship, is the opportunity and the disposition to suffer *with* and *for* Christ, in the furtherance of his cause among men. Thus did the early Christians.

"Once they were mourners here below,
And pour'd out cries and tears."

But now where are they; and how are all their sufferings and their toils regarded now? Ah! heaven makes ample amends for all they did or could endure while in the body. But we have no personal merit to claim for toil and suffering endured by those who have passed on to that better country. This is all our hope,—Christ and him crucified.

"His name salvation is."

If our hope and our faith are centered in Christ, the fruits of holy sympathy and fellowship with him will abound.

At a time when Bramwell was very sick, falling out of his chair upon the floor, the only person present exclaimed, "O, Mr. Bramwell, what shall I do?" As soon as he was able, he replied, "Pray! That always brings me out on the right side." On being raised to his bed, he pleasantly observed, "Continue to pray; we shall never sink while engaged in that exercise."

"She hath done what she could."

It has been well said, that religious emotions are the flower, religious deeds the fruit of Christianity. Of what worth in the heavenly kingdom is the tree that bears no fruit? Christ himself has told us that it is utterly worthless. Penitence, faith, and adoration are beautiful blossoms, but unless they ripen into charity, self-sacrifice, and earnest, constant labor, they are like all other profitless blossoms, and will fade with the summer. First must be the flower of love to Christ, but afterwards the fruit of labor for Christ. "By their *fruits* ye shall know them."

Many think that because they are young, or poor, or in some way unfortunately situated, they are not required to be working Christians. They have made a great mistake; there are no idle *Christians*, no drones in the true Church of Christ. We can all do something, and that something must be done.

A Sabbath School teacher once read the history of the woman of Bethany, contained in the fourteenth chapter of Mark, to an intelligent young pupil. When she read the eighth verse, Mary looked up, with an anxious expression, and said:

"Do you think he will say that of me?"

"You know better than I," said the teacher; "you must ask your own conscience. Be sure that he will say it only to those who have earned it."

"I have thought that if I loved Christ, it was enough," said Mary.

"A great many deceive themselves with the same thought," said the faithful teacher.

But if we really love Christ we devote the work of our lives to him. If we love an earthly friend, we do not think of him at some stated time, a few minutes in the morning or evening, and then give our whole thoughts to others through the day; so if we love Christ it is not merely on the Sabbath day, but our whole lives prove to him our devotion."

"I am but a child, I can do but little," thought Mary, but instantly her heart made answer, "I will do what I can." This became the ruling principle of her life; and she was soon surprised to see how much even she could do. Our capacity always increases with our desire for usefulness.

At school, Mary's influence was always given for the right; her gentle words of admonition fell like seed into many a fresh heart,—good seed which bore fruit in after years that she knew not of. At home, in a large family of thoughtless and irreverent persons, her silent example had a voice which often sunk deeper than words have ever reached. More than one walked hand in hand with her at last.

Besides all this, her little deeds of charity kept her own heart alive with love, and made many thankful that she had lived to bless them. When she could not give money, she never lost an opportunity of giving a kind word, or an encouraging smile. She forgave all injuries as she hoped to be forgiven, and bore disappointment and affliction with a submission and cheerfulness which was beautiful, even to those who did not feel her motive.

She did not live to do any great work, but who can doubt that she is still a laborer in the heavenly vineyard? With clearer intelligence and larger capacity, she now ministers for Christ there, in the same spirit with which she labored here. On her death-bed she often repeated the words spoken of the woman of Bethany, and looking back at her few years of Christian life regretted that she had not done more, yet was she deeply grateful that the privilege of doing a little good had been given her.

Even in her last hour she was not idle, but with tenderest messages to absent friends, besought them to live and labor for God.

Who can doubt that the words which inspired her to a life of usefulness and holiness, greeted her with a new meaning, full of joy and triumph, as she entered the

heavenly land? "She hath done what she could," the mourners said, as they stood around her humble bedside and recalled her thousand acts of love; and far up in the heavenly heights, Christ said, and angels echoed, "*She hath done what she could.*"

[New York Evangelist.

A Sketch.

BY DORA.

"It was in the winter of 1844," says the author of this sketch, "that I again, with more enlightened views of the way of faith, made a covenant with God by sacrifice. I had long thirsted for that which I had lost by unfaithfulness, and earnestly desired to possess again that strong faith of assurance, but I was perplexed to understand how to obtain, and retain it. In the providence of God, a brother came to our village whose theme was '*full salvation, received by simple faith in Christ.*' I listened with the deepest interest to his instructions. One expression which fell from his lips, gave me just the light I needed. 'It is not enough,' said he, 'to make the sacrifice, we must *perpetuate it also.*' It was a simple remark, but it was a word in season to me. I had thereby learned the secret vein, how to obtain, and retain, the '*pearl of great price.*' It was by laying all on the altar and keeping it there—to bind it with cords and *never take it off.* I sought my chamber, and there with a calm decision—a fixed purpose, to be from thenceforth unservedly consecrated to the Lord, I approached the sacred altar, and presented thereon myself, all I then was, and all I might be, a living sacrifice, holy, and acceptable before God, through Jesus Christ. Nor did I wait to *feel* that I was accepted, ere I believed this important declaration. I had presented just such an offering as he required. I presented it on just the altar sanctified for its reception, and I rested on the sure promise, '*I will receive you.*' Now the responsibility rested no longer on me

but God. If he was not a faithful God—if his promise failed, then I was lost, but not otherwise. Did I incur any risk in thus venturing all on his simple word? Did you ever know a promise of the Almighty to fail? No, never! But how do you know that you gave up all, and therefore had a right to thus confidently claim the promise? perhaps you ask. How do you know when purchasing an article, that you pay the full amount required? If there chances to be any oversight on your part—the shop-keeper very quickly reminds you of your delinquency, and then you readily give him whatever was deficient. So with God,—if there be any reserve of which we are unconscious, he, by his spirit, reveals this unto us, for he knows that we are honest-hearted in this matter, and mean to yield the full demand."

It seems that this sister had not the very frequent temptation to contend against,—*"Perhaps there is something you are keeping back, that you do not discover, and you may therefore have no right to believe now that your offering is accepted of God."* Multitudes have stumbled at this stumbling stone, and have been prevented from laying hold upon the blessing, and claiming it for their own. We are required to walk in the present light which shines upon our path, and not be looking forward to see, if possible, what lies in our way yonder—what idols will there be discovered—what hidden iniquity may there be revealed—what sacrifices may there be demanded—what duties may there be made known—what crosses may there have to be borne; with all these we have nothing to do. Obedience to God's present claims upon us, is our duty, leaving the future entirely with him. The sunbeam is shining into your heart, and revealing to your view the floating masses which lie directly in its brilliant light; just bring to the atoning blood what your eye now beholds, and have it all cleansed away, with the fixed resolve that whatever may hereafter be revealed, shall in like manner be brought to the all-cleansing fountain, ever

open for sin and uncleanness. You see that you are not your own—that you are bought with a price, and are, therefore, under obligation to yield yourself unreservedly to God, which is your reasonable service. Your body, with its members, must be wholly at his disposal, and employed for him, as he shall make known his will. Now it is no more difficult for an individual to know when he yields himself as a servant unto God, to obey him, than it is for him to know when he makes an agreement with a fellow-being to serve him, and quite as inconsistent would it be for the servant to doubt, whether he had indeed engaged in the service of his employer, after the terms had been agreed upon, as for the one who submits himself to God, to obey him, to doubt whether he be indeed actually his servant. And, as the servant would not, when engaging himself, inquire what he should have to do next week or next month, but interest himself only in relation to his present duties, so ought those to do, who yield themselves servants unto God. *"Grace to help in time of need,"* is promised, and strength according to the day—the present day—not the morrow. O, how many, looking forward in anticipation of trials that may never come—of duties that may never be demanded, and viewing them in connection with their present feebleness, they shrink back, saying, *"I can never submit to those,"* and then refuse to yield obedience to present claims, through fear of future failures. O, fatal snare of Satan! how many are thus taken, and lost forever to God and holiness.

Would that we could make every fearful heart feel as we feel to-day, in looking back upon past years of crosses, trials, and sore conflicts, such as it would have seemed, had we received them in the faint light and feeble strength, with which we entered the highway of holiness, we could never have endured, but which, *when they came*, were accompanied with such divine energy—such a manifestation of grace, that we found them as easy to endure, and overcome, as

those of far less magnitude, adapted to our then more enfeebled condition.

Yes! here to the praise of God's ever-abounding grace, permit us to place a monument, which shall bear a lasting testimony to the truthfulness of the promise, "*As thy day, so shall thy strength be.*" When I took up the cross, Jesus always bore for me the *heaviest end*—when trials came, I always found "*grace sufficient*" to be given with them, and in the hour of sore conflict, through Christ I conquered. Yes, and oft-times I could *rejoice* in tribulation, and praise God in the midst of the fires. But I ought to apologize for this long digression. I had only intended to give a passing sentence or two, in reference to those doubts and fears so frequently excited in the mind, by the temptation to which reference has been made. We will now, however, reserve further extracts from the MS. before us, until a future number, and then proceed to show you the result of its writer's bold exercise of faith on the promise, without questionings or reasonings with the tempter.

Christian Experience.

INTERESTING CORRESPONDENCE

FROM A. H. G. TO REV. DR. G. O. M. ROBERTS

April 17th, 1856.

My Dear Dr.:—My health, since my return, has continued to improve, for which I feel truly thankful. I have missed your presence much. Your kindness and attention to me have *won my heart*. You have the gratitude of my heart, and may God abundantly reward you for your kindness. I have thought of you, Dr., often; your words have had a great effect upon me. My mind for many months has been much exercised on the subject of *Sanctification*. I have been, for nearly six years, trying to be a Christian, and I have long felt a desire to be made holy, and *free from sin*, but it seems that I cannot exercise that faith which I ought. When I attended your Saturday night meetings, and heard

the experience of so many who enjoyed the fulness of the blessing, I felt much condemned that I had made so little progress in the way to heaven, comparatively speaking. Last Sabbath was a day of much comfort and peace to my soul. I felt the Saviour precious to my soul, whilst partaking of the emblems of Christ's body and blood, which I received from your hands. I then dedicated myself anew to God, and resolved to try to "*lead a new life,*" and to seek with all my heart, the blessing of "*perfect love.*" I have for some time enjoyed much religion, but I want to feel at all times, "*that all I do is right.*" I have remembered your advice—*Pray much in private*—I have done so, and by God's help I intend to continue to do so. He has promised to answer prayer. Let me ask your counsel, and, doctor, remember me when you pray. Pray *earnestly* for me. Is it not my privilege to live at all times without sinning, in *thought, word, or deed*? This is what I so much desire, and if others enjoy it, I cannot rest satisfied, until I also enjoy it. May God hasten the time. Oh! it seems to me 'twould be heaven on earth to be filled with God, to be swallowed up in love. Is not this an instantaneous work? Will I not know the precise time when I shall receive that blessing? These questions I should like you to answer me. God knows the sincerity of my heart, and he knows that it is the desire of my heart, to be a true and faithful follower of the meek and lowly Jesus. When you have a few moments leisure, I should be glad if you would write me on this subject. I shall be very grateful for your advice at any time. You have kindly relieved me of much pain of body, for which I shall ever be thankful to you. I now desire that you would be the physician to my soul, for which I shall thank you here, and throughout eternity. Let me ask you again, *forget me not in your prayers*. I shall be glad to hear from you soon. This subject is all-important to me. God's blessing rest upon you.

Yours in sincerity and love, A. H. G.

FROM REV. DR. G. C. M. ROBERTS
TO A. G.

April 22d, 1856.

My Dear Anna:—Your very kind and interesting letter was duly received. I feel great pleasure, and also gratitude to God, that I have been made the instrument of doing you good in your body, by relieving you of the disease which has long afflicted you, and likewise in mind by ministering to your instruction and comfort. I trust the "*Great Head of the Church*," will, in answer to your continued and fervent prayer soon bring you into the promised possession of that "*perfect love*," which casteth out "fear that hath torment." This blessing is certainly for you, as it is for all who ardently seek it in God's own appointed way, viz: by unwavering faith in the promise of God, based upon the precious blood of Jesus. That blood and *that only*, can make *the foulest clean*. None have ever, as yet, relied upon it and been disappointed. None ever will, or can be disappointed, who rely upon that all-efficacious atonement.

With reference to this, Anna, *every one* who has been truly justified by faith, that blessing attested by the Divine Spirit, if faithful to that grace given, and obedient to God's holy will and word, must gradually grow up into "*Christ our living Head*," and soon or late will realize the witness of *perfect love*.

This must be so, because the work of entire holiness invariably commences at the time and the very moment we receive the pardon of sin, regeneration of our nature, and adoption into God's family, as his accepted children. From that moment we live, without knowingly or willfully violating openly God's law, and gradually advance into the higher enjoyments of, and walk in the deeper things of Christian experience, until we are able to realize the victory over all "*inbred corruption*," and a death to the power, pollution, and dominion of sin. This is strikingly set forth in the sixth chapter of the Epistle to the Romans, which I advise you to study prayer-

fully, upon your knees every day. The 11th and 12th verses of this chapter are peculiarly strong. "*Likewise reckon ye also yourselves to be dead indeed unto sin*," etc., etc. A plain and positive command this, which cannot be neglected with safety here or hereafter. In these verses the word "*sin*," in our translation, is represented in the original Greek, from which our translation was made, by a word which means, not only an *actual transgression of the law of God*, but more, even *THE PRINCIPLE THAT LEADS US TO VIOLATE THAT LAW*. So that the command is, not only to be dead to any actual violation of the law, but also dead to the sinning principle within us. Keep in mind this simple definition of terms, and you will not be apt to confound the meaning of justification and sanctification, and either lower the one or elevate the other beyond their true scriptural position.

You thus perceive that it is *your* exalted privilege to live at "all times without sinning in thought, word or deed," as you very significantly ask. With reference to your other questions, "Is not this an instantaneous work?" "Will I not know the precise time when I receive that blessing?" allow me to say, this work of grace is gradual, and also, in a fuller sense, instantaneous. That is, the faithful, sincere believer, is every day making gradually greater conquests over himself, the world, and the devil. The precise moment in which he enters into the full and complete victory, comes *instantaneously*; and at that very moment in which his ardent, longing heart, all on fire to be dissolved in love, is enabled without any hesitancy or faltering, to claim the present fulfilment of God's own promise. When he can in the spirit and practice of this agonizing prayer, thus rely solely upon the merit of Christ's atoning sacrifice, and the word of promise given in unison with it, that very moment, the divine witness of the fulfilment of the promise will be instantaneously realized, and he will be able to say with our own Wesley,

"'Tis done: thou dost this moment save—
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

This instantaneous maturity of this work of perfect victory, may be realized at any moment, after our conversion, whenever we are fully alive to our duty and privilege, and seek it in the way of faith, as God has appointed. It may be as fully and as thoroughly obtained in a single day after, as in subsequent years. 'Tis true, most believers do not enter into this broad place of abiding communion so soon after their conversion. Most generally, it is not sought until months or years of their probationary conflicts have passed away. It need not, however, be so. If properly acquainted with the nature and extent of our privileges in Christ, we seek it early, we shall not be disappointed. I, myself, know a devoted servant of Christ, who sought and found it within three days after her conversion, and in the days of her youth. Until this hour she maintains her integrity and assurance through the assisting grace of God. So did some with whom Mr. Wesley was acquainted, and of whom he speaks in his journal. So may you, Anna. In seeking it, then, do not set the moment of its reception at a distance from you. Ask God for it as a present blessing; and whilst you are ardently pleading for it, at the very moment, rely on Christ and his promise, believe and enter it. God bless you, Anna, even while perusing this. He stands ready and willing to do it. I shall not fail to pray for you as you request.

As ever, yours in the Lord,

GEORGE C. M. ROBERTS.

THE RESULT.

To the above, Dr. Roberts received a very gratifying letter, in reply, an extract from which we here append. It will be read with interest by those who are seeking the same blessing:

April 20th, 1856.

My Dear Dr. :—I was very much pleased to receive your letter on Monday. Anxiously had I expected it, for my heart was longing to be set free, and to realize that blessing which I felt assured was for me. It proved a blessing to my soul. I took your advice and read the chapter which you directed, with prayer, and whilst upon my knees, I received, as I thought, that blessing which I had so long desired. Since then I have thought that I might have been deceived, but I believe this is a temptation of the Evil One, for I have felt happy ever since, and do not think I have offended God, in thought, word or deed. I did not feel any very great ecstasy of joy at the time, but I felt perfectly happy in God's love, and have enjoyed since, that "peace which passeth all understanding." I have no inclination to sin, but oh, I sometimes fear for the future. I may again go astray, but in God's strength I will try to be faithful. Your letter was very comforting to me. I have read it again and again. Please write to me often. I should like to be with you, so that I might have your advice and comfort whenever I need it. Think of me in your experience meeting. What a blessing it was to my soul; and oh, how I would like to enjoy it every week. It was there that I felt the greater necessity for holiness, when I heard the experience of so many who enjoyed it, and I knew it was my privilege also. I determined not to rest without it. Thank God, I do enjoy it, I believe.

Yours, with much esteem,

[Methodist Magazine.

A. H. G.

Beginning at Once.

FAITH is the starting point of obedience; but what I want is that you start immediately—that you wait not for more light to spiritualize your obedience; but that you work for more light, by yielding a present obedience up to the present light which you possess—that you stir up all the gift which

is now in you; and this is the way to have the gift enlarged, and whatever your hand findeth to do in the way of service to God, you now do it with all your might. And the very fruit of doing it because of his authority, is that you will at length do it because of your own renovated taste. As you persevere in the labors of his service, you will grow in the likeness of his character. The grace of holiness will both brighten and multiply upon you. These will be your treasure for heaven, too,—the delights of which mainly consist in affection and feelings, and congenial employments of the new creature.—Dr. Chalmers.

Thou Art Mine.

DEAR BRETHREN :—Not long since, I opened my Bible by moonlight, and my eyes fell upon these three words, "Thou art mine." Involuntarily I found myself rising from my seat, and gazing up at the beautiful moon, while my heart with the sweetest inexpressible emotions, responded "*thou art mine.*" I shall not soon forget the emotions of holy love and unshaken confidence which flowed in my heart, in that silent midnight hour, as I repeated, from memory, the following :

"THOU ART MINE."

Isiah 43: 1.

That I am thine, my Lord and God,
Sprinkl'd and ransom'd by thy blood;
Repeat that word once more !

With such an energy and light,
That this world's flattery or spite,
To shake me never may have power.

Henceforth my Way, my Truth, my Life,

Let sin and sorrow, doubt and strife,
Drop off like Autumn leaves;

Henceforth, as privileg'd by Thee,
Simple and undistracted be

My soul, which to thy bosom cleaves.

I would my weary mind recline,

On that eternal love of thine,
And human thoughts forget.

Childlike attend what thou wilt say,
Go forth and serve thee while 'tis day,
Yet leave my sweet retreat.

L. G. F.

The Child's Faith.

WE had had a long cold ride, and I was very tired. After a short interview with the friends to whom our visit was paid, we retired to our chamber. Our little son, a lively, restless child, not yet three years old, was with us, and not at all inclined to sleep. At length I said to him,

"Charley, mother is sick and tired, and cannot talk to-night."

"Ma," said the little fellow, "God can make you well, can't he? Shall I ask him?"

"Yes, my son, I replied." Then the little fellow started up in the cold room, and kneeling down on the bedclothes, folded his little hands and prayed, "O good heavenly Father, please to make dear mother well by morning, for Jesus' sake." After this he crept back into bed, and in a few moments was fast asleep.

Next morning he woke with the earliest light, and waking me, said, "Are you well this morning, mother?" Without recollecting the incident of the preceding night, I replied,

"Yes, my son, I feel very well, indeed, this morning."

"O, I knew you would," said he, clapping his hands for joy; "I knew you would, for I prayed to God to make you well, and *Jesus always hears little children when they pray.*"

Often since that time have I recalled my little boy's faith, and wished that the same simple, childlike confidence in the word and promise of God were mine.—[Youth's Penny Gazette.

Mr. Cecil and the Pomegranate.

MR. CECIL was pacing to and fro in the Botanic Garden at Oxford, when he observed a fine specimen of the pomegranate almost cut through the stem. On asking the gardener the reason, he got an answer which explained the wounds of his own bleeding spirit. "Sir, this tree used to shoot so strong, that it bore nothing but leaves. I was therefore, obliged to cut it

in this manner, and when it was almost cut through, then it began to bear plenty of fruit." Ye suffering members of Christ, be thankful for every sorrow which weakens a lust or strengthens a grace. Though it should be a cut to the heart, be thankful for every sin and idol shorn away. Be thankful for whatever makes your conscience more tender, your thoughts more spiritual, and your character more consistent. Be thankful that it was the pruning-knife and not the weeding-hook which you felt; for if you suffer in Christ, you suffer with him; and if with him you suffer, with him you shall also reign.—[Emblems of Eden.

A Thought.

Life is not measured by the *days*
Nor *hours* it can boast.
He longest lives *who acts the best*,
And he *who thinks the most*.

I'd rather live but *twenty years*,
And *earnestly* live them,
Than *slothfully* to linger out,
Some *three score years and ten*.

January, 1866.

AZILE.

Business Men.

THERE are *two kinds* of business men, *natural* and *spiritual*. Natural business men are poor appreciators of spiritual business men. A spiritual business man may understand *secular* things as well as a natural business man; but the latter cannot understand *sacred* things as well as the former. How sadly natural men mistake the relative importance of things! How often even Christians are duped and defrauded by foolish connections with them! *The best investment that ever was or ever can be made*, of money, genius, learning, tact, industry, energy, or any thing else that is useful, is THE CONSECRATION OF IT TO THE CAUSE OF CHRIST! "If any man be ignorant," [i. e., as we suppose the apostle meant, if any man *will* be ignorant, where truth is so plain and so important,] let him be ignorant." He may *think* it according to sound judgment to give a thousand dol-

lars to Satan, and grudge a single dollar to Christ; but he will learn in the end that he has suffered himself to be cheated out of his whole life—that he has *spent his money for that which is not bread, and his labor for that which satisfieth not*. Alas! that so many are thus deceived!—[Bible Times.

One Word of Scripture.

THE Word of God read cursorily, will be as vapid and uninfluential upon the heart and life as if it were a mere list of names and dates; it must be deeply, and constantly, and prayerfully pondered. Read over simply the 8th chapter of Hebrews, the 6th chapter of Romans, or the 15th chapter of 1 Corinthians, and they will come upon the ear with no more power than would the noise of sounding brass or tinkling cymbal. But take these passages, sentence by sentence, and word by word—ponder them with the deep conviction that golden treasure is enshrined in their unattractive exterior and you will find a beauty and a glory in these passages, which, while it refuses to manifest itself to the cursory seeker, waits to bless the laborious and prayerful.

Sometimes a single word contains in itself an amazing depth of meaning. I have by me a hymn written by a lady, who was the sister of the late Archdeacon of Bombay, in which she describes the power upon her heart of the word "FREELY." (See Rom. 3:24, or Rev. 22:17.)

"When to my inmost heart,
Thou didst one word impart,
Mighty in strength,
Larger and larger grew,
On my astonished view,
Its length and breadth."

I would say, then, read, read. Strip the tree of its life, of its fruits, bough after bough. As you advance, you will find one crowding after another; and when you have found a prize, the natural result will be, a desire to run and tell its glories, and induce others to come and share your gladness.—[Episcopal Recorder.

Finney's Letters

TO BELIEVERS IN THE DOCTRINE OF ENTIRE SANCTIFICATION IN THIS LIFE.

[We omit the second letter in the series, having reference to the excision of members from the Presbyterian and Congregational Churches, as belonging to a less charitable age. Not that the spirit of opposition is at rest, but a different policy is pursued. The suggestions of this letter will be found of great practical value.—Eds.]

Beloved in the Lord:

I have always observed, that where the fear and love of God do not prevent or rebuke a spirit of persecution or ecclesiastical violence, that public sentiment will effectually do it, whenever the crisis is sufficiently formed. Now there can be no doubt that if you possess your souls in patience, and observe several conditions which I wish to mention to you, that should the churches to which you belong, or the ecclesiastical bodies of which you may be members, proceed to any uncharitable and excising measures, public sentiment will severely and effectually rebuke them, and compel them to desist from such proceedings.

1. The first condition upon which you may expect this to be done is, that you keep yourselves *quiet*—that you avoid becoming excited, and getting into a vociferous and scolding manner of speaking, praying, or preaching, upon the subjects of your peculiar views. And especially in reference to the opposition that is made to them. Be sure to preserve a collected state of mind. Be sure to walk softly before the Lord. Commune with your own heart, and with God, and be still.

2. In order to this, do not suffer yourself to dwell in your thoughts and meditations upon the opposition you meet with, nor upon the unreasonableness of your opposers. Avoid such contemplations, or they will probably be too great a temptation to you, and you will be “overcome of evil.”

3. Give up your mind to the contemplation of the love of God, of the patience, and meekness, and gentleness of Christ. Dwell upon the exceeding great and precious promises, and enrich your mind and inflame the love of your hearts by a continued perusal, with much prayer and supplication, of the blessed oracles of God.

4. Do not cry persecution, and self-complacently hold out the idea that you are persecuted for righteousness' sake. If this be really the fact, let others see and say it, rather than yourselves.

5. Do not give up your time and thoughts to defending your own reputation or character. Concern yourself only to promote the glory and honor of God, and leave your reputation to be taken care of by him. If you attempt to defend your own reputation, you may expect that God will leave you to the defence of it, without defending it himself. But if he sees that you are concerned only to promote his reputation, he is then concerned to defend your reputation, as the means of promoting his own. Some of you are aware that in the providence of God, I have had some experience in respect to the influence of slanderous reports and injurious treatment upon Christian character and usefulness. In view of all the experience I have had, and the observation I have been able to make, I do not recollect ever to have seen a minister or private Christian become excited about, and give himself up to the defence of his character, without manifestly losing the Spirit of God, and eventually suffering a severe and permanent loss in respect to his own reputation. Nor do I, on the other hand, recollect ever to have seen an instance in which a minister or private Christian kept calm, unexcited, about his own reputation, and gave himself up to promoting the honor and glory of God, by laboring for the salvation and sanctification of souls, in which God did not, sooner or later, appear for his defence, and “make even his enemies to be at peace with him,” and “bring forth his righteousness as the light, and his judg-

ment as the noon-day." God is jealous for his own glory, and will defend it.

6. Be sure that your labors be as abundant, and as extensive, as the providence of God will permit, for the conversion and sanctification of sinners. Do not let it be said of you, at least with any degree of truth, that your religion is of an antinomian character. But let your belief and love of the truth, lead you to imitate Christ, laying your whole being upon the altar of prayer, and laboring for the salvation of souls.

7. Avoid controversy. Few persons can engage extensively, even in discussions that assume the form of controversy, without sooner or later getting into a bad spirit.

8. Be sure that you are not uncharitable in the opinions you form and express in relation to the piety of those who differ from you in their views. Most minds are very apt, by dwelling a great deal upon some one doctrine of the Bible, so to magnify that particular point as to make it seem as of fundamental importance in the scheme of religious truth. They consequently come to the conclusion that none can be Christians, who do not embrace and magnify that particular topic as they themselves do. I have had an opportunity to witness with pain, the developments of this principle of the mind for many years. To this principle may be traced almost all the sectarian zeal in our land, and in the church of God. One man dwells upon the mode of baptism until it assumes such an importance in his mind that he seriously and sincerely doubts whether any can be Christians, who do not view it as he does. He feels as if he could give up his life to extending his particular views upon that subject. Another gives up his mind to the contemplation of the subject of infant baptism, until he comes to conclusions either in favor of, or against it, and until his mind becomes so absorbed in it, to the exclusion of almost every thing else, that that is with him the great and important point in the gospel. The millennium can never come until the church is set right upon that subject. Hence he

seriously doubts whether there is any religion any farther than there are right views upon this subject, and is ready to launch forth as an apostle for the extension and defence of his particular views. Now who has not been pained and grieved by witnessing the development of this principle of the human mind, on almost every topic that agitates and has agitated the church of God?

And now, beloved, let me say, that great, and momentous, and glorious, and blessed, as the doctrine of entire sanctification in this life is, it may, no doubt, be looked at in such relations, and by certain ardent minds, in such a manner as to lead to the conclusion that none are Christians except those who embrace it. Be, therefore, I beseech you, on your guard, lest, before you are aware, you find yourself forming uncharitable conclusions, and expressing uncharitable opinions in respect to your brethren who differ from you. Remember also, I beseech you, that the way to convince them of the truth of this doctrine, is not to denounce them as hypocrites, heretics, or cold-hearted, but treat them with great candor and forbearance, and, as you have opportunity, make such suggestions, present such passages of Scripture and considerations, as may tend to bring them into the light upon this subject. And do this in such a spirit of kindness, as rather to win than repel them. Let it be borne continually in mind that your spirit and life, rather than your arguments, are to carry conviction to the minds of the opposers of this doctrine. I know it has been singularly said in some instances by those who oppose this doctrine, that the spirit of those who believe it, is both commendable and excellent; but that the doctrine itself is detestable. But the common sense of mankind will soon correct such loose statements as these. Such a sentiment as this cannot often be bandied about without meeting the rebuke of common sense. What, the spirit of the Christian religion excellent, but its doctrines pernicious? This is strange logic. A doctrine is pernicious, but the

spirit and temper of mind produced by it excellent! "By their fruits shall ye know them." "Do men gather grapes of thorns, or figs of thistles?" This applies as much to doctrines as to men. The natural tendency or fruit of a particular doctrine, or system of doctrines, is not only a legitimate but one of the most conclusive evidences of its truth or falsehood. Therefore, beloved, let me repeat that if you exemplify in your daily deportment, temper, and manner of life, the spirit of entire consecration to God, the church will sooner or later receive this testimony, and declare in favor of this blessed doctrine, to which your life bears most emphatic testimony.

But I must close. You may expect, the Lord willing, to hear from me again soon, upon this subject.

Your brother, in the love and fellowship of the blessed gospel,

C. G. FINNEY.

Training Children for Christ.

My dear Brother:

It is truly a cause of rejoicing to witness the spirit of inquiry now manifested, on the subject of educating children for Christ.

Ministers are sounding the alarm, the press is awake, associations are forming, paternal and maternal. These are happy omens; but may not even these good things prove a snare if we are not on our "watch tower?" In every age, forms and ceremonies have been substituted for holy living. Light must be imparted; societies and institutions we must have; but shall we rest in these as our hope? What avail these, even with prayers and fastings and tears, and holy example, if we do not "restrain," these young immortals in our charge? If our children are permitted to roam at pleasure—mingle with idle, vicious associates—gratify uncontrolled, their passions and appetites, there is, my brother, great danger of children taking up with the shadow, instead of the substance, of religion. "Out of the mouth of babes and sucklings thou hast ordained strength."

What can be more lovely than to witness infant hands spread out toward heaven in prayer, what more sweet melodious and heavenly, than to hear infant voices elevated in praise to the Father of Spirits! Yes, these little bodies may become temples of the Holy Spirit. And will not these instances be multiplied as the "drops of the morning dew," and as speedily as parents shall know and do their whole duty? But while children are taught to pray, should they not also be taught to live, to unite prayer with watchfulness and holy example, to walk even as our blessed Savior walked? If children merely say or repeat their prayers, make a "chattering noise" while their little hearts are full of idols, far from God, by wicked works, are not these prayers an abomination? If they rise from their knees and engage in every thing that is frivolous and wicked, can this service be well pleasing to God? Is it not solemn mockery, hateful in his sight? To what purpose is this sacrifice? Who hath required it? Are not these oblations vain? Is not the Lord "weary of them?" (See Isaiah, Chap. I.) Will not these very prayers, which children are taught to repeat, prove a snare and a curse? Had they not better cease from these dead formalities, while living and expecting to live in daily and hourly sin? Is it not tempting God; grieving the Holy Spirit? Will not their little hearts soon become harder than the "nether millstone?" Parents, a fearful responsibility rests upon *you*—see ye to it.

C. F.

NEVER expect your Heavenly Father to keep his covenant, only on the ground of your acts of faith. This faith must be like the pendulum of a clock; it must be kept moving, to put the whole soul in motion. But as your faith increases, you will more quickly mount up, run faster, labor more, love more, rejoice more, and drink the cup with greater cheerfulness. You will be more thankful for every blessing, for your station, connections, and other instruments of your salvation.—[Bramwell.]

Set apart to the Lord.

IN 1847, I had the privilege of attending the Providence Annual Conference. This was more than seven years after I professed faith in Christ. Sabbath forenoon, while enjoying a happy season, these words came to mind, "By grace are ye saved, through faith." It seemed as if I must trust more to be kept in future. I seemed to rise above every thing of an earthly nature, and be drawn towards God. I was very thankful for this blessing, and was willing to speak of the way in which God had blessed me; but I believed that, if the blessing of holiness was mine, I might receive additional witness. When the time for camp meeting drew near, I asked God's will in reference to my attending the meeting, and soon came to the conclusion that, if I could go consistently with the duties I owed to others, it was his will, and also, that I should there receive the witness of the blessing of holiness. I went, rejoicing in the Lord. While on the way, the thought occurred, "Must I take up with the blessing I received at conference?" But I soon believed that, if so, God would bring it up afresh. After reaching the camp ground, I found work to do, and had a heart to work. I rejoice in the privilege afforded to Christians, by camp meetings, of laboring for the spiritual good of others. One evening, while meditating on my own state, not knowing whether I felt just as I ought to feel in reference to the things of earth, I referred the subject to my Heavenly Father, desiring that, if there was any earthly treasure that prevented my being holy, he would take it from me by fire, or by some other way; but I was not long pleased with this idea; for, if I could not have it and be holy, I wanted it used in doing good. Then I was willing to remain a steward, and try to do the will of God. The next morning, while a brother was engaged in prayer, and I was endeavoring to follow him, when he asked to be sprinkled with clean water, I ceased to pray;

the work was done; my soul melted into tenderness. I arose, and spoke of the blessing I had received, and of the way in which my soul was blessed at the conference, which appeared full in view. After this, I seemed to be in a different place. I did not need to put forth effort to fix my thoughts on anything, but I was soon, in thought and in duty, going from house to house, as a child of God. While thus doing, reason seemed to say, How can this be? After returning home, having been absent so long, I still believed I could do all that God required. I therefore had rest. A few hours after this, I doubted whether my desires were as strong that others should enjoy the blessing I had that day received, as they should be. In the evening, I knelt with those who knelt for the prayers of God's people, that they might receive the blessing of holiness, and was there assured that I was entirely the Lord's.

I found, by examining my own spirit, that I was willing to do, for my brothers and sisters in Christ, whatever God required me to do. I was further unwilling to do for myself aught that was in opposition to his will. I do not think I have enjoyed all that happiness it has been my privilege since that time; but I have sought my happiness from God, and have often thought I enjoyed an hundred fold more than I should have enjoyed, if I had refused to separate myself from the world. The Lord is the strength of my soul at this time, and I believe will be my portion forever.

M. B. W.

WHAT we are afraid to *do* before men, we should be afraid to *think* before God.

GOD is nearest to his children when he seems farthest off. He is with them, and in them, though the wicked be not aware of it; it is all one, as if one should say betwixt the space of the new and old moon where is now the moon? when as it is now nearer the sun than at that time.—[Sibbs' Soul's Conflict.]

Thoughts on Christian Perfection.

BY REV. A. D. FIELD.

IF I should undertake to answer the question,—What is Christian perfection? I should say, it is a perfection of those graces possessed at conversion. God is possessed of certain attributes, omnipotence, mercy, justice, love; like God, the Christian has his attributes, or, more properly speaking, graces. They are faith, love, humility, joy, etc. Now we know these are not perfect in the justified state. What, then, is perfection, but a making complete these attributes of the Christian? When exhorted to be “perfect as our Father in heaven,” we may not expect to be like God; we are not to be possessed of his attributes; we are not to be omnipotent, or ubiquitous; but, as God’s wisdom, power, and ubiquity are perfect, so are our attributes or graces, of love, faith, joy, to be perfect.

The justified man’s faith often wavers. Often, when he would come for special blessings, there are dark doubts hanging over his mind; what is perfection but the making his faith so continuous and all-pervading, that he, at all times, will have confidence in God—at all times will believe he shall have the things he asks for?

What ordinary Christian is there that does not often feel darkness coming over him? Sometimes he is filled with light and joy, sometimes with gloom and sadness. Why may not one’s joy be perpetual, and his peace like a river?

The mountain torrent bounds downward, from rock to rock, sometimes hid under the shelving rocks, and matted underbrush, sometimes dashing and foaming, filled with sediment; by and by it pours along the plain, swelled by other streams, until it becomes a deep, broad, placid, continuous river, flowing ocean-ward. The newly converted person feels his joy to be like this. Sometimes his heart overflows with bounding joy; again the current is filled with

doubts and cares. But the joy of the perfect man is as the river of the plain; he may not be always bounding with delight, but he may ever have a deep peace, the kind approval of God, abiding in his heart.

Corn growing in the field, when in tassel, is perfect, as far as it has advanced in its growth, but it is not yet ripe corn. The justified man is perfect, as far as his experience has progressed, but he is not yet a ripe Christian, nor is he yet all that God would have him be.

The painter first draws a pencil sketch of the person who sits for a portrait; afterwards he fills up the outlines with all the variety of tints and shadings required. At conversion, the outlines of the image of God, the likeness of Jesus—are impressed upon the soul; what is perfection but a development of the picture till the image of Jesus is fully represented there?

The silversmith kindles a fire around the silver in the crucible, and, as the flame glows and glows, the dross is consumed and separated, until the silver presents a mirrored appearance; and, whenever the smith can see his face fully in the surface, he knows the refining is complete. The influences of grace are to purify, to burn up dross, and make pure the soul; and if, dear reader, you wish to know the day and the hour, when Christian perfection is attained, it is just when perfectly the image of Jesus is exhibited in the heart, life, and spirit of the believer.

“Refining fire, go through our hearts!”

There are in the United States many civilized Indians. These have laid aside the wild barbarous life and manners of the red man, and have become to some extent settled citizens, sowing and reaping, and working out implements in the workshop; but these Indians have not as yet entered into that higher life which is the praise of his white neighbors. The Christian at conversion, is brought out of that wild sin life in which he has grown up into the ways and works of Godliness; but yet far in advance

of him there is a spiritual enlightenment; a higher law to be obeyed, and a higher life to be attained.

I have said we are not to be like God, but perfect in our Christian state as God is in his sovereign gloriousness. Two vessels, a golden and an earthen one, may both be perfectly clean, but the earthen one can never become gold. We, as earthen vessels, may become as pure in our degree as God is in his; but still we may not expect to attain the transcendent glory of the divine majesty.

If you ask for reasons for being holy, I answer they abound on every hand. And first of all, there is danger if we do not go on, we shall lose the hold we have already gained. In Heb. vi. 1, the idea of a building is set forth, and we are exhorted to complete the Christian building. Of what use is the foundation if the house is not built up?—unless the building be completed all that is done will go to ruins. I once lived in C—. On the corner of the block opposite our place some one commenced to put up a large brick block of stores. The foundation was raised some two or three feet above the ground when, on account of the failure of the builders, the work ceased.

About this time I left the town, and did not return again for three years. When at last I did go back I found that there had hardly one brick been left upon another. Had the buildings been finished, they would have stood for years as monuments of the builder's skill. O, how many have laid a good spiritual foundation who, failing to perfect holiness in the fear of God, have gone with all their hopes to the moles and the bats of doubts and scepticisms!

Do you see that man upon the river? Swiftly the current rolls downwards. Is he laying on his oars? Mark how rapidly he glides backwards, down the fearful tide, or is he using the means within his reach to stem the tide? Is he plying the oars? Mark his progress. Christian, upon the great rolling stream of life, keep steady to thy oars; ply well thy Christian powers;

gain the placid waters of God's boundless, unfathomed love, and be safe!

Hannibal at one time, while pursuing the Roman hosts, fell in with them, I think at the ill-fated Cannae, and, after a fearful struggle, put the boastful Romans to rout, and pitched his tents upon the battle grounds. As might well be expected, his soldiers were elated with victory, and had they been wise, they might have marched to the very gates of Rome; but, instead of pushing on their advantage, they fell to drinking and merry-making; and during their revelry, and while unarmed, and unfitted by their excesses to defend themselves, the Romans came down upon them, and turned their victory to ignominious flight. Do you say "Shame on those rioting soldiers!" Be careful that you spiritually, do not imitate their example. I have seen persons seeking the forgiveness of their sins for weeks. The enemy came in upon them like a flood. At last, they triumphed. They found peace in believing, and, in the midst of their rejoicing, they have supposed the last battle was fought, and their work was completed. I have seen these same persons go on from contentment to carelessness, from carelessness to apathy, from apathy to wicked despair. Why all this? The reason is plain. Those triumphant souls did not go on to perfection.

Faith.

"MOTHER, what makes you so patient when the baby is sick, and every thing goes wrong? I can't be so," said little Anne Bailey. "Because, my dear, I try to have FAITH in God, and you do not." "What is it to have faith, mother?" "It is to believe God will do right, even if you cannot see the meaning of what happens." Anne thought of this answer a moment, looked puzzled, and then, childlike, forgot the whole subject for her play.

A few days after this conversation, she went with her parents and little brother and sister to spend the day in the country. When they returned at night, and were

walking up, tired and sleepy, from the ferry-boat, her father suddenly let go of her hand, and, taking little Susy in his arms, ran from them with all his might, telling Anne to "take hold of her mother's hand, and hurry."

On seeing his father running away, little Harry, who was only four years old, began to cry, "Father's run away, and left us alone in the dark." "Don't cry, Harry; father would n't leave us for any thing," said Anne, trying to comfort him. "He is only stopping the stage, darling, and if he did n't run, we should be left," said Harry's mother; but nothing could quiet his fears, till he reached the corner of Broadway, and saw his father's face.

When his mother had got into the stage, and Anne and Susan had taken their seats by her, and he was lifted in his father's arms, and sat on his knee, then Harry began to smile for the first time; and putting his arm about his father's neck, he said, "You did n't run away and leave us, did you?" "Mother," said Anne, as soon as she got a chance to speak privately, "Harry would n't have cried if he had had faith in father, would he? I knew father loved us too much to run away and leave us. I was n't frightened. Is n't that FAITH, mother?" M. E. W.

The Soul's Ascension.

WHAT angelic music now breaks from the sky!
Inviting my spirit to regions on high;
The seraphs are singing, the saints bid me come,
My soul is ascending, I soon shall be gone.

The sighs of the world are already quite
drowned,

The storms roll below me, the sun shines around,
My pinions are spread, and my convoy is here,
The vista is open—my vision is clear.

No earthly attraction the spirit now feels,
Gravitation now tends to the heavenly hills;
My transport is rapturous, how ethereal the road!
I arise to the palace of angels and God.

How light was my labor, how rich my reward!
The righteous are blessed in the home of their
Lord,
I bow with the Elders, with cherubim soar;
All glory—all heaven are mine evermore.

J. H.

Little at First, but Mighty at Last.

A TRAVELLER through a dusty road,
Strowed acorns on the lea,
And one took root, and sprouted up,
And grew into a tree.
Love sought its shade at evening time,
To breathe its early vows,
And Age was pleased, in heats of noon,
To bask beneath its boughs;
The dormouse loved its dangling twigs,
The birds sweet music bore,
It stood a glory in its place,
A blessing evermore!

A little spring had lost its way
Among the grass and fern;
A passing stranger scooped a well,
Where weary men might turn.
He walled it in, and hung with care
A ladle at the brink—
He thought not of the deed he did,
But judged that toil might drink.
He passed again—and lo! the well,
By summers never dried,
Had cooled ten thousand parching tongues,
And saved a life beside!

A dreamer dropped a random thought;
'Twas old, and yet 't was new—
A simple fancy of the brain,
But strong in being true;
It shone upon a genial mind,
And lo! its light became
A lamp of life, a beacon ray,
A monitory flame.
The thought was small—its issue great;
A watch-fire on the hill,
It shed its radiance far adown,
And cheers the valley still!

A nameless man, amid a crowd,
That thronged the daily mart,
Let fall the word of hope and love,
Unstudied from the heart;
A whisper on the tumult thrown—
A transitory breath—
It raised a brother from the dust,
It saved a soul from death.
O germ! O fount! O word of Love!
O thought at random cast!
Ye were but little at the first,
But mighty at the last!

The Wanderer.

AN ALLEGORY.

BY REV. E. A. MONRO, A. M.

ON a hot day in summer, I had wandered far from home, under the deep shade of a wood; a river ran along, singing its eternal song to the music of the birds; and the tiny flowers, with their white and yellow eyes, seemed to stand in beautiful broken lines along the banks, as if they were listening to the harmony of the full air and water, while they gazed up into the lovely sky. Presently, along the river and amid the trees, and the little wandering insects who kept up the bright dance, behold, two lambs appeared walking by the stream, and presently they laid themselves down at my feet to rest, nothing amazed or disturbed at my presence.

"How happy we are by these cool streams and pastures!" said one to the other.

"Very," said the other, "but still I do so want to get out to yonder hills we always see in the distance; I do so want to try the pastures far up this river; they must be so rich;" and the little lamb lay gazing with her quiet eye looking up the stream.

"O," said the other, "how discontented! Why not rest here quietly? Where will you ever find so kind a Shepherd, and so sweet a pasture?" At this moment, I heard a Voice, which called through the wood, which, I did not doubt, was the Shepherd's, for, the instant they heard it, the little lambs sprang up, and ran towards the place it came from, and presently I saw numbers of lambs and sheep running towards the same spot, as if they had all heard the Shepherd's voice, and followed it. It was beautiful beyond expression to see how each lamb seemed to know and love the Shepherd's Voice. But still more beautiful it was when presently I saw the Shepherd himself coming along, and all the lambs around him following most gently and happily, as if they so much loved him, and the Shepherd looked most wondrous

kind, with his long crook in his hand. He was carrying on his arm a little lamb, and he was gently leading by a string another sheep; all seemed happy where the Shepherd was; I soon saw among them the two lambs, and I noticed that one of them kept gazing up toward the hills.

The evening was coming on, and the cool air refreshed the flock. I noticed the Shepherd leading them towards a quiet fold. I saw his eye was anxiously bent on the discontented lamb. "Little lamb," said the Shepherd to her, "run for yonder lambs, which have not heard the call." She left his side, and I thought, in having something given her to do, she forgot the hills, and was more cheerful. The night fell in, and the lambs of the flock slept, and the Shepherd watched over them all night; for he never seemed to sleep.

There was a cold, dark hill, dreary and desolate — the wind howled piteously over it, and the short, withered grass blew about on its weather-beaten top; a lamb and a goat came hurriedly up the hill-side, and were evidently intent on some work, but looked constantly behind them with fear.

"Haste on, haste on," said the goat, "we shall be on the soft ground presently."

"Oh, my feet are so cut with the stones, and my fleece so torn with the briars, that I cannot go on; would I had never left the fold, and the quiet river!"

On they ran, over hill and dale, into the dark, cold night, which seemed to grow more dreary round them every step they took, till the poor lamb panted for breath, and was covered with blood from her wounds. "Stay, stay," cried she, "I can go no farther; I must lie down here and die. O, the fold—the beautiful fold—the kind Shepherd!" And the poor lamb was so worn out she sank down exhausted.

"Come unto me, all ye that are weary," cried a calm, gentle Voice in the far-off distance, and came up sweetly on the soft wind more like a word in a bright dream, and, at the moment, the clouds hurried

across the moon, and showed its clear, round light sailing through the deep blue of night, and a beam fell, all white and silvery, on the little lamb, shining on it while all around was dark and dreary, a wild wilderness, hill and moor covered with thin, stunted grass, which blew up and down in the wind; the poor little wanderer lay there so drearily, with its head leaning on a rough stone, and its dull eye turned to where the Shepherd's Voice was.

Now while the lamb lay with the big tear trickling down its fleecy face, and its eye turned to the fold, the beam still kept shining on the spot where it was, and I saw in the distance, every moment more distinctly, the form of one coming across the hill towards the lamb, though it was at first very dim, and the same calm Voice seemed to come fleeting along, "Stay, poor wanderer, I will heal thy backslidings, and will carry thee home to the fold on my shoulders rejoicing." The lamb turned its sad eye towards the Shepherd's face.

"Come, come," said the goat, running up again to the side of the lamb, "come, haste, haste, see how the morning breaks over the hill yonder, and the green pastures will rest your tired body, and such pastures as you never saw or dreamt of." But the tired one would not turn its eye, but kept it fixed on the advancing form of the Shepherd. "No, no," it said, "I have strayed far enough; I heard the Shepherd's Voice, and I will go no farther."

And the moonbeam shone out clearer than ever, and the Voice came up with gentle sweetness, like music at midnight, when all around is still—"Fear not; for I am near thee;" and the lamb looked up so cheered and peacefully; but the goat went on persuading, and the wanderer began to attend more to what it said; for, at that moment, the moonbeam became more dim, and the clouds covered it more. Now I was so intent on watching the advance of the Shepherd, and so anxious he should reach the lamb in time before it gave any more heed to the goat, that I, for the mo-

ment, turned away from the straying one; what was my grief and surprise when I looked again!

The rough stone lay alone, no moonbeam shining, the light spot all dark, and the lamb fled, and far on in the distance I saw the goat and the lamb running on as hard as her weak body would let her, over the hills, away from the Shepherd and the sweet Voice, into the dull, cold night again. I turned to look for the Shepherd, who, I thought, would surely go back to the rest of the flock who remained patiently in the fold, and seek the silly wanderer no more; but what was my surprise and thankfulness when I saw the Shepherd still coming on in the track of the poor lamb, still following it with his crook on his shoulder, though his form was very dim, and he did not speak! "Will he go after it," thought I, "till he find it?"

But on and on went the heedless, silly lamb, into what the goat had called the morning light, that turned out to be nothing but vivid northern lights, which flashed and flickered in the sky; but the night was deeper than ever.

Now to my surprise I saw the Shepherd overtake the lamb, but he did not speak to it, nor did the lamb seem to be aware of his presence, for his form was wrapped in thick darkness. He passed swiftly by the panting wanderer, and I saw, just where the ground was smooth and even, he laid down his staff right in the lamb's path, and withdrew a little space; I wondered what this was for.

"O, I am so, so worn! I see yonder is no morning light; it is but the flicker of the north lights. O, would I could hear again the Shepherd's Voice, and see the bright moonbeam only once more! I think I never would turn back again."

"Nay!" said its companion, "bear up; it is but a little farther, and you will be in the vast pastures, full of purple flowers, where we goats feed; we are kept in no close fold, but range free and wild where we will, over the far hills." "And no

Shepherd to be with you at night?" said the lamb, with a sigh. "Shepherd to tend us at night! No," said the goat, with scorn, "we are free of shepherds and folds, and all such restraints; we goats are at full liberty," said he, still looking round. "But, suppose the wolves come at night, whom have you here to guard you?" answered the lamb, anxiously. "Oh, wolves, no," said the other; "but come on, come on, cheer up, see, here the ground is softer and more smooth, it will rest you."

But, at this moment, the lamb reached the spot where the Shepherd's staff lay, and, on coming up to it, did not see it in the dark, and fell over it with such force, that it cut itself so severely against the stones on the other side, that the blood flowed copiously, and the poor wanderer lay moaning on the ground. I remarked that the goat did not stumble at the staff, but went clear over it. Now it made me wonder how it was that the Shepherd, who seemed to love the lamb, should thus intentionally hurt it. "O, stop, stop, stop for me," it said. "I am sore wounded and hurt; I cannot run any more; I am undone, undone!" But the goat did not seem to heed its bitter cry, or to care for the lamb. "O, I am all alone, all alone, in this cold, dark, lonely hill, away from the happy, happy fold, and the quiet, peaceful flock. What shall I do? What shall I do? Would I had never left it! All—all alone!" And it seemed to lie down to die.

"Not alone, for I am with thee," said the Shepherd's Voice close by, but very sternly, and with deep sorrow; and I saw the Shepherd draw near, and, binding up the wound of the lamb, laid its head on the grass, and went down to a brook which passed along near them for water to wash it. At the moment the goat returned, and others with it, and, running up to the lamb, said, "Be quick, be quick, a lion's roar has been heard, and he is in full pursuit." "I will never again leave the Shepherd," it answered. "O, do not think he

will return," replied the other. The lamb turned his eye to where the form of the Shepherd could be dimly seen by the bank. "I will tread on the lion," said a voice.

"Did you hear that?" said the lamb; "it was the Shepherd's Voice, speaking again from the brook yonder; I heard it."

"No, no," answered the other, "it was but the wind. I have often heard such sounds as that before; they are but echoes, and we've often heard them at night, wandering about on these cold, dreary solitudes. Come along."

I looked to see if the Shepherd were near.

"Well, I must go; I cannot wait," said the goat. "I cannot risk my life anyhow."

"Leave me not alone," said the lamb.

"Thou art not alone," said a sad and gentle Voice; "I am with thee."

At this instant, the lion appeared on the brow of the opposite hill, with his huge mane hanging to the ground, and his angry eye gazing over the vast plain, and, on seeing the lamb and the goat, he set up so terrible a roar that the wilderness rung again. I looked to see where the Shepherd was at that dreadful moment, and, behold, he was still bending over the brook, and seemed undisturbed by the lion's approach.

I turned again, and the lamb was gone, and the goat with it, and their forms were flying far away over the wilds, in the dim, shadowy moonlight. "O, foolish wanderer, doubtful lamb, to misbelieve so kind, so wondrous kind, a Shepherd."

The lion having uttered his tremendous roar, and looking around him as if he defied the powers of the vast wilderness, and feared no one that might be there to oppose him, set off in full pursuit of the lamb and the goat. He did not seem to see the Shepherd.

"I wondered what the Shepherd would do; surely, now, he will go back to his quiet flock. He has given yon poor lost one every chance. He has tried it long enough.

But no ; his love was not spent yet ; nay, it seemed more earnest than ever. He still went on, with his staff in his hand, and his eye fixed on the lamb, as if he were fully determined to bring back the mistrustful wanderer.

But on and on flew the lamb before the roar of the terrible beast. The lion did not seem to see the Shepherd, and presently the Shepherd passed him, yet was wrapped in such a dim mist that the wild animal did not see him.

"Stay, wanderer, stay," said the Shepherd ; the lamb seemed to hear it, and slackened its pace ; but the lion roared again, and on fled the lamb.

I wondered what the Shepherd would do ; and, behold, he passed by the fugitive, and, having placed himself in its path, he speedily dug a pitfall right in the pathway along which it was coming.

The lamb proceeded in its headlong course, and, already wounded and faint, stumbled on the edge of the pitfall, and fell in, while the goat, not coming upon it, pursued its way.

The lamb lay trembling violently, and, turning its languid eye along the path by which it had come, thought of the kind Shepherd and the peaceful fold. "O, my happy, happy fold ; O, kind and patient Shepherd ; O peaceful flock ; I shall never see you again ;" and the lion's roar shook the ground again like the thunder, and, in a few moments, his terrible eye was glaring in on the lamb, as it lay bleeding in the pit. It is strange, I thought, the Shepherd should have let the lamb fall into the pit thus.

Now I saw the lion was about to make a spring, when in an instant the sweet Voice came by, "Fear not, little lamb, for I am with thee." O, wondrous kind did the Voice sound, and wondrously did the poor lamb turn its weary eye to see whence the Voice came, when, on a sudden, the form of the Shepherd, with his long staff, appeared at the side of the pit.

The struggle between the Shepherd and

the lion was long and bloody ; and, all the while, the lamb lay, panting in fear and weariness, in the pit, its fleece torn with brambles, and its body covered with blood. At length, the lion ran off into the desert, howling and repulsed, and he, the Shepherd, who was already covered with his own blood, bent over the pit where the wanderer lay, and, lifting it out, gently laid it on his shoulders, having bound healing leaves around its wounds.

I looked more than once after them, and I saw the Shepherd was gradually and calmly retracing his steps toward the pasture. The poor lamb was silent and deeply sad ; and, I noticed, cast its wistful eyes over toward the hills where the pasture lay. Morning light gently came out behind hill and tree, and the sky above became a paler and a paler blue, till the stars were hanging out in it like silver lamps ; while, far down towards the east, the blue melted into gold where the sun was coming. The gentle morning light shone upon the Shepherd's brow, and cast his shadow behind on the ground of the wilderness.

I thought I saw them almost reach the fold, and the Shepherd seemed to lay down his tired burden on the green grass. He bent with wondrous kindness over it, and bid it lie still till he should return and bring it home. "Meanwhile," said he, "stay here, and let no voice or call lead you hence. You have strayed too far and too wilfully to return yet to the fold ; your eyes may see it from where you lie, and the forms of other lambs will, in the distance, remind you of your home, and where you will soon again be. Farewell, little lamb," continued he, leaning once more over it, "farewell. I leave you this to bear on your shoulder till I come again. It will remind you of me and of my love. Bear it patiently ; it will help to keep you where you are, and, when I return, if still you are as I left you, I will take it away, and bear you to the fold." So saying, he laid his crook like a cross on the lamb's

shoulder, and left it there. He turned away alone. "Farewell, little lamb," I thought were his last words; "it is my good pleasure to give you the fold;" and I saw him no more. Nothing was left save the lamb, lying quietly, with the cross resting on its shoulder, and its sad and loving eye fixed silently on the point where last the Shepherd's form was seen.

Entire Sanctification the Believer's Privilege.

A SKETCH.

And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.—1st THESS. v. 23.

1. THE CHURCH at Thessalonica is here addressed. Paul was *inspired*—he could not be mistaken as to their rank, as a *Christian church*. As individuals, they had been evangelized from idolatry, as Christians they had been organized into a *church*. Mark it well, for this fact is of great force in argument.

2. *This mode of teaching* is not confined to this Epistle. Other churches are addressed as the children of God, but not WHOLLY sanctified. One place is 2 Cor. xiii. 9. Another place, Heb. vi. 1. These, with the text, make a strong position.

Subject.

To be WHOLLY SANCTIFIED, the privilege of believers.

For the sake of brevity and directness, we may speak of

I. ENTIRE SANCTIFICATION, AS A MATTER OF TIME.

1. The Thessalonians had already passed a part of their probation as a *Christian Church*, without being wholly sanctified. *All* seem to be in the same state. Hence, they did not fully represent the gospel in its highest work, *Holiness*. Hence, not so useful as they might have been, in the *highest* walks of obedience.

2. The prayer of Paul implied their *pres-*

ent entire sanctification, at the time of the prayer. This is self-evident.

3. The prayer asks their being made *eminently holy*, and continuance in that state, *i.e. blameless* to a future time specified.

4. Therefore, the doctrine of DEATH-SANCTIFICATION, is contrary to Scripture. "Preserved blameless" clearly implies *time*. Wholly sanctified is an attainment prior to death, and is to be maintained till that time.

II. *Entire Sanctification as a matter of moral condition.*

1. The Thessalonians are regarded in the text, as sanctified in *part*. They are yet the children of God. The *washing of regeneration* has taken place. The *renewing of the Holy Ghost*, also has taken place. Still not *holy*.

2. The apostle prays, in the first expression, that their moral condition may be changed to WHOLLY SANCTIFIED; in the second, that they may be preserved in this state, until the time of the coming of the Lord Jesus Christ.

3. This prayer expresses the parts of nature, over which this moral change extends—their spirit, their soul, their body. That is over each department of their compound being.

The *Body*, in all of its parts, offices, etc.

The *Soul*, in its affections, passions, sensations, appetites and propensities.

The *Spirit*, in its intelligence, understanding, thinking, reasoning, etc.

III. *Entire Sanctification as a matter of Personal History.* That is, it shapes and controls the *experiences of personal history*.

It is designed to apply to *all persons*.

1. In *all* circumstances of *Affluence* or *Poverty*.

2. In *all* small or great trials.

3. In *all* afflictions and bereavements.

4. In *all* times of life, youth, manhood, age,—till the coming of Christ—until the last era of time.

Thus, there is no excuse, no valid objection, no circumstance, no cause that can weigh against immediate entire sanctification.

Reason. What the Holy Ghost prays in general terms by any agency in one age, must be equally adapted to other ages, in the history of the visible church.

5. These points distinctly made, we have an unanswerable complex argument, every part of which is invulnerable, to show the privilege of believers to be WHOLLY SANCTIFIED. For TIME, MORAL CONDITION, and PERSONAL HISTORY, are points, which, once made out, are unanswerable.

Christian Fruitfulness.

YOU remember the beautiful first psalm : the Christian is there compared to a tree that brings forth his fruit in his season. He has sometimes a time of affliction—then the fruit of submission and self-examination is in season ; sometimes a period of prosperity—then the fruit of watchfulness and prayer is in season ; sometimes a period of temptation—then the fruit of faith and close cleaving to Christ is in season ; sometimes a period of spiritual indolence and self-indulgence—then the fruit of repentance and self-abasement is in season. At all times faith, repentance, and love, are in season ; and, when they wither, it is evident that the tree wants watering with copious showers of divine influence. Prayer, as in Elijah's case, must open the windows of heaven, which have been closed, that there may be "an abundance of rain." Then how sweet to know that the heavenly Gardener is watching and training this little tree ! Through his intercession, it has not been cut down ; and his blood has purchased the blessings it needs to revive and sustain it.—[Mrs. Sherman.]

The Good are Beautiful.

"OH ! what an ugly little creature !"

"She will be beautiful in heaven, mamma," replied a lady.

"Will she, indeed !" returned the individual who spoke so lightly of the child. "I should like to know how you can tell that?"

"In the other life," replied the woman, "the good are all beautiful, and the evil deformed and ugly. No matter how fair a face a person may have had in this life, it will, in the next world, be changed into beauty, or ugliness, according as he has been good or evil."

"How do you know this?" inquired the first speaker.

"Any one who opens his eyes may see and know that this will be true," was replied.

"Is not the most beautiful face rendered disagreeable when any bad passion is felt or exhibited ? And does not the homeliest face become pleasant to look upon, when good affections are in the heart ? In the other life, we shall appear as we really are, and, of course, evil passions will deform the face, and good affections make it beautiful. And she will be beautiful in heaven, for she is a good little girl, homely as her face now is.—[Arthur's Magazine.]

IMPORTANT CORRECTION.

Dear Br. Degen:—In my piece under the caption, "Nobody Saved," of July No. of Guide, you make me say, what no money would hire me to place over my signature ; namely,—

"Every one enjoys as much grace, that is, as much light and love, and vitality, as he professes to enjoy." I said "as he PROPOSES to enjoy." For my sake, and the truth's sake, please give this an insertion, and oblige, Your brother in Christ,
A. A. PHELPS.

Besides the above, our colleague has called our attention to a typographical error at the top of the 32d page in the Editorial department of the last number. For "PURPOSES" read "PREPARES."

Such errors are as annoying to us, as they can be to our contributors. We try hard to avoid them, but those acquainted with printing know the difficulty of always preventing them.
EDS.

Editorial Miscellany.

The Condition of the Churches.

A CORRESPONDENT thus describes her efforts in the circulation of our periodical:

"I made an effort to get subscribers, but no one seemed anxious, or even willing, to take them. Some were not willing to spare the dollar—others were afraid it would be thought by some that they professed the blessing of holiness, if they took a periodical bearing such a title, and so no one would join me in sending for the Guide to Holiness. At last, I resolved, by the help of the Lord, to take the responsibility on myself, and accordingly sent you three dollars with postage for the premium on Mrs. Palmer's new work, and the Lord has blessed the effort."

The above is by no means a solitary case. Were we to publish all that has been written to us, even, it would present a sad picture of the spiritual condition of many who are professedly Christians.

What is holiness, of which some seem to be so fearful? Is it something apart or distinct from the gospel? Or is it that which the gospel is intended to promote? Early Christians esteemed it an honor to be called saints, or *holy ones*, but these are afraid lest some might suppose they profess a holy state. Verily, the offence of the cross hath not ceased. Alas for our Zion! how many within her pale are blind to the true light that shineth!

Another correspondent, writing from Tennessee, remarks:

"I was conversing with a lady not long since, whose name I sent as subscriber to the Guide, and asked her if she had ever had her attention drawn to the necessity and importance of holiness. She looked at me earnestly, and with much simplicity said, '*I do not understand what is meant by it.*' Yet she was an intelligent good woman, the daughter of a pious mother, and had been a consistent Methodist for years. I could but ask in my heart, Who is to blame? And as I pondered the question, still it echoed, 'Who is to blame?'"

We do not presume to answer this interrogatory. It is not our work to sit in judgment. But we affectionately press the inquiry upon every individual Christian. Ponder it well. What have you done by your testimony and life to diffuse this light around you? The responsibilities of the Christian ministry are incalculably great, but they do not exonerate the membership. Doth it not become us, beloved, ministry and people, to humble ourselves before God in view of our remissness, and redeem the time by arising from the dust and letting our light shine?

Amid the seeming discouragements which these testimonies bring to view, through the indefatigable efforts of our agents, the Guide to Holiness still lives, and quietly fulfils its mission. We dare not pander to the taste that gives preference to a superficial piety, and by the grace of God we *will* not, though in consequence thereof our periodical be disrelished by the masses. Where we have gained access, God has blessed our little messenger to the good of souls, and, grateful for this encouragement, we purpose, in his strength, to hold up the Bible standard of gospel holiness, and urge its claims upon the church and the world.

HAMILTON (C. W.) WESLEYAN METHODIST CITY MISSIONARY AND TRACT SOCIETY.

THROUGH the kindness of our agent, Rev. R. D. Wadsworth, we have been furnished with a tract, setting forth the objects of the above Society, its Constitution, Times of Services in the Wesleyan Churches, Ministers' names and residences, together with a Guide to the Sabbath Schools and classes connected with the churches. Of the utility of such organizations, especially in large cities, we have the most cheering

evidence—and, at the present day, when there is such a disproportion between the laborers and the souls that are perishing for lack of knowledge, it seems to us they are indispensable.

The following is the address in which the objects of the Society are set forth.

"THE LORD'S VOICE CRIETH UNTO THE CITY."—MICAH vi. 9.

"My people are destroyed for lack of knowledge."—*HOSSEA* iv. 6.

COURTEOUS READER,—Many Christian hearts, deeply affected by a view of the ignorance and sin abounding in our midst, through lack of scriptural instruction and appropriate means of grace, have resolved upon the employment of an agency which, they prayerfully hope, may, to a considerable extent, remedy these evils. This agency embraces the organization of a City Missionary and Tract Society, in connection with the Wesleyan Methodist Church. The City Missionary will visit largely among the most destitute families and portions of the city; read to them the Holy Scriptures, and commend them in prayer, when permitted; afford them the opportunity of supplying themselves with religious tracts and books; direct them to the house of God, and in all suitable ways seek their spiritual and eternal welfare.

Br. Wadsworth is himself the Missionary employed by this Society. We commend him to the prayers and sympathies of the friends of Jesus.

Installation of Rev. Asa Mahan.

MESSRS. EDITORS:—An event of some interest has just occurred in our State of Michigan, which, by a possibility, may not be correctly understood in New England. I refer to the recent installation of the Rev. Asa Mahan, one of the apostles of Oberlinism, over the Congregational Church at Jackson. This event occurred last week, May 27. He is now pastor of one of the largest churches, and with the consent of the most respectable Congregational ministers in the State.

But how is this? Have the Congregationalists of Michigan gone over *en masse* to

Oberlinism? Or has Mr. Mahan relinquished his long cherished views on Sanctification, and other topics?

Neither of these suppositions is true. Mr. Mahan, mellowed somewhat by age and experience, is still one of the fathers of Oberlin theology, and does not deny his relationship. The Congregational ministry of Michigan has even less sympathy for that theology, than it had years ago. And yet one of our strong churches has invited him to become its pastor, and we have consented, and inducted him into his pastoral office.

The Council met May 26, and was organized, by choosing Rev. H. D. Kitchell, of Detroit, Moderator, and Rev. L. S. Hobart, of Hudson, Scribe. Many of our best men were on the Council, and others who had come to attend the General Association,—several from other States, East and West, were invited to sit as corresponding members.

The examination was commenced on the evening of the 26th, and continued till noon of the 27th, the Moderator and others proposing such questions as they chose, and making it a very thorough investigation.

The labored points were the views of the candidate on the Doctrine of Election; on the Holy Spirit's Agency in Regeneration, and on Sanctification or Christian Perfection.

On neither of these points were the replies and explanations entirely satisfactory, and particularly on the latter. It was obvious that though a different phraseology might, in some cases, be used now, the essentials of his belief were the same, as when, years since, he published a small work on the subject; passages from which were read, and his present assent, or dissent, obtained.

It became evident, also, that most of the difference between the views of the candidate and those of the Council, have their origin in the different theories respecting the nature of moral actions,—Mr. Mahan being a believer in the *Exercise Scheme* of

Dr. Emmons, and consequently in what the Oberlin people call "the simplicity of moral actions." I mention this difference of theory because it obviously had not a little to do with the decision of the Council, which was, that his examination be *so far satisfactory* as to warrant his installation. Against this decision there was but one dissenting voice. On the part of the corresponding members also, all but two or three approved the decision of the Council, not with assent to the opinions held by the candidate, but with open dissent. The general soundness of Mr. Mahan was sufficiently obvious; and we did not feel that we could do less than sanction his settlement with a people so well united in their desire for his service.

Precisely what our fathers and brethren in New England would have done, had the same thing occurred on their soil may be uncertain; but had they been at Jackson, (and they were represented there,) they would, almost without a doubt, have given consent to what was then done.

Oberlinism, in our churches, is a salt that has lost its savor. Its influence is less than in past years; and, with those even who were educated at the Oberlin School, its theology, as it respects Perfectionism, is, in many cases at least, becoming a dead letter. You, at the East, will not mourn over such a fact; and we, at the West, do not expect to lament, what will only promote our peace and prosperity.

LENAAWEE.

We clip the above from the Puritan Recorder of this city. We read it, as will doubtless our readers in general, with mingled emotions. Taking the communication as an unvarnished statement of facts, we find in it much to awaken our hope, and gladden our hearts. The fact as stated by this Congregational clergyman, for such we take him to be, "that one of the strong churches" of the Congregational order, has invited him, (Pres. Mahan,) to become its pastor, and the Council have consented, and inducted him into his pastoral office, is to our mind very significant; especially so, as it appears that though, after "a very thorough examination," which lasted "from the evening of the 26th to

the noon of the 27th," in which the candidate's peculiar views were made the "labored points," and it was found that "the essentials of his belief were the same, as when years since he published his small work" on Christian Perfection, his people were so well united in their desire for his services, that the Council could not withhold its sanction to his installation.

So far from its furnishing an evidence that Oberlinism, as it is called, has lost its savor in the churches, we think it proves the very reverse, though it may indicate that the membership are in advance of the ministry. Call it by whatever name you will, there is an element at work in the churches, which cannot be suppressed. God is its author, truth is its foundation. It is the yearning of the soul after perfect freedom. It is imbibed from the sacred oracles themselves, and intensified by that Spirit whose office it is to quicken. It is found in every truly regenerate heart, and there continues to manifest itself, until checked by a false theology, or paralyzed by worldly influences. The truth is fast unfolding, that the Bible raises no standard which grace has not placed within the reach of the believer. The *extent* of the atonement is becoming realized more and more, and in every denomination in the land, God has raised up his witnesses to the glorious power of Jesus as a perfect Savior. The light is spreading, the heaven is working—and we should not be at all surprised if other churches beside the one at Jackson, and in other denominations beside the Congregational, so far from manifesting a repugnance to such views as those held by Pres. Mahan, should manifest an equally united desire for the ministration of men who as fearlessly unfold the extent of the Christian's privilege. We congratulate the church at Jackson in securing the services of such a pastor, and we doubt not that time will prove the wisdom of their choice.

While we rejoice at the spread of these principles among the churches in general, we confess that we are pained at the closing paragraph in the foregoing communication. Is it true of those who were educated at the Oberlin school that "their theology," as it respects what this correspondent calls Perfectionism, (a term we think calculated to mislead,) is, in many cases at least, becoming a dead letter? If it be, then there are many at the East who will mourn over the fact. Can it be that brethren who have tasted the heavenly gift, and have been made partakers of the Holy Ghost, for the

sake of such a peace as the writer of the above article refers to, withhold their light? A peace secured by such a course will be purchased at a fearful sacrifice. We hope, for the sake of truth, that the many cases to which this correspondent alludes, are not as numerous as he imagines.

Mrs. Palmer.

VIEWS ENTERTAINED OF HER BY OTHER SECTS.

THE July number of the Unity Magazine, a monthly published under the auspices of the "United Brethren in Christ," contains a likeness of Mrs. Palmer, (the same as that published in the *Incidental Illustrations*.) with a brief biographical sketch. The editor, in calling attention to it, thus speaks of Mrs. P. :—

Although belonging to a different denomination, Mrs. P. is evidently related to Christ, and hence, if we are his, is our sister as really as though she bore the same name. We would give no aid nor comfort to that bigoted spirit which can neither see nor acknowledge true merit outside the limits of its own sect. Mrs. P. has given undoubted evidence of sincere piety. She has not ceased to advocate the doctrine of entire consecration to God—which was once the very life of the church to which she belongs—even after it has become obnoxious to modern Methodists. She has stood up, in all the strength of a living faith, for the old land marks, and fearlessly proclaimed, by the fireside, in the social meeting, and through the press, the blessed truth that the blood of Jesus Christ cleanseth from all sin,—and that this blessing is attainable now by true faith. Hundreds have been led by her teachings to trust in Christ for a full salvation. She has been much persecuted by distinguished ministers in her own church; her writings have been assailed by Methodist D. D.'s, through their church organ and in pamphlet form; but instead of resenting or sinking under such attacks, she has quietly pursued the even tenor of her way, trusting in God. Her persecutors are unwittingly extending the doctrines they would destroy. By assailing her books,

they give them the greater notoriety. We were informed to-day that her last volume—*Incidental Illustrations*,—which has only been out of the press a few months, has already reached a sale of seven thousand. We have read her writings, and fear not to recommend them to the Christian public. To our sisters we would say, look again at the neat and plain attire of Mrs. P. as seen in the portrait, and you will see our ideal of how a *Christian* lady should dress. A Christianity that does not extend to the dress is not of God.

Truly, wisdom is justified of her children! The above is no partisan adulation. It is the frank expression of one, who, unbiassed by denominational sympathies, has marked with pain the trials, not to say persecutions, of a fellow disciple in her zealous efforts to advance the Redeemer's kingdom.

We blush for our church and the strangely anomalous position she sustains before the world :—professedly raised up to spread scriptural holiness throughout the earth, and yet assailing and opposing those who are its most zealous promoters. But we trust a brighter day is in store for us. May God hasten it in his time.

PERSONAL.—Rev. Mr. Harris, the converted Jew, has gone to Europe to labor among his brethren, the children of Abraham. Br. H. is both a believer in and possessor of the rich grace we are endeavoring to promote, and has contributed to our columns over the signature of "A JEW." He has been laboring in the city of New York, but now enters a more extended field. We bespeak for him the prayers of God's children.

We learn, from private sources, that Rev. R. W. Keeler has been transferred to the Upper Iowa Conference, and stationed at Davenport City, Iowa. Mrs. F. E. Keeler, his lady, has been, for a long time, one of our most efficient agents for the Guide. May God prosper them in their new and distant home.

The Possibility of Christians living without Sin.

NO. V.

BY REV J. BATE.

I RESUME my argument, from *the teachings of the apostles*.

Gal. v. 16, 18: "This I say then, walk in the Spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." The first thought in these verses, is the inculcation of the Christian privilege, "Walk in the Spirit." The second is, that the enjoyment of this privilege implies the non-fulfilment of the "lust of the flesh." The latter is subdued and kept in abeyance by the former. This teaching beautifully harmonizes with the apostle's doctrine in the eighth of the Romans, already considered. The seventeenth verse is generally adduced, as teaching the *impossibility* of Christians living without sin. It is obvious from the context, as well as the passage itself, that he had no such design in view. Such a teaching would have contradicted the doctrine of the previous verse, as well as the general teachings of the apostle. The passage is evidently a general statement respecting the antagonistic operations of the two powers—the Spirit of God, and the fallen nature of man—that, where these two powers are conflicting, there cannot be obedience to the high calling of the Gospel of Christ; that, so long as there was an indecision in the resolute and entire walking in the Spirit, they could not do the things that they would. They might hate sin, resolve against, and pray to be delivered from it, but so long as they hesitated to "walk in the Spirit," they must always expect to be subject to bondage. So far, then, from the apostle teaching an opposite doctrine, he declares the very truth—the possibility of rising above the "lust of the flesh," and

that state of imbecility in which one cannot do the things that he would. This is done by walking in the Spirit. The 17th verse is the motive power which the apostle uses to lead to the exhortation of the 16th. I shall notice this subject ~~more~~ particularly at a future time.

In verses 22 and 23, the apostle enumerates the fruits of the Spirit, all of which should be borne by those who walk in the Spirit, or in whom the Spirit dwells. These fruits are the very opposite of sin, and when they are developed in the life, there cannot be the existence of sin. The very presence of the virtues specified, imply necessarily, the absence of the contrary vices. The vices, mentioned in the previous verses are the work of the flesh, and exclude from the kingdom of God, and are condemned and punished by the law, but the virtues are the fruit of the Spirit, and qualify for inheritance among the glorified; and "against such there is no law."

Again he says, in the 24th verse, "And they that are Christ's, have crucified the flesh with the affections and lusts." What can be plainer and more emphatic than this? "They that are Christ's," are Christians. The apostle predicates of them, that they "have crucified the flesh"—human nature fallen, the very flesh, which, uncrucified, is the source of "adultery, fornication, uncleanness," etc. The flesh "is crucified." Crucifixion implies death. This is synonymous with what the apostle teaches in the sixth of the Romans, and harmonizes with it. Death denotes the absence of life; the absence of life precludes all power and action. Consequently, "the works of the flesh" must cease to be practised. They cannot characterize the man, who has crucified the flesh, any more than a dead man can perform the various functions of the human body. Lest the phrase, "have crucified the flesh," should be considered very general, and hold forth any source of reply to the above remarks, it is noticed particularly, "with the affections and lusts." The work, then, is complete.

Sin no longer reigneth or liveth within him. He is dead to sin while he liveth. He is alive to God through our Lord Jesus Christ. He crucified the flesh with the affections and lusts, thus dying unto sin; but God sent forth the Spirit of his Son into his heart, creating him anew, and breathing into him the breath of the spiritual life, and now he walks in the Spirit, and fulfils not the lust of the flesh.

Eph. i. 3, 4: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame, before him in love." The language, "all spiritual blessings, holy and without blame before him in love," can mean nothing less than exemption from all sin. No controversy can be needed on this passage. It speaks its own sentiment, intelligibly and satisfactorily. This state of grace is said to exist in those who, like the Ephesians, have been converted to the Christian faith, through the unchangeable economy of grace contrived and established before the foundation of the world. This state of grace is derived from Christ Jesus. "In him," the choice took place. "In Christ," all the spiritual blessings were bestowed. Hence, it is the *Christian*, and not the Jew, not the unbeliever, who is called to this high and honorable distinction—the Christian that is "in him," not the mere nominal, sentimental, speculative, and philosophizing Christian.

Eph. iii. 17, 19: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." What can this comprehension of all the dimensions of the temple of grace mean—this taking into the grasp of the soul the four points, with all the degrees between, of the prec-

ious love of the Savior, at the same time constituting a part of this temple, and participating in the love "rooted and grounded"—but the separation of the Christian from the love and practice of sin? Does not the indwelling of God—the fulness of God—all the fulness of God, in the Christian, imply the destruction of all sin from the heart and life? Could there be room, will, power, inclination to sin, when "all the fulness of God," in the moral attributes of his nature occupies the "heart, mind, soul, and strength?" Were it impossible to attain the experience here implied, can it be supposed that the apostle would pray for it? Was it possible for the Ephesians to be filled with all the fulness of God, it is equally so with all Christians now. There is no change in the capability of the Christian to receive it, and there is no change in the willingness and ability of God to bestow it.

Eph. iv. 17, 32. This reference is too long to quote here. I would ask the reader to consult it for himself. I remark, however, that the apostle delineates the life which Christians should follow with each other, and before the world. The sins which are too common among the members of the church, and which some think they cannot live without committing, he specifies, and calls upon them to avoid, forsake, and never more to commit. He awakes them up to their privilege, and urges them on to the possession of it. In doing this, is he as one that beateth the air? Does he urge them after the things of which he had only dreamed, or which floated in the imagination of his disturbed mind? Does he place before them a Paul-made object, or a God-made? Judge ye.

In connection with the last reference, may be mentioned, the first eleven verses of the fifth chapter, and the whole of the sixth chapter. In all, the apostle has before him the same object—to bring Christians into their exalted privilege in grace—to *sin not*.

Phil. i. 9, 11: "And this I pray, that your love may abound yet more and more

in knowledge, and in all judgment. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are, by Jesus Christ, unto the glory and praise of God."

Christian sincerity and innocence do not accord with the commission and existence of sin. He who commits sin is of the devil. Sin is the transgression of the law. Transgression implies guilt. If, therefore, a Christian commit sin, he unchristianizes himself, and if he retain the name, and yet commit the sin, he is neither "sincere" nor "without offence." But he might live in this state for the apostle prays for it, and what he prays for, is promised by God, or he would not have presumed to pray for it.

"Being FILLED with the fruits of righteousness." The term "righteousness," may denote the blessing of justification—the righteousness imputed, and also the obedience of the justified—the righteousness practised. Both senses are in contrast to the commission of sin in the life, and the existence of sin in the heart. Righteousness, therefore, being the blessing possessed by the Christian, he is freed from the two opposite existences. The "fruits" of righteousness as it is practised are manifest unto the church and world, in the benefits resulting from his holy living. With these fruits he himself cannot be "filled." Yet there are fruits borne by this righteousness of which he partakes—the approbation of God—the approbation of his conscience—the blessings of his fellow-men—the inward testimony that he is a witness for Christ before men. There are also the fruits of his internal righteousness—peace, joy, hope, access to God, zeal, love, etc. These fruits combined, clustering together, rich, beautiful, perfect, like the grapes of Eschol, filling the Christian, exclude all the works of the flesh, fruits of unrighteousness. A room filled with light excludes all darkness. A vessel filled with pure water, can leave no mixture of any impure liquid within it. A basket filled with the fruits of the vine,

cannot admit the produce of the thistle. No more can the believer who is filled with the fruits of righteousness, be the partaker of the works of the flesh.

Phil. iv. 9: "Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Did the apostle teach the Philippians that they might live without committing sin? or, in other words, that they might be sincere and without offence, until the day of Christ, being filled with the fruits of righteousness? then must it have been possible for them to have practised the truth which they had heard, or he was verily a hard, and unreasonable teacher, in requiring them to "do," that which was impracticable. He exhorted them to "Rejoice in the Lord ALWAYS," which to "do," implies the non-commission of sin, for sin produces a godly sorrow which leadeth to repentance. He taught them to practise whatsoever things were true, whatsoever things were honest, whatsoever things were just, whatsoever things were pure, whatsoever things were lovely, whatsoever things were of good report. Surely the practice of these things cannot be compatible with the commission of sin, and so *vice versa*. He would have them *do* these things, the possibility of which he must have recognized, or stand before the world either as an ignorant, or an inconsistent teacher of righteousness.

Col. i. 9, 12: "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." The phraseology and spirit of this prayer, can be ex-

pounded only upon the same principles as those previously considered. The blessings supplicated, are substantially identical with those which he asked for the Ephesians and the Philippians: "That ye might be FILLED with the knowledge of his will," etc.

Col. i. 21, 22: "And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled, in the body of his flesh, through death, to present you holy, and unblamable, and unreprouvable in his sight." Can one who commits sin be "holy, unblamable, and unreprouvable?" There can be no reconciliation between the two. To be holy, etc., is to be free from all things which transgress, pollute or offend. Where sin is, there is unholiness, blamableness, and reprovableness in the sight of him before whom we are to be presented.

Colossians, third chapter, and part of the fourth, contain teachings parallel with those contained in the third of the Ephesians. He inculcates the various duties of those who "be risen with Christ," and whose life is "hid with Christ in God." This state of grace implies the non-existence of sin in the subject of it, and will, if it have its legitimate influence lead to the performance of the duties which he specifies. The connection of the sinless life with the sinless heart, he unfolds, and the obligation to Christian practice he powerfully enforces.

Col. iv. 12: "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." The value of this text for the purpose on hand, will depend upon the meaning of the "will of God." In reference to this, the same apostle says, in another epistle, "This is the will of God, even your sanctification." Besides this, the entire revelation of his mind, is his will. The different passages already quoted are expressive of his will. It is, unquestionably, the will of God that the Christian should believe every doctrine, practise every duty, and observe every precept which he

has placed before him. It is his will that the Christian partake of all the blessings procured by the death of his Son, and promised in the word of his grace. If this be admitted as a general explanation of the "will of God"—and is it not justly scriptural?—then to be *perfect and complete* in this will, must include the non-existence and the non-practice of any sin whatsoever. And then, lest it should be imagined that this perfection and completion can only take place in the state of death, or a future life, it is expressly worded "that ye may STAND perfect and complete in all the will of God." They were, at the time, existing in the grace, and the prayer was that they might stand, remain, abide, be immovable in that perfection and completion in his will. And then again, lest it might be thought that this perfection, and completion, and standing, related to a degree of the will of God, the language is, "ALL the will of God," thus leaving the question without disputation, as to whether it is possible for a Christian to live without committing sin.

I must, necessarily, defer the conclusion of the Scripture-examination, to another article.

The Book of Thanks.

"I FEEL so vexed and out of temper with Ben," cried Mark, "that I really must—"

"Do something in revenge?" inquired his Cousin Cecilia.

"No, look over my Book of Thanks."

"What's that?" said Cecilia, as she saw him turning over the leaves of a copy-book nearly full of writings, in a round text hand.

"Here it is," said Mark; then read aloud: "*March 8, Ben lent me his new hat. Hear, again. June 4, When I lost my shilling, Ben made it up to me kindly.* Well," observed the boy, turning down the leaf, "Ben is a good fellow after all!"

"What do you note down in that book?" said Cecilia, looking over his shoulder with some curiosity.

"All the kindnesses that ever are shown me; you would wonder how many they are! I find a great deal of good from marking them down. I do not forget them as I might do if I only trusted to my memory, so I hope that I am not often ungrateful; and when I am cross, or out of temper, I almost always feel good-humored again, if I only look over my book."

"I wonder what sort of things you put down," said Cecilia; "let me glance over a page."

"Mrs. Wade asked me to spend the whole day at her house, and made me very happy indeed."

"Mrs. Phillips gave me five shillings."

"Old Martha Page asked after me every day when I was ill."

"Why do you put father and mother at the top of every page?" asked Cecilia.

"O they show me so much kindness that I cannot put it all down, so I just write their names, to remind myself of my great debt of love. I know that I never can pay it! And see what I have put at the beginning of my book, *"Every good gift is from above;"* this is to make me remember that all the kind friends whom I have were given to me by the Lord, and that, while I am grateful to them, I should first of all be thankful to him."

I think that such of my readers as have ability and time, would find it a capital plan to keep a Book of Thanks; and may such as cannot write them down yet, keep a book of remembrance of past kindnesses in their hearts!

I could write it twenty times over to you, that it is continual prayer, with strong faith, which will produce every effect. You know how many slide back in the necessary ordinances. Some by improper hearing; some by improper prayers; some in singing; some in teaching; many in sacraments. The eye is taken from God, and a want of power runs through all the means.—[Bramwell.]

Means of Grace for Infants.

In those cases of infant conversion, which now and then occur, after the mind is sufficiently open to reveal its experiences, the intervention of means is usually as clear as in the case of adults. Here examples might be multiplied. We give one from President Edwards' Narrative of a Revival in Northampton. It is that of Phebe Bartlett, whose after life attested the genuineness of her conversion, and whose descendants, now living, hold the entail of its influence. The late Dr. Justin Edwards was one of her descendants. Her conversion occurred at the age of four years. Her parents had made no direct efforts for it, thinking her too young. But a brother of eleven years had spoken seriously to her, after which her parents noticed her attentively listening whenever they conversed with the older children, and retiring frequently for secret prayer. So intent was she upon this, that nothing could divert her from her closet exercises. That we may trace the operation of means in this case more distinctly, let it be observed that, after she had been in an interesting state of mind more than three months, her mother overheard her speaking aloud in her secret prayer, and saying, with great earnestness, in her childish manner, "Pray, blessed Lord, give me salvation! I pray and beg, pardon all my sins." Soon after, she came and sat down by her mother, crying, and otherwise expressing great anguish, and said that she was afraid that God would not give her salvation. After being in this state for some time, she began to smile, and said, "Mother, the kingdom of heaven is come!" The mother was surprised at such a speech, but said nothing. Soon the child said, "There is another come to me, —and another; there is three." Being asked what she meant, she said, one is "Thy will be done;" and "Enjoy him forever;" showing that she meant three passages in her Catechism. The narrative proceeds with an interesting development of

what was, in her case, one of the clearest instances of genuine conversion. What we have quoted, however, will suffice. Some will say, perhaps, that this was merely a child's talk, and a child's experience. So, indeed, it was; but it was a child's *experience of the salvation of God*, as was proved in all her subsequent life, and in the fragrance of her piety descending to after generations. It was the day of small things not to be despised. These were indeed a child's thoughts, and a child's impressions; yet made on an immortal soul by the hand of God, and issuing in an event, in view of which there was joy in the presence of the angels of God in heaven.

Just here is the place to show what such little thoughts of salvation, in such little minds, are worth. Yea, the beauty, the preciousness of such thoughts is, that they are small, and therefore fitted to the proportions of the little mind in which they dwell. The value of a diamond is not its greatness, but its lustre, and its fitness to illustrate the ring in which it is set. Let those who would despise the child's religious thoughts and impressions, learn their value, as seen in this instance, as the pivot on which we may turn the character and destiny of a soul for eternity.

This example also bears instruction to another point. Most persons think, as this child's parents thought, that the means of grace have no application to minds so young. Their belief is, that the Spirit of God can renew them, but not by any means in the hands of the parents. Just here there is a world of scepticism which is most destructive to the hopes of your children. The means of salvation are little used with young children, because parents do not believe that God has made them susceptible of such means. You might just as well say, We will give our infants no food, because it is plain that their stomachs are not adapted to the diet of mature men; overlooking the fact, that the God of nature has made special provision for their wants in this particular. The foregoing instance, of the conversion of

a child of four years, was a very clear case of conversion by appropriate means. In most similar instances, the intervention of means has been perhaps as manifest.

We have not undertaken to point out all the means or second causes through which God's work of salvation is accomplished in the infant mind. Our simple purpose has been to meet that mountain of scepticism which rises up in almost every mind against the use of any means, and also to make it apparent that the infant is as truly capable of the means of conversion, as he is capable of the means of natural knowledge; that the child is under the control and forming hand of the parent, both as to its temporal and eternal interest; and that it belongs to the parent to bring to bear upon the mind of the child the appropriate means of its salvation. He owes this as much to his child as to himself.

One word now as to what these means of salvation are. That which can come into action in the first stages of infancy is the sympathy of holy feeling. In the infant, sensation and feeling precede the action of the reason, and the feelings of the infant in its first stages of its life are much affected and formed by the feelings of the parent. If the mind of the parent is formed after the spirit of the word of God, this tone of feeling may, through sympathy, be caught by the child; and the essence of divine truth, so exhibited, may be the means which the Holy Spirit will employ to form the mind after the image of Christ. For working on a mind yet so much in embryo, it requires but the gentlest breath of the Spirit, and the faintest impression of appropriate means, to kindle in it the spark of divine life.

Intelligence also radiates from the countenance of the parent to the child. The infant mind is quickened by light streaming into it from the soul of the parent, going forth in the light of the countenance. Both thought and feeling have expression in the face. This is the first and simplest form of speech. That it is really a form of com-

municating intelligence, is seen in communications with the deaf and dumb. This kind of language the child understands before he knows the meaning of a single word. Now that *spiritual* thoughts and impressions may go forth on this vehicle from a mind which is full of the Holy Ghost and of faith, is no more impossible than that others may. The mind of the parent formed in living contact with the word of God, imbibing the spirit of that word, living in communion with God, and carrying a daily spirit of devotion, has a different conveyance to the child, reading the countenance, from that of one wholly of another habit. Who shall say, that while the spirit of Christ is, through this medium, breathed upon the mind of the child, the sanctifying Spirit may not do his own work in connection with it?

There are also certain hidden links of connection between the parent and the child which may come into the account. We know not by what action of second causes it is that what is called hereditary traits of character descend from the father to the son. But the fact that they do thus usually descend is open to all. The process, be it what it may, is purely natural, and of course cannot be a *cause of divine life*. Yet there may be in it something which the Holy Spirit may employ as the *instrument* of communicating his renewing grace; so that the godly parent may be used as a medium of conveying a sanctifying influence to the child, as unconsciously as he conveys his own natural characteristics to his offspring. This can hardly be called a means *used* by him, since it is *himself*, rather, which is used as the means; yet it may come within the scope of his prayers, in asking that the blessing may descend according to the terms of the Covenant.

This leads us to remark, further, that foremost among the means that may act before oral instruction is possible, and comprehensive of the vitality of all such means, is the true spirit of intercession, based on Gods Covenant; which includes the child

with the parent in one promise, and makes its salvation sure, in answer to the prayer of faith resting on that Covenant. God gives his Holy Spirit in answer to prayer, and he never fails to give it where faith in his own pledges asks for their fulfilment. This is a means of grace that may come to bear on the child as soon as it is born. If parents more expected, and in their prayers more earnestly sought the immediate regeneration of their infants, there would doubtless be more cases of children exhibiting the appropriate evidences of piety so early that the time of their conversion could not be told.

Another means of grace, possible for infants, is parental government, exercised as soon as the infant becomes a proper subject of such discipline. As soon as the parent comes to appeal to the will of the child and demand submission to authority, the moral government of God comes manifestly to bear upon him. God speaks through the parent's authority. Questions of right and wrong come into practical debate, and conscience begins to be developed. Spiritual truth in the parent's mind exerts a practical force on that of the child. Here, in essence and in miniature, is the same struggle between rebellion and submission which precedes a sinner's submission to God. And just at this point, the Spirit of God may enter, and cause a submission to God in the yielding to that authority which God has put before the child, in the stead of his own.

Still another means of infant conversion is possible, as soon as the child is capable of oral instruction. Most parents err in not attaching sufficient importance to the inculcation of those first rudiments of Christianity, which are presented to the opening intelligence of the infant mind. These, connected with the other means of infantile training which we have named, however insignificant they may appear to a mature intelligence, are as much to the little mind of the infant, as the preaching of the gospel, and the other ordinary means of conversion,

are to the adult. If they were plied with the same degree of earnestness, expectation and prayer, they would doubtless often issue in conversion.

Such are some of the means that God has put within the power of parents to be used with their young children, under his command to bring them up in the nurture and admonition of the Lord. If this be so, it is clear that there needs to be a great revolution of opinion and experience among Christian parents in this regard; so that, while next to nothing is now felt and done towards the conversion of their infant children, this may become an absorbing object of their attention.

If what has here been said is true, we see one of the comprehensive reasons why religion, even in its best condition, makes so little progress in the world. If the way is open to secure the conversion of as many in childhood as are now converted in youth, the conversions in youth in that case would probably be greatly increased, and the aggregate force of the church and the Christian interest would be doubled at once. And surely there is reason for all haste and earnestness in improving opportunities. The harvest season is short. It is sad to see how few are brought to an experience of the power of godliness, after having passed the season of youth, and plunged into the cares of middle life. Indeed, following the lights of all experience, we have distressing cause of anxiety for those who have thus passed their most hopeful age. In every revival, and in all our ingatherings, how few of the whole number are found in the meridian of life!—[Puritan Recorder.]

A BLIND man, once a slave, who first received the blessings of the gospel, through the agency, that goes about doing good, and who dwells in poverty and loneliness, was asked by a Christian friend, who desired to give him something to promote his bodily comfort, what he wanted?

"Nothing but what I am receiving ma'am," he meekly and thankfully replied.

An apple of gold in a basket of silver!
Nothing but what I am receiving!

He is receiving infirmities and pains, bereavement of friends, destitution, and blindness; but he takes all his Heavenly Father sends, and asks no more.

We thought of the good woman whom Elisha wished to reward, and who, to all his questions, humbly and contentedly answered, "I dwell among mine own people."

We thought of that quaint, though not very poetical sentiment which Bunyan puts into the song of the Shepherd Boy, in the Valley of Humiliation.

"He that is down need fear no fall,
He that is low no pride,
He that is humble ever shall
Have God to be his guide.
I am content with what I have
Little be it or much;
And Lord, contentment still I crave,
Because thou savest such."

Finney's Letters

TO BELIEVERS IN THE DOCTRINE OF ENTIRE
SANCTIFICATION IN THIS LIFE.

Beloved in the Lord:

SINCE my last, it has been suggested to me, that some of you have thought yourselves warranted in withdrawing from the particular churches to which you belong, because they lived in the open violation of their covenant engagements, and even account it a heresy in you to profess to live in accordance with your covenant engagements, or even to believe, that any one ever did or will live up to their covenant engagements, in this life.

Now, beloved, permit me to say, that although the churches to which you belong may have violated their covenant engagements every day of their lives, in neglecting to watch over you, to promote your purity, peace, and edification, or in any thing else, that falls short of a rejection of the fundamental truths of religion; yet this cannot justify a disregard of the covenant on your part. The covenant was made by you all,

with God, and with each other. If any of your brethren have violated the terms of the covenant, your business is to labor with them, patiently and perseveringly, in order to bring them to repentance; but not to consider yourself at liberty to abandon or break the covenant because they do. You ought not to suppose yourselves discharged from your covenant obligations to them, because they neglect to fulfil their covenant obligations to you. Can it be that a breach of a church covenant, on the part of any of its members, can discharge the other members from their covenant obligations, and thus set the covenant aside, as it respects all obligation to him who has violated it? If so, there is probably not a church in the land, whose covenant is not, long since, nullified, and no longer binding upon its members. The truth is, church covenants can never be disposed of in this manner. If your brethren have neglected to fulfil their covenant obligations to you, this is no good reason why you should do the same to them. Remember, the covenant was primarily made with God. With him you covenanted to watch over your brethren, to seek the purity, peace, and edification of the church, and shall sin on the part of the church render this covenant null and void, and discharge you from obligation to fulfil it? Certainly not.

Permit me, beloved, to beseech you, in these days of rebuke, misunderstanding, and misrepresentation, to beware of controversy, and remember, that you will find it very difficult to indulge in the form, without imbibing the spirit, of controversy. The Lord is undoubtedly designing an appropriate trial of your faith, and to bring your patience into perfect exercise. If those religious papers fall into your hands, which are professedly opposing the doctrine of entire sanctification in this life, you will need great patience, love, forbearance, and candor, to possess your souls in such a sweet and heavenly frame, as not to quench the Holy Spirit, and fall into bondage. The amazing amount of misapprehension, mis-

statement, false logic, false philosophy, and erroneous interpretation of Scripture; together with so much apparent want of candor, as you will witness in some instances, at least, will greatly try your feelings. And let me advise you, often to recur to the states of mind through which, probably, most of you passed, in respect to this doctrine, before you embraced it. You will do well to reflect upon your great misapprehension of it at first—the prejudices of education that so long surrounded and enslaved you—the amount of influence which a regard to your reputation had for some time in keeping you back from either seeing or embracing the truth—what erroneous definitions you gave of Christian Perfection, or entire sanctification—and how inappropriate many of the proof texts and arguments in favor of this doctrine appeared to you, while under the influence of your erroneous definitions. In short, beg of you to reflect upon the whole process through which your mind was led, and the exceeding patience and forbearance of God, in conducting you to your present conclusions. You are no doubt now often tempted to be impatient with your brethren, and to accuse them, either of great stupidity or dishonesty, in treating this subject as they do. Now it is true that many of them may be guilty of both. But you would do well to reflect, that you have also, in all probability, been as stupid, and dishonest, and blind, and hateful, as most of them. Now copy the example of God. Be as patient with them, as he was with you. Be as persevering and kind in endeavoring to guide and instruct them, as he was with you. Do no rail, nor fret, nor be discouraged, in your efforts to do them good. But in these respects copy the example of God.

Remember, that the excitement upon this subject must form a crisis. It is a great and solemn question. It deeply concerns the vital interests of the church. It is one over which the Calvinistic churches have long and wickerly slumbered, and which has been, as yet, but very imperfectly agitated, dis-

cussed, and understood, by any branch of the Christian church, at least for centuries. The light is now dawning upon this question. For some time, it was looked upon by the great mass of the church, as a kind of weakness, if I may so express it, in our Methodist brethren, and worthy of, and likely to excite, but very little attention. But God is evidently, by his providence and his Spirit, pressing the subject upon the general attention of Christians of all denominations, and to a greater or less extent in all truly Christian countries. The question is now likely to undergo a thorough investigation; and the truth upon this subject must and will be known. That any of us have yet exactly arrived at the whole truth upon this subject, may be questionable. At least, some or many of the statements of our views, as well as our views themselves, may be seen, in the course of the discussion, to need correction and amendment. And one thing is of the greatest importance; and that is, that we should every one be sure to gain and maintain an entirely honest, candid, firm state of mind in relation to the whole question, holding our minds continually open to the influence of new light, and be willing to candidly weigh the arguments on all sides of this question, and make up our minds, and frankly and meekly avow our sentiments, as we have opportunity, without disguise and without the fear of man.

Let us, my brethren, be especially on our guard against feeling ourselves so committed to any opinion upon this subject, as to feel called upon to defend our opinion for consistency-sake. Let our love of consistency be entirely subordinate to our love of truth; and let us come to a critical and honest examination of the Bible, with the fixed determination, to follow its teachings, lead where they may.

Beloved, we must expect, that there will be a great deal of excitement upon this question; a vast deal of misapprehension, mis-statement, want of candor, and multitudes of grievous things. For the state of the Christian church is such, that it were entire-

ly unreasonable, to expect any other result; when the entire, and universal, and eternal abandonment of all sin, and lust, and selfishness, is pressed upon them, as their immediate, and practicable duty. It will not surprise me, if this question should produce a greater amount of excitement, and a greater commotion in the theological world, than has been witnessed upon any one subject, since the days of the Reformation. As I said, upon this subject, there must be a crisis formed, a rallying of all the powers and elements of mind, and a coming up from one motive or another, to an examination of this question. No doubt many grievous and unreasonable things will be said and done; but "possess ye your souls in patience," and "fret not yourselves because of evil doers:" but, "let us patiently gird up the loins of our minds," and meekly address ourselves, with all perseverance and love, to the thorough investigation of this glorious truth of the blessed gospel of God.

Your brother in the love and fellowship of the blessed gospel,

C. G. FINNEY.

WE see that casting down breeds disquieting, because it springs from *pride*, which is a turbulent passion. As we see a vapor inclosed in a cloud causeth a terrible noise of thunder, whilst it is pent up there and seeketh a vent, so all the noise within, proceeds from a discontented swelling vapor. It is air enclosed in the bowels of the earth which shakes it, which all the four winds cannot do. No creature under heaven, so low cast down as Satan, none more lifted up in pride, none so full of discord.—[Sibbs.]

"God strips off the leaves whose beauty attracted us; he cuts off the flowers whose fragrance fascinated us; he tears off one string after another from the lyre whose music charmed us; and, when he has shown us each object of earth in its nakedness or deformity, then he presents himself to us in the brightness of his own glory."—[H. Bonar.]

"The Secret of the Lord is with them that fear Him."

BY S. D.

VERY few things relating to the government of God, and his dealing with the children of men, are clearly understood by those who have not experienced that grace which saves from sin. "The natural man," saith the Scriptures, "receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14.

But in proportion to our Christian attainment, divine principles and influences become, to our apprehension, clear, reasonable, and glorious. Especially to the pure in heart almost every thing in the providence of God is full of suggestive instruction. Nothing, in their estimation, seems to happen by accident or by chance. The vital principle, which they feel existing within, forms an alliance, or connects them, by this providential dealing, to its great Author. Then, in this inimitable panorama, God is seen and felt. God, in providence, is God in motion. Again, the pure in heart see God also, as no others do see him, in the teachings of his holy word. They behold his wisdom, power and goodness in the creation, preservation and redemption of our fallen world; but more particularly do they personally realize that the words therein expressed are spirit and life to their souls.

An attainment, like the one above described, embraces, doubtless, much of the secret to which our text, at the head of this article, refers. But there is another sense in which "the secret of the Lord is with them that fear him." We are not informed, if our memory serves us, of an important event in the Scriptures which God did not previously make known to one or more of his chosen people. When God was about to destroy the cities of the plain, he revealed it unto Abraham. When

about to bring in the flood upon the antediluvian world, he made it known unto Noah. When about visiting all the land of Canaan with seven years' famine, he revealed it unto Joseph. When the three years' famine occurred in the reign of Ahab, king of Israel, the secret was communicated to Elijah. When the promise drew nigh, that the Savior of the world should be made manifest, it was revealed to several, especially to Mary and to Joseph. After his advent, it was made known to the shepherds, and to the wise men of the east. Thus we might cite many more instances in which God has revealed many of his secret designs to his devoted servants. Thus, we doubt not, God will continue to reveal himself to the end of time. If it were not to be so, we are at a loss to account for the record of so many striking facts, which, among other things, are said to be "written for our instruction." We infer, from these, and other teachings of the Holy Scriptures, that it is God's good pleasure to communicate freely and frequently with those who live near to him in holy, constant communion. Hence we would offer these scripture facts as one among the many motives to induce Christians to seek for eminent attainment in the divine life.

There are few, if any, who would not esteem it an honor to hold confidential converse with the great, the wise, and the good men of this world; but how much greater the honor and the favor, we are all invited to enjoy through an intimate communion and fellowship with the King of kings and Lord of lords!

It is mentioned, of Peter, James and John, when on the mount of transfiguration, that they beheld the overshadowing glory when their divine Savior conversed with Moses and Elias; but we are not informed that personally they participated in holy converse with the divine beings before them. Thus we fear many precious souls behold and acknowledge, perhaps in theory, the rich provisions of the gospel to

save from all sin, and to impart joy and triumph over every foe; but, alas! they do not come near enough to the throne of God to realize personally this rich provision.

God's word becomes more and more an open volume, as we advance in holy experience and faithful practice. By it, we are ever reminded that its Author is still the same, "mighty to save," the same, to hold communion with the lowly, the same to impart strength to the weak, the same to give wisdom to the ignorant, the same to bestow righteousness to the vile, and the same to give "victory over all the power of the enemy." O, shall we hesitate, parley, loiter, when there is so much to be achieved?

The Psalmist, addressing himself to God, says, "Thou shalt hide them (i. e. those that fear and trust in God) in the secret of thy presence." Again, "In the secret of his tabernacle shall he hide me." Here we have an exposition of what is meant by "the secret of the Lord," even an abode in "his presence, where there is fulness of joy, and pleasure for evermore." For this prize, dear reader, let us live! For this, let us die, and God will give us victory through our Lord Jesus Christ.

**"God forbid that I should glory
save in the Cross of our Lord
Jesus Christ."**

A PRAYERFUL, devoted female, a true successor of that honored company, to whom the beloved Paul once sent salutations; one, who is a servant of the church, and labors much in the Lord, says, at the close of a note, reporting some interesting cases of inquiry and conviction:

"Remember me in your prayers, that I may be faithful in holding up the cross, and hiding myself behind it."

Forty-five years ago, in a letter to his mother, the sainted Payson said, "Could I paint a true likeness of Christ, methinks I should rejoice to hold it up to the view and admiration, of all creation, and be hid

behind it forever. It would be heaven enough to hear him praised and adored, though no one should know or care about insignificant me."

Herein we find the true secret of all our power to do good. Christ all in all, self-humbled and out of sight.

"None but Christ, none but Christ, none but Christ, has been the cry of faithful witnesses, of all ages, when truth has triumphed, when oracles were struck dumb, when sinners were converted, when saints rejoiced, when the word of God mightily grew and prevailed."

Value of "Things Present" to the Bereaved.

BY A STUDENT.

"All things are yours, whether life or death, things present, or things to come."

I NOW write to mourners for the dead, (of whom I know there are many who read this publication,) for they only can understand an expression of my feelings. It would seem strange to others, that any one could be in this beautiful world in the beginning of summer, at the resurrection of nature, without claiming a great share of interest, in "things present." But there are those, who find their soul's attention taken out of this world, with those who have been called from it, so that they give it little more than a few glances now and then, as necessity calls; and they will not wonder that I exhort them, with myself, to consider the import of the apostle's meaning in the passage above quoted. He enumerates many things the advantages of which are secured without fail, to the saints of God; but this part of the passage gives the sum total, of "all things." We, who are living in the body, do not yet know the advantages of death. Those whom its hand has emancipated from the chains of mortality, they alone know its usefulness. It is for us who yet remain here, to keep in mind the invitation to happiness, which is

given us in things present, while we are looking forward to the great future. Shall we let the stars of heaven shine upon us in their uncomputed glories at evening; and the blessed, life-giving air of morning offer its sweet influences to make us forget our sorrows, and refuse to be happy because the dearest sharer of our heart is not present to our sight, sharing these things with us? Shall the perfume of numberless wild flowers of the fields, and of the woods, in whose shades, it would seem, we might sometimes meet an angel walking; the motion and voices of ever living waters; the pure and joyous songs of birds, together with all of nature, that we cherish around and in our dwellings, shall these all be lost upon us? Can we not afford ourselves as much pleasure, in the works of God, as is possible for us to secure here, when we have reason to believe that our departed ones have pleasure in the works of the great Creator, far beyond our power to imagine? It is not for their deprivation of these gladdening influences, that we have to mourn, though sometimes, for a moment, it would seem to us as if it were. It is the lack of sympathetic exchange of emotions with them, that we mourn.

But why are we not more willing to bear this, for the sake of having them exalted to a region, where they see the King in his glory, and are made free partakers of joy with the Son of God? O, foolish child of the all-wise Parent, I often say to myself, that thou shouldst sit, and walk in sadness, in thine apartment, because the companion of thy existence is summoned to the divine presence-chamber for important purposes, and thou art left to be called some time afterwards. Our apartment here is adorned richly with tokens of the glory of the others, in the great building of God, so that we can have ideal sympathy at least with our dear ones, who have more unmingled pleasures than we can have; and perhaps at times they have real sympathy with us, and by their impression upon us, carry, for some moments, our

ideal sympathy with them, into the real interchange of thoughts and feelings. I know the language of that heart which says "How I would rejoice to be certain that the sympathy between heaven and earth is real, and not merely ideal!" We have the demonstration within our souls that the sympathy of God with us, is real, whenever we turn our hearts toward him; and we have strong intimation, that the sympathy of angels with the children of earth, is more than ideal. Shall the voices of kind friends fail to cheer us, because the one dearest to us can speak to us no more as mortals speak? Shall we refuse the solace which might be found in pure and heavenly society on earth, because one who is in Paradise, is not here with us? Let us remember the bliss afforded our sainted loved ones by their communion with the holy intelligences that have been inhabiting heaven for ages, and with those who, like themselves, are new inhabitants there, and let us, in imitation, of them be ready to interest ourselves in whatever is refining, and purifying, and elevating; that the remembrance of earth's sorrows may be obliterated as far as possible in this lower world. One great advantage of "things present" doubtless is, the discipline which we undergo by our experience in them; and this discipline, though sometimes extremely painful, is, in the ultimatum, happiness secured; though we are not able to appreciate the amount of it, the happiness resulting from such discipline being so combined with various scenes in this life, and the life to come. But it is left with us, I clearly see, to avail ourselves of great good or little, as we will, from what we are exercised in, in this, our early stage of existence. God has made arrangements in this world, by which we can greatly help ourselves to relief from sorrow; yet he alone, by his direct operations, can thoroughly comfort the bereaved heart. O! for a baptism with the elements which give life, and joy, to the holy ones, who dwell in immortality.

June, 1856

The Child's Prayer.

BY HODOES READ, ESQ.

INTO her chamber went
A little maid one day,
And by a chair she knelt,
And thus began to pray :
" Jesus, my eyes I close—
Thy form I cannot see :
If thou art near me, Lord,
I pray thee speak to me."

A still small voice she heard within her soul,
" What is it child ? I hear thee—tell the whole."

" I pray thee, Lord," she said,
" That thou wilt condescend

To tarry in my heart,
And ever be my friend.
The path of life is dark—
I would not go astray ;
O ! let me have thy hand
To lead me in the way."

" Fear not—I will not leave thee, child, alone."—
She thought she felt a soft hand press her own.

" They tell me, Lord, that all
The living pass away—
The aged soon *must* die,
And even children *may*.
O ! let my parents live,
Till I a woman grow ;
For if they die, what can
A little orphan do ? "

" Fear not, my child—whatever ill may come,
I'll not forsake thee till I bring thee home."

Her little prayer was said,—
And from her chamber now,
She pass'd forth, with the light
Of heaven upon her brow.
" Mother, I've seen the Lord—
His hand in mine I felt ;
And O ! I heard him say,
As by my chair I knelt,

" Fear not, my child—whatever ill may come,
I'll not forsake thee till I bring thee home."

" The Christian is not ruined by living in the world, which he must needs do while he remains in it, but by the world living in him."—[Baxter.

" The most valuable, pure, useful and durable of all metals is tried gold ; so is tried faith among all the Christian virtues."—[W. Jackson.

A Sketch.

BY DORA.

THE result of this fearless venturing forth, on the immutable promise of Jehovah, " I will receive you, and will be a father unto you," on the part of the writer of this sketch, we will now present to you, in her own words. She says :—

" As soon as my faith thus rested on that word, I received the inward assurance of my acceptance, and then was enabled to comprehend the meaning of the scripture, which saith, ' He that believeth, hath the witness in himself.' This witness never precedes, but invariably follows, the act of faith ; therefore, those who look *within*, for some state of feeling, some inward testimony of their acceptance, do greatly err ; and to harmonize with such minds, the scripture would have to be reversed, and read thus, ' He that hath the witness in himself, may believe ! ' Is it not strange that we, who have so much confidence in the promise of an erring mortal, should have so little in the word of God ? We never think of looking within ourselves, in order to determine, by our state of *feeling*, whether our friend tells us the truth or not, but rely on the simple language itself. Thus ought we to do, in regard to God's never-failing promises. I was now decided to confess all that the Lord might bestow upon me, that his name might thereby be magnified. I also resolved to set aside frames of feeling, so far as not to lean on them, nor make them the criterion by which to determine my relation to God, or measure my state of grace, but seek no other prop upon which to rest my faith, than the *word of God* ; and to determine my relation to him, by the *submissiveness of my will*, and the *intensity of my love*. I have learned that a soul which can with sincerity breathe forth the petition, ' Thy will be done,' is never separated from God ; for this blending of the will of the creature with that of the divine, forms the strongest bond of union, that can possibly exist, and

as the soul advances onward to a higher state of grace, it is manifested by a more ready and easy adjustment of the will to God's will, and is thereby brought into still closer affinity with his nature, which is *love*; consequently, the result of this increased affinity will be, *greater intensity of love* toward the object with which the soul is united. From these considerations, I am induced to believe, that the safest way by which to determine our relation to God, is, by an examination of our *will*, to learn whether it readily yields to his will or not; and our *love*, to know if we love him supremely, and increasingly, as our capacity for loving enlarges."

We have seen our sister's progress, and the difficulties which she encountered, from the period when her attention was first attracted to the blessed doctrine of inward purity, until, with an enlightened comprehension of the simple way of faith, she became established in this grace. We behold her now, clinging to the "sure word," as her only safe foundation, and fully resolved to believe for herself, and appropriate to herself, the precious promises, considering that they were all her own, being embraced in the covenant blessings given her at the time she made the entire surrender of herself to God, to be from henceforth his own. We have found the result of this decision to be a clear testimony of the Spirit of God with her spirit, whereby she *knew*, and rejoiced in the fact, that she was a child of adoption. To adopt her own language, she says: "I believed that God was my '*Father*,' that I sustained to him the endearing relation of a child, and I therefore carried to him freely all my griefs, and asked counsel of him in all my perplexities." She was not, however without her severe trials, and all the efforts of Satan, she says, were for months brought to bear directly upon the resolution she had formed to believe God, irrespective of feelings, in order to drive her from that position, and induce her to cast away her confidence because of various trying states of mind. He would often tell her that, if she was indeed wholly the Lord's, she would not feel thus and so; and sometimes for weeks she would have to contend, by naked faith, against the most specious temptations, and would believe, and would reckon herself the saved of the Lord, when, to human reason, it seemed presumption for her thus to do. But she knew that her heart was not in sympathy with those temptations, that her *will* did not consent to them, and she resisted them "steadfast in the faith," until glorious victory was her sure reward. "*Onward, and ever onward*," was her motto, and 'Lord, what wilt thou have me to do?' the standing inquiry of her heart, and she loved to engage in the work of God, and shed forth, to bless and cheer others, that light which had illumined her dark and benighted mind. "But was her way always prosperous? Did no dark cloud throw its gloom upon her pathway, no stain of sin ever defile her conscience?" perhaps some may ask? O, yes; this "sketch" will show her to have been a child of sorrow; trials of a peculiar character were her portion; but when, for a time, their weight would press her keenly sensitive spirit down to earth in sadness, no sooner was the load lightened, then her heart would at once rebound back again to its centre of attraction and repose. Possessing an ardent and impulsive disposition, she would sometimes, in an unguarded moment, be led to speak hasty words, which deeply afflicted her. But she learned, at an early period of her experience, that procrastinating confession, and the exercise of faith, was but enhancing her guilt, and that it was far more pleasing unto God, to go at once to the cross of the crucified One, and there, in humiliation, repentance, and a renewed consecration of herself to God, by faith, draw down afresh upon her guilt-stained soul, the all-cleansing blood, and not rest until she could rejoice in the assurance that she was pardoned. Conscious of her entire dependence on Christ, for ability to serve him acceptably, and of her own ignorance

by nature, she cast herself wholly on the Savior, and trusted him to sustain her, and instruct her in relation to the things of God. We will now take leave of our sister, with the hope that the relation of the way by which her steps were led into the path of light, and peace, may be the means of aiding others to find the same "narrow way," and rejoicing in the same blessed "assurance of faith;" if so, the writer will feel herself amply repaid for her effort thus to promote that precious cause to which she is entirely devoted.

"Christians are all cross-bearers. It is truly a family badge. Sometimes it is lighter, sometimes heavier; but they carry it with them wherever they go; no cross, no saint."—[Bonar.

Wesley teacheth Holiness.

BY W. M. FRALEY.

WITH what clearness does Mr. Wesley in his sermon on "The Scripture Way of Salvation," point out the *salvation*, which God designed his people to enjoy. And how completely and fully has he presented those two grand doctrines of the Bible, JUSTIFICATION and entire SANCTIFICATION. In his exposition of these vital doctrines, he is not only sustained by the Bible, but by the experience of every Christian, who will think for one moment scripturally upon the subject, but more especially by the experience of those that enjoy this great salvation. I know that there are some who, in the honesty and sincerity of their hearts, confound these two great blessings; also, that there are others, that deny that entire sanctification may be obtained in this life, or at least, sooner than the hour of death. But who with the Bible in his hand, and with this sermon before him, can remain in this opinion, or doubt the possibility of being "cleansed from all sin," or of being made "perfect in love," in the present life? Is it not true, that those who entertain the

opinion that when we are justified, we are sanctified, or that we are not sanctified until the dying hour, in a great degree weaken their energies, and prevent them from "moving one step further," than present attainments, or of aiming at anything higher in the Christian life, than the occasional "revivings" of the Holy Spirit upon their hearts? If there is any certainty in logical conclusions, drawn from correct promises—if there is any truth in the premises of the immutable Jehovah, we may attain purity of heart, entire sanctification in the present life.

How clear is the distinction which Mr. Wesley makes between the blessing of justification and sanctification. "Justification," he says, "is another word for pardon. It is the forgiveness of all our sins, and what is necessarily implied therein, our acceptance with God." The immediate effects of justification are, the peace of God, a "peace that passeth all understanding," and a rejoicing in hope of the glory of God," "with joy unspeakable and full of glory." And, at the same time that we are justified, yea, in that very moment, sanctification begins. In that instant we are born again, born from above, born of the Spirit; there is a *real*, as well as *relative* change. We are inwardly renewed by the power of God. We feel the "love of God shed abroad in our hearts by the Holy Ghost which is given unto us," producing love to all mankind, and more especially to the children of God; expelling the love of the world, the love of pleasure, of honor, of money; together with pride, self-will, and every other evil temper; in a word, changing the earthly, sensual, devilish mind, into "the mind which was in Christ Jesus."

How naturally do those who experience such a change, imagine that all sin is gone; that it is utterly rooted out of their heart, and has no more any place therein? How easily do they draw that inference: "I *feel* no sin, therefore I *have* none: it does not *stir*, therefore it does not *exist*; it has no *motion*, therefore it has no *being*."

But it is seldom long before they are undeceived, finding sin was only suspended, not destroyed. Temptations return and sin revives; showing it was but shunned before, not dead. They now feel two principles in themselves, plainly contrary to each other; "the flesh lusting against the Spirit;" nature opposing the grace of God. They cannot deny, that although they still feel power to believe in Christ, and to love God; and although his "Spirit (still) witnesses with their spirits, that they are the children of God;" yet they feel in themselves, sometimes pride or self-will, sometimes anger or unbelief. They find one or more of these frequently stirring in their hearts, though not conquering; yea, perhaps "thrusting sore at them that they may fall;" but the Lord is their help.

He shows that "entire sanctification," is a full salvation from all our sins,—from pride, self-will, anger, unbelief; or, as the apostle expresses it, "go on unto perfection." But what is perfection? The word has various senses; here it meant perfect love. *It is love excluding sin; love filling the heart, taking up the whole capacity of the soul.* It is love "rejoicing evermore, praying without ceasing, in every thing giving thanks."

The condition of our sanctification, as well as of our justification, is *faith*. The remarks of Mr. Wesley upon this point, deserve to be written in letters of gold. Reader, study them, and they will prove to be a source of blessing to thy soul. Pray for the light and guidance of the Holy Spirit, "and he will take the things of God, and show them unto you, and he will guide you into all truth." And if you "follow on to know the Lord," in the power of his sanctifying grace, you will soon find the "King's highway of holiness," and by faith "walk therein," and rejoice in the possession of that perfect love, which casteth out all fear. O, look by faith, this moment, to thy bleeding Savior, and live, at once, the life of holiness.

Incentives to Holiness.

BY REV. JAMES DIXON.

CHRISTIAN perfection includes in it the extinction of evil principles, the detachment of the heart from the world, the destruction of the corruption of our nature, the maturity of the fruits of the Spirit, and the perfection of all the Christian graces. This state is enjoyed by many in an imperfect degree. We propose in this brief article, to give reasons why it should be sought to be enjoyed in all its fulness. Strange that it should be necessary to give reasons why we should love supremely the loveliest of beings, since this condition of experience will be our safest guide in perplexity, our most certain security in danger, our unfailing fountain of peace in trouble, our strength in weakness, our light in darkness, our honor in dishonor, our sufficiency when all is gone but his precious love, filling and swelling our soul! What a noble principle is this love! How opposed to the natural state and feelings of man; how at variance with the selfishness of his nature! What sublimity! Love is divine. The implantation of this principle in the heart of man, constitutes his restoration to the primeval state—to a state, in some respects superior to the Adamic; for it enlarges the principle, and widens the sphere of love, by having objects of which there were none in the Adamic state. Had man remained unfallen, he had had no enemies; but fallen man has enemies, and to these the restored, the amplified nature of man, is to exercise and show love, and the forgiving of injuries.

How endearingly noble is love—supreme love to God! How expansive, sublime, and happy, it is to be full of love! Religion gloomy? oh, no. Religion morose? oh, no. Religion irksome? oh, no. 'Tis the joy and rejoicing of the heart, the anticipation of the soul, "there is no fear in love, but perfect love casteth out fear." Love is the fulfilling of the law, the obedience of the heart, the submission of the

will, the purification and ennobling of the affections. It is to be desired,

1. Because God *desires* it. He is essentially, absolutely, unchangeably, transcendently, holy. He is the perfection of beauty, the model of purity, the source of holiness. He created angels holy, formed man in his own image, and delights only in that which is of his own nature. "Because it is written, be ye holy, for I am holy." 1st Peter, i. 16.

2. God *commands* it. "Walk before me, and be thou perfect." Gen. xvii. 1. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48.

3. God *promises* it. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you." Ezek. xxxvi. 25. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Matt. v. 6.

4. Christ died to procure it. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus, ii. 14. "The blood of Jesus Christ, his Son, cleanseth us from all sin." 1st John, i. 7.

5. The Holy Spirit waits to impart it. He is called the *Holy* Spirit, not because he is more holy than the Father and the Son, but because it is his office to communicate holiness to the soul. See Titus, iii. 3, 5. also 1st Peter, i. 2, 22.

6. God has given us The Word as the instrumental means of effecting it. "Sanctify them through thy truth, thy word is truth." John, xvii. 17. "Ye are clean through the word which I have spoken unto you." John, xv. 3. "That the man of God may be perfect, thoroughly furnished unto all good works." 2d Tim. iii. 17.

7. The ministry has been established to promote it. "He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers, for the perfecting of the saints, for the work of the

ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 11, 12.

8. There are examples of it recorded in Scripture. "Job was a *perfect* and an upright man." Job. i. 1. "Let us therefore, as many as be perfect, be thus minded." Phil. iii. 15. "Herein is our love made perfect." 1st John, iv. 17.

9. The apostles desired it for those to whom they wrote. "That ye might be filled with the fulness of God." Eph. iii. 19. "That ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness." Phil. i. 10, 11. "The very God of peace sanctify you wholly." 1st Thess. v. 23. "Whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." 2d Peter, i. 6.

10. You are taught to pray for it. "Create in me a clean heart, O God; and renew a right spirit within me." Ps. lxxxix. 10. Does God hold up the blessing to tantalize you? Would he excite a desire which he was unwilling to gratify? But it is desirable, because,

11. It is the richest adornment of our nature. As the diamond to the ring, so is holiness to the soul. Its garments are for glory and beauty. It is

"Than gold or pearls, more precious far,
And brighter than the morning star."

Ps. cx. 3.

12. It transforms us into the image of God. We resemble him not as we are learned, powerful, or wealthy, but as we are holy; holiness is the family likeness of the children of God. He who is most holy most resembles our heavenly Father. "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." Lev. xi. 46.

13. It is the state that *pleaseth* God.

Saints are lovely in his sight. "The righteous Lord loveth righteousness. "Thou shalt be called Hephzibah, and thy land Beulah, for the Lord delighteth in thee." Isa. lxii. 4.

14. It is the state in which we can best serve God. "The Lord hath set apart him that is godly for himself." Ps. iv. 3. "He shall be a vessel unto honor, sanctified and meet for the master's use." 2d Tim. ii. 21.

15. It is the state in which we can best glorify God. "Herein is my Father glorified, that ye bear much fruit." John, xv. 8.

16. It is the state in which we are the safest. The more grace we have, the more easily we can resist temptation, bear crosses, make sacrifices, and discharge the duties that devolve upon us in the Christian life. "If ye do these things, ye shall never fall." 2d Peter i. 10.

17. It is the *happiest* state. "O, that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. xlviii. 18.

18. It is the most *useful* state. We are only useful in proportion as we are holy. "Where there is most holiness, there will be greatest unction in our exhortation, efficacy in our prayers, and savor in our example." Phil. ii. 15.

19. It is the most peaceful and triumphant state at death. "Mark the perfect man, and behold the upright; for the end of that man is peace." Ps. xxxvii. 37. "So an entrance shall be administered unto you abundantly, into the everlasting kingdom of our Lord and Savior, Jesus Christ." 2d Peter, i. 11.

20. It will qualify us for a *more elevated station in heaven*. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." 2d Cor. ix. 6. "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. xii. 3.

Let us no longer reason; but at once pray, at once believe, at once open our hearts to receive his love! From this moment, reader, let us live to God alone, and all within us shout his praise!

Churchville, C. W.

Value of the Atonement.

"RECOLLECT, Christian! God thought fit to require the blood of his Son for the redemption of our souls. These souls must have been very precious in the sight of God, since he redeemed them at a price so immense. The misery into which they were liable to be plunged, must have been extremely terrible, since God thought proper to make such great efforts to save them from it. The felicity of which they are capable, and to which the Lord intends to elevate them, must be infinitely valuable, since it cost him so much to bring them to it. For what in the universe is of equal value with the blood of the Son of God? Disappear, all ye other miracles, wrought in favor of our souls! ye astonishing prodigies that confirmed the Gospel! thou, delay of the consummation of all things! ye great and terrible signs of the second coming of the Son of God! Vanish before the miracle of the cross; for the cross shines you all into darkness and shade. This glorious light makes your glimmering vanish, and after my imagination is filled with the tremendous dignity of this sacrifice, I can see nothing great beside. But if God hath estimated our souls at such a rate, shall we set a low price on them? If he hath given so much for them, do we imagine we can give too much for them? If for their redemption he hath sacrificed the most valuable person in heaven, do we imagine there is anything upon earth too great to give up for them?"—[Saurin.]

"Words once spoken can never die; they will turn up, in the day of judgment, like things of life, and will either acquit or condemn us."—[Everett.]

A Widow's Experience.

"Thy Maker is thy husband."

It was the week of the religious Anniversaries in the city. Mrs. A. had for many years entertained the disciples at this season. During the preceding year she had been written a widow, but as house and goods were left her, she could not refuse that hospitality to the Lord's people, which it had been, for many years, the pleasure of her husband, as well as herself, to exercise. Instead, therefore, of shutting herself up to brood over her sorrows, she gave care and thought to the duties of her discipleship; and since she could not, like the sisters of Bethany, entertain the Lord Jesus herself, she welcomed to her dwelling his humble representatives and ambassadors. Mrs. A. had an impression that ministers did not feed on delicacies and fare sumptuously every day; and so far from thinking that anything was good enough for them because it was better than they had at home, she gave this to herself as the very reason why she should take special pains to gratify their appetites. Not that she went into the dozen courses of a fashionable six o'clock dinner, but she set before her guests viands as tempting, as abundant, and as satisfying.

During the day some of the wheels within wheels did not move around smoothly. There was friction in the kitchen. Mrs. A.'s soul was vexed within her. Like Martha, she found herself careful and troubled about many things. And if her placidity was apparently undisturbed, it was not without an effort that the waters were kept calm and smooth.

But evening came. The guests had been shown to their rooms. Children and domestics were asleep, and Mrs. A. was once more at liberty to retire to that chamber where she had so often met the companion of her life and of her soul. How many times had she on such an occasion related to him the mishaps of the day, and found them vanish in the telling, or turn to jokes at his merry laugh and happy rejoinder! But he was not

there. She realized anew that she was alone. She felt her solitary condition. She recalled their precious seasons of prayer; for many a little concert of petition and praise had they held in that very room. The loving looks and tender words of a whole life passed in rapid review before her.

Then, with steps more lingering, came the later scenes, in which she had attended the companion spirit to whom her soul was knit, to the very verge of Jordan, and given him the parting hand, when he was nearing the banks on the farther side, and followed him in absorbing sympathy, as, attended and guided by angel bands, he passed beyond the ken of mortals, and took his place before the throne of God. Once again she tried to peer through the mists and gaze upon him in his new and glorious home. Her mind was confused. Her thoughts were indistinct. She had not, as in former separations from him, letters telling her how he was situated, who were his companions, and what were his surroundings. She hungered for the old companionship. Her heart longed for a present helper.

But, starting from her reverie, *Do I, she inquired of herself, believe in a personal, present God; and that he can be more to me than friend or lover?* Accusing her soul of unbelief, she resolved to try the Lord, and see if he could not become her present joy and sensible support. She cried and prayed; and prayed and cried. Access to the Lord she found. Free communion in prayer seemed granted her. She could and did speak to the Lord as to one present, and able to hear and to respond.

But her soul longed for the word back, the spoken response. Now, in the turmoil of the day, she had not found time as usual to resort to her room and there read her Bible alone. She had often found, in her daily reading, the very guidance and refreshment she needed. Believing that God is present with his people every hour, always good, and kind, and pitiful, it had

long been a favorite idea with her that he so arranged the daily reading of his word with the occurring events, that the soul would find its daily food in its accustomed resort. With the impression vividly before her that God was in the event and in the word, alike and one, she opened at her mark. The chapter in course was Gen. 22d. She read the first verse; *"And it came to pass, after these things, that God did tempt Abraham; and said unto him, Abraham! And he said, Behold, here I am."* I am sure, she said to herself, there's nothing here for me. But she read the second verse. *"And he said, Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering, upon one of the mountains which I will tell thee of."* Stop, she said to herself,—Is there nothing here for thee, O my soul? Abraham was required to take his son, his only son whom he loved, and offer him for a burnt offering. God has required no such sacrifice of me. He has himself taken my husband, and not required of me to offer him for a burnt offering. And as she read verse by verse, God opened up a spring of living water to her thirsty spirit. She saw his finger pointing to the passage. She heard his voice in the inner chamber of her soul. She felt such an assurance of his presence as man cannot give, and, blessed be God, man cannot take away. Communion with God was indeed better to her than converse sweet with the chosen friend of her life. Jehovah revealed himself as her shield and her exceeding great reward. His presence could, and did more enrich and comfort her than the presence of him whom, in his providence, he had withdrawn. She no longer indulged the vain wish that she had often before found floating in her mind, that God would shorten her remaining days; that she might soon join the heavenly circle whither her beloved had been already admitted. She saw God to be good. She felt that he dwelt not only in the heaven of heavens, but came down to visit and refresh

the soul on earth that loved and trusted him. The same boundless love refreshed her soul, which fed the river whence her husband drank satisfying supplies. Near to God, she was near to her husband also, but it was such a joy to be near to God, that the thought of her nearness to her departed friend did not once steal into her mind. She asked for no reunion on earth. She prayed no longer for a speedy removal to the land of the blessed. Happy to continue in this province of the Lord's domain just as long as her Father should appoint, again, as in the day of her espousals, a third of a century ago, with tears of joy and thankfulness, she gave herself anew to the God of Abraham, to the Father of our Lord Jesus Christ. And as the small hours of the night drew on, she laid her weary head on her pillow, feeling that underneath and around her were the arms of one mighty to help and to save, and slept the quiet and refreshing sleep he gives to his beloved.—[Puritan Recorder.

Love of a Mother.

IN an address of the Rev. J. B. Owen, minister of St. John's Chapel, Bedford Row, at the Anniversary of the Colonial Church Society, we find the following beautiful illustration:

"There was a poor deaf and dumb boy who, in addition to his natural infirmities, was of a singularly perverse and obstinate disposition, so much so, indeed, as to be a source of continual anxiety to his mother, and a constant cause of quarrels between her and his father. The father was a tippler, and habits of intoxication embittered his temper, and caused him to very frequently visit the mischievous tricks of his deaf and dumb son with violent blows; and as the mother, in compassion, perhaps, for her son's infirmities, overlooked his faults, and took his part, the result was that there was many a fight in the family, and all was disorder. Thus it might have gone on to the end of the miserable chapter, but for the interference of some kind Christian

neighbors, who, with no small difficulty, persuaded the mother to give up her son, in order that he might be taught in an institution the blessed principles of that religion which, though not in a literal, yet in a high moral and spiritual sense, unlooses the tongue of the dumb, and inclines the deaf to hear the words that accompany salvation. On parting from his mother, the boy exhibited a degree of affection for her the existence of which had never been suspected. He shed bitter tears at the parting, but at length he was carried off to school. The hint thus afforded was not lost upon those who conveyed him there. They perceived that there was that through the medium of which the heart of that deaf and dumb boy might be reached. They carried this discovery with them to the school; and although he was at first a quarrelsome boy there, and was, perhaps, the most unpopular child in the school, they had only to make some allusion to his mother to tame his fierce spirit; and, by the blessing of God, this allusion worked wonders upon him. Nothing seemed to give that boy such an intense amount of gratification as the being told, through the medium of dumb signs, that he was like his mother. On the only occasion on which the mother lived to pay him a visit, she was found to be so singularly like her son, that his mute school-fellows knew her by her likeness to him. He was very much pleased at this resemblance; and it was customary in the school, when he had done anything well, to tell him that he was like his mother; and when he had done anything badly, to tell him that he was *not* like his mother.

"Well, at last the mother died. She was consumptive, and the disease rapidly terminated her existence. When the boy first heard of her death, it almost seemed as if he were dead, too. He grew melancholy, and loved to be alone, and was evidently unwilling to share his grief with his school-fellows. At times he thought of being alone with his mother, by-and-by, in the loathsome churchyard; but he never shud-

dered, because he remembered that she was there. However, time flew on, and soon the disease of his mother developed itself in his lungs, and he was sent home to die. Oh, how his sisters dreaded his arrival, anticipating a revival of the former quarrels! But when he came, though no words were uttered by that mouth which God had closed, there was an expression in his face which made him look like a lion turned into a lamb. Such a total change was there in him; so completely had mildness taken the place of ferocity, that all welcomed him home with delight, and his altered manners even produced a good effect upon his father. One day he asked them by signs to bring him a looking-glass. They indulged his whim. Holding the glass in his hand, he looked very wistfully at his own image in it; then, tenderly pressing his lips against the mirror, he kissed it, and afterwards burst into a passionate flood of tears. They thought his mind was wandering, and so, in fact, it was, though not in the sense which they supposed. It wandered back to the school, where his school-fellows told him he was like her; and, in the unconscious idolatry of a young, blighted, and wounded spirit, he had set himself up as her image, and had kissed her shadow as his own.

"Well, days and weeks rolled on, and at last the time came when he must die. And once again he asked that they would bring him the looking-glass. They brought it, and, as it turned out, that was the day on which he died. Probably he knew that day better than they did, and before they did, for oh! death is strangely intelligible to those who wish to understand him. They brought the glass, and raising himself up, as best he could, in his bed, he held the mirror in his thin, bony, wasted hands, and at arm's length, for a long time—so long that they thought he would drop it and break it. At last they took it gently from him, and then the dumb boy turned his face to the wall. After a short time they asked him what he thought of himself; whereupon he signified that he wanted a slate; and when it was

brought he wrote upon it, 'It was not me; it was her; they said she was so like me, I want to know her when we meet in heaven.' The dumb boy then passed away. To the last the thought of his likeness to his parent seemed to afford him comfort. Thus was likeness to Christ the Comforter of Christians in the prospect of death. They must all love to be like him, and likeness to him must be their most influential motive. And what did the Word of God say on that subject? 'We all with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, *even as by the spirit of the Lord.*'"

SILENT LOVE.—"An illiterate female," said Dr. Chalmers, "in humble life, applied for admission to the sacrament; but, at the customary examination, could not frame one articulate reply to a single question that was put to her. It was in vain to ask her of the offices or mediation of Christ, or of the purpose of his death. Not one word could be drawn out of her; and yet there was a certain air of intelligent seriousness, and the manifestations of right and appropriate feeling—a heart, a tenderness, indicated not by one syllable of utterance, but by the natural signs of emotion, which fitly responded to the topics of the clergyman, whether she was spoken to of the sin that condemned her, or of the Savior who atoned for it. Still, as she could make no distinct reply to any of his questions, he refused to enroll her as a communicant; when she, on retiring, called out, in the fulness of her heart, 'I cannot speak for him, but I could die for him!' The minister, overpowered, handed to her a sacramental token; and with good reason, although not a reason fell in utterance from her."

"Any man who is not prepared to recognize the claims of God to his body, soul, and spirit, to his time, influence, and talents, and to his money also, cannot be his disciple."—[Dr. T. Smith.

Stephen, the Martyr.

BY REV. R. M'GONAGAL, A. M.

STEPHEN is called the Protomartyr. The belief obtains, that he was taught as a disciple of Gamaliel. He was a man of extensive erudition, and when this gift of God was consecrated to its great purpose, the glory of its giver, it became an instrument of labor of immeasurable power and effectiveness.

The disciples elected seven deacons, and Stephen is so spoken of, in this connection, as to intimate that he was the first of the seven. The modern church regards him in this light. He was a good man, full of the Holy Ghost, and actuated by a very enlightened, but ever active zeal. He was evidently a *very holy* man, without taking into account his companionship with the apostles, or even his ability and success in working miracles.

It is but reasonable to conclude, that Stephen was converted to God as early as the Pentecost. If so, he had been matured into a very high style of holy life, very early in his history as a Christian. For, the time between the Pentecost and his death was not to exceed two years. He may be claimed as a very extraordinary case; therefore, unsafe as an example. This claim can be answered, and fully so, by a counter claim, that he is thus placed, in the infancy of the church, and in the Bible history, as an example, by whose light to hasten the entire church of God, in each subsequent age, to the attainment of a high state of grace, in order to gain as many years for preeminent usefulness as can be. This is, perhaps, the true view of the case. For it puts a final end to sloth, at the outset, and should silence every excuse against making a full and early consecration to God. For a similar reason, the disciples were not permitted to go forth, till the waiting for, and the endowing with the Holy Ghost. The lazy professor of religion may glory in his shame, but never in the case of Stephen.

This interpretation of the experience of Stephen can never be abused, unless a Christian can aim *too high*, can be *too faithful*, can be *too eager* for exalted usefulness, can covet *too earnestly* the best gifts, can follow the faith of the holy with too great exactitude. But this is the aim of entire holiness.

Besides, the history of Wesley's labors, and that of his coadjutors, will furnish numerous examples of this early sanctification wholly to the will of God. So, the knowledge of every faithful evangelist will furnish examples of the same early and high attainment. So, in every church, among the evangelical churches of the land, there are perpetually recurring cases of this early holiness, and entire absorption in the work of God, prepared to be offered up a "whole burnt offering" unto God.

Would that the church of God had more such fitted offerings, in their early history! It would be better for the church. It would be a glorious thing for the world. Now, the sacrifices are, because of the early slothfulness of young Christians, in their falling away to the legions of vices that prowl about the doors of the church of God, seeking to desolate its altars, and to devour its lambs, and to leave the stock of the holy without an earthly being.

But this case is of marked utility in illustration of the true and relative position of *entire holiness* of heart. Its true position—exclusive of the idea of relativeness—is this. It is a moral state, attainable very soon after regeneration, under whose hallowing influence the gifts and graces of the Christian character are developed and matured, and its activity directed. Its relative position is this. The soul is justified, is regenerated, is adopted, begins a Christian life in the first germinating of the gifts and graces. Here faith may be exercised, if the young Christian receives that feeding demanded by his infancy, in this early stage, for a clean heart. Nay, the young convert should be pressed along a swift pathway of instruction, by the people of God, who can teach

these things, till he is made wholly sanctified. Then, the gifts and graces receive a vigorous development, in a soil which can sustain their rapid growth and early maturity, and can feed the most exhaustive flame of enlightened zeal with fuel of the finest quality.

Fear not, I am with thee.

BY IDA.

WHILE on the raging ocean cast,
With stormy winds around me,
Faith holds my anchor hope so fast,
No evil thing can harm me.

'Tis true, the sun is hid from sight,
And all is dark around me,
Yet, soon will beam the noon-day light,
And clearly shine upon me.

No moon nor stars do guide my way,
And lightnings flash around me,
Yet, still, I hear my Father say,
"My hand shall safely guide thee."

Poverty.

WHAT shall we say, then, of those who call themselves Christians, yet dread poverty more than sin, and prefer riches even to virtue; when the God they pretend to worship chose the extremest poverty, the greatest hardships, the most inglorious obscurity? He who made all nations, and is King of kings of the earth chose the lowliness of poor Mary. And he who created all things chose the stable of Bethlehem, because even the carpenter's home afforded more conveniences than his exemplary virtue would admit of. And this he did to cure our effeminate luxury, affected delicacy, and fond attachment to wealth and high stations; to reconcile us to every state which his providence should dispense; and to recommend to us the lowest as the best, inasmuch as it is the more advantageous for the exercise of virtue.

The depravation of mankind consists in their inordinate love of this world, its

honors, riches, or pleasures. This is their disease, which Jesus Christ came to cure. He came to convince men of the emptiness and vanity of these transient goods, and engage them in the pursuit of more solid and substantial joys. Now, how could our divine Master better teach us that important lesson, than by a perfect neglect of those things which the world is so fond of?

What could he do, that would be better adapted, more agreeable to the great design of his coming, which was to destroy in us the false love of the creatures, than to divest himself of all use of them, but what was absolutely necessary? Thus does his example anticipate his precepts, and every part of his history is a comment and illustration of his doctrine.

He might have prefaced and enforced all his instructions, as he does those of meekness and humility. "*Learn of me, for I am meek and lowly of heart.*" He that commands us to renounce the pomps and vanities of the world, and devoutly submit to the severest dispensations of Providence, was himself born in a stable, and first laid to rest, perhaps, on a little straw in a manger.—[John Heylyn, D. D.]

Suffering and Crosses.

To be at ease, and meet no opposition; to suffer nothing from the weakness, the perverseness, the rapacious insatiableness of men, (if such a state were here possible,) might be pleasure; but it is not virtue, nor a likely way to attain it. Difficulties, and reproach, and contradiction; distress and conflict, in a word, sufferings of every sort, by which we may deny and renounce selfishness, these are the subjects in which virtue is learned and practised. But few men so well understand their true interests as to make a just estimate of these opportunities; the greater part murmuring at crosses. They strive against them as injuries, and by their impatience multiply crimes, where they might largely have increased their virtues. "Wherefore," saith Solomon,

"is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" Sufferings are the price with which we should purchase wisdom, the only means of attaining her. This price is now put into our hands by an overruling necessity. God forces us into his school, whether we will learn there or no; we must have crosses, whatever use we make of them. Yet such is the folly of men, they often pay the price of wisdom, without making the purchase of it. "They have no heart to it," saith Solomon. They have not the sense to discern that every event is the will of God, and that the will of God ought to be submitted to; they have not the courage to sacrifice their own wills, although it comes in competition with the declared will of their Maker. Reasonable as this is, they have not the heart to do it. So they suffer in vain, and pass their lives in unprofitable calamities, for crosses are inevitable; neither grandeur, nor wisdom, nor innocence can escape from them; and they are burdens to all; but they are benefits only to those who take them up, and break their self-will by a voluntary acceptance of them.

Is there in nature a more self-evident truth than this, that the creature ought to submit and conform his will to the will of the Creator? Now, such submission cannot take place when the dispensations of Providence concur with human wishes; but in crosses it is put to the trial; and they who upon such occasions refuse to give God the preference, the best we can hope for them is, that they may live to repent it.—[John Heylyn, D. D.]

When Satan seeth a man strongly and comfortably walk with God, he cannot endure that a creature of meaner rank by creation than himself, should enjoy such happiness.—[Bramwell.]

"Eternal conformity unto the habitual grace and holiness of Christ is the fundamental design of a Christian life."—[Dr. Owen.]

Christian Perfection.

A SKETCH.

"THEREFORE, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—Heb. vi. 1-2.

The Holy Ghost charges the Hebrew Christians with immaturity of spiritual growth. They were unskilful in the word of righteousness. They needed milk, and not strong meat. Keep in mind, this charge is made against a body of Christians already standing in the rank of a Christian church. This fact is of great argumentative force.—Chap. 5th.

The Holy Ghost intimates the state of perfection, unto which these Christians should have attained. There is a state (perfect or adult,) hitherto neglected, now placed before them for their *pursuit and acquisition*.

From this text we draw forth what may be called **CHRISTIAN PERFECTION**.

I. The Doctrine STATED and ILLUSTRATED.

1. STATED—

Christian life, in the soul, begins in regeneration, (as the word imports) and continues into a state of maturity, "a perfect man unto the measure of the stature of the fulness of Christ."—Eph. iv. 13.

2. ILLUSTRATED—

1. Truth, in the soul, is compared to seed cast into the earth. The seed germinates; this is the new birth. The process of growth continues, till it finishes in maturity.

2. "From nature to grace," is compared to a cyon from the wild olive being grafted into the cultivated olive. Then it becomes a part of the tree—then blossoms—then produces fruit—then yields its increase.

3. "The branches," attached to Christ, "the true vine," furnish another beautiful illustration of the *perfecting process*.—John xv. 1-3.

II. *The Doctrine shown in those elemental principles of the "doctrine of Christ," laid in the "foundation," on which the completed Christian is reared into maturity.*

1. *Class First*—"Repentance from dead works;" such works as the law sentenced with death—"Faith toward God;" "That he is, and that he is a rewarder of them that diligently seek him."

2. *Class Second*—"The doctrine of baptisms;" the washings of the old dispensation, and Christian baptism—"Laying on of hands;" the gift of the Holy Ghost was bestowed very early in the convert's experience, even prior to baptism by water, as in the house of Cornelius.

3. *Class Third*—"Resurrection of the dead;" this was fundamental to the Christian System. 1st. Cor. xv.—"Eternal judgment," whose awards to both the righteous, and the wicked, are changeless through endless duration.

4. A gracious experience of the Gospel thus far amounts to the laying of a *permanent foundation* for the later and *higher* attainments of Christianity. Such a soul-experience proves adoption into the family of God. And this must be left, "to go on (or be borne on) unto perfection."

III. This LAW OF PROGRESS is demonstrated by analogy.

1. In the life of a scholar, the steps are letters, syllables, words, phrases, sentences, paragraphs, discourses, up into books, and then into all knowledge.

2. In the course of a mathematician, the method is from letters, or figures, to signs, to axioms, to rules, to even the most extended theorems, problems, etc.

These analogies, are more applicable and convincing, from the truthful figure in general use among all evangelical Christians, that we are in the school of Christ, learning like the disciple of the ancient Pharisee. The term disciple (*discipulus*) shows the proof to be perfect, and competent.

3. In the work of a master architect,

he causes the site for the temple to be prepared—lays the foundation—rears his superstructure—and finally finishes it. God is the master builder in the Christian life. He intends to finish every work that he has begun. Whenever, therefore, the above foundation is laid, there the word of God “go on unto perfection” is imperative.

IV. *Shown also by the EXAMPLES put forth in Scripture of those NOT OBEYING THIS LAW OF CHRISTIAN PERFECTION.*

1. The slothful, who hide in the earth, and do not use their Lord’s money.

2. Gal. iii. 1-4. They “did run well”—began “in the spirit”—were ending “in the flesh”—did not “go on unto perfection.”

3. Rev. ii. 1-5. The church at Ephesus left their first love. They stopped at elemental principles. Hence the justice of the threat, “I will remove the candlestick out of his place.”

4. Also, those other fearful examples of *apostasy*, recorded in the sacred record. Hymeneus, Philetus, Alexander, etc. One more, on account of its notoriety,—the church at Corinth, afterwards reclaimed.

V. *Proved and illustrated by EXAMPLES OF THOSE WHO DID “GO ON UNTO PERFECTION.”*

1. The infant church awaiting the Pentecost.

2. The church immediately after that event.

3. Specially, Stephen, who was regenerated, sanctified wholly, called to the deaconship, mighty in the word of God, and glorified, within the space of two years, at the farthest.

A word of conclusion. What is this Christian perfection, therefore? We answer, maturity of Christian character and life, ripened into perfectness under the enjoyment of entire holiness, experienced VERY EARLY in our Christian career.

“Trouble and perplexity drive me to prayer; and prayer drives away perplexity and trouble.”—[Melancthon.]

Reminiscence.

“He being dead, yet speaketh.”

How our affections cling to the memory of a departed friend! We would gladly have every other sorrow healed; but sorrow for the dead, we love to cherish. Especially is this true of the friends of our lamented Brother P——. We love to think of him, for the “Remembrance of the just is blessed.” When we call to mind his ardent zeal in the cause of Christ, his self-sacrificing spirit, his fervency in prayer, his uniform cheerfulness in the midst of trials, his unwavering faith in God; it stimulates us to greater activity in the divine life, and encourages us to bear the consecrated cross. Those who knew him at the time of his conversion, and witnessed his advancement and growth in grace, rejoiced that the Lord was preparing a light to move out, and make aggressions on the kingdom of darkness. They foresaw his future course, and gladly cleared the way before him. It will be a memorable evening to the little company that were assembled, when he, with another friend, submitted to do *all* the will of God; to walk in *all* the light of holiness. What a flood of glory descended upon us, filling our hearts and inspiring our tongues with love and praise; a heavenly atmosphere surrounded us, and it was not until the hour of two in the morning, that we consented to leave the hallowed place. But the Lord does not lavish blessings upon us to remain unimproved, or to be improved alone on ourselves. It was not long before his duty became unmistakably plain. He must preach the everlasting Gospel. For a while he was in much heaviness, and his spirituality seemed in a degree to decline. He submitted his convictions to the severest tests, and at last (although reluctantly, because of the high vocation,) consented to join the conference, and was sent to the O—— Circuit, Monroe County, New York.

There the Lord gave him new proofs of his sustaining grace, as the following letter, written by him to a friend, after he had

been on his charge a short time, will show. Perhaps it will remove difficulties from the mind of some young servant of God, who thinks, as he did, that he must sacrifice a long life to the itinerancy, when the portals of heaven may be already opening to receive him. Here is a copy of it:

"Dear Brother A——, I wish you were here. I long to see you, for I wish to talk with you about *Time, God, and Eternity*. Oh, how wonderful is the past to me, and how strange the present! I often start up, as from a dream, and ask myself, where am I? I look back, and, but yesterday, I was an unconverted boy, in C——. I can account for those days—but the time that has elapsed since is all a mystery to me. You know something of the deep waters through which my soul has passed, and notwithstanding the fiery ordeal which at times has been worse than death, I sometimes feel that it cannot be that I must be a wandering itinerant all my days. When my mind runs back to the scenes of my childhood, the home of my *father*, the widowed *mother*, I have left—I almost regret that I ever accepted a license to preach. You may think, my dear brother, that this is not right, but remember you have never left home, and friends, and the active business of life which, for years, had been a part of your existence, and entered upon a work entirely new; and not only new, but with importance and responsibility, as high as *heaven*, as vast as *eternity*, as deep as *hell*. Oh, how can I perform such work as this—one so unqualified, so poorly prepared even to secure my own salvation, how can I think of leading others?

"But, Brother A——, I must make some acknowledgments, which are to the glory of God, and my own peace. The first years of my Christian experience were years of peace and advancement in the divine life. But the last six months were months of sorrow, darkness, and spiritual death. But since conference, or since I settled the question to preach, especially since I came

to O—— Circuit, my spiritual life never was stronger, I have never felt more of the divine presence, and while I have gone tremblingly to the house of God, to preach the everlasting Gospel to this people, I have never felt more of the power that comes from above to shine upon my subject, to warm my heart, and enlarge my soul. And when I have started off, to my second appointment, the sweet heavenly promise has been applied to my soul 'Lo, I am with you alway, even unto the end of the world.'

"The path of duty, Brother A——, is not only the path of safety, but of peace, light, and glory. And when the soul is filled with this glory, let thunder roar, let lightnings flash, or earth dissolve in fire, all is glory. Oh, for this heavenly fire to burn in all our hearts! Send it, Lord, in all its mighty, saving power.

"Yours in Christ, C. P."

Thus he rejoiced, and proved to be emphatically a *laborer* in the vineyard of the Lord. He saw the narrow way, in all its glory, and he "shunned not to declare the whole counsel of God," and his efforts were attended with marked success. But how mysterious are the ways of the Unsearchable! Before that conference year closed, his toils were ended, and the long journey of life, as it seemed to him, was summed up in a few short months—the cholera, in an unlooked for hour, prostrated his athletic form, and rent the tenement of clay, and his freed spirit passed triumphantly away. But, how truly did the grace that sustained him in life support in death! Although sanguine with hopes of future usefulness, full of vigor and energy, and entering a new field of labor, with all its interests—yet he could die in the triumphs of faith. For, while a large circle of friends, his loved brothers and sisters, his widowed mother, and his young and devoted wife, surrounded him, and their hearts were being wrung with grief at seeing him enter the cold waters of death, yet he exclaimed

amidst it all, to the friend with whom he submitted to do all the will of God, "Come on, come on, Brother A——, fight for the Lord." "I am going straight to glory." Also to the minister who called to see him, "All is clear as the sun," which was nearly the last expression that fell from his lips. We rejoice in hope of meeting him again.

"The saints as they flock from the regions terrestrial,
In loud hallelujahs their voices shall raise,"
"The song of Redemption shall echo through heaven
Our souls will respond 'To Immanuel be given
All glory and honor, all might and dominion,
Who brought us through grace to the Eden of love.'"

Oh, who does not wish to die the death of the righteous? Who does not wish to prove the power of divine love, to buoy up the heart in the stern conflicts of life? May the remembrance of such victorious faith in life and death, have its designed effects on all our hearts, and win us from the world to the higher walks of holiness and heaven.

COVINGTON, April 24th.

E.

[The above communication was mislaid for a while; hence its late appearance.—
EDS.]

Be Sober.

BY ELIZABETH E. WILLITS.

THIS injunction of the apostle is manifestly too little observed or thought of by those professing to be the followers of him who was a "man of sorrows and acquainted with grief." The individual who places a proper estimate upon the value of time will not squander it away in light and trifling conversation, but, with a sense of the responsibility resting upon him, will be sober, thoughtful, even while engaged in cheerful conversation. Levity always tends more or less to dissipate the mind, and render it unfit for serious or profitable meditation or reflection, and hence should not be indulged in by persons who wish to live religiously or rationally. It is well to be cheerful and even innocently gay, and especially when the mind needs relaxation; but, let it be ever remembered, that there is a marked

difference between this and a light and thoughtless frame of mind. It is the duty, as well as the privilege, of the Christian, to cultivate a cheerful, happy disposition; this is enjoined in the sacred Scriptures; but jesting and foolish talking are expressly forbidden. But, are we not grieved to witness almost daily, and that, too, in the persons of those who have professedly given up the world and its vain conversation, the disposition to trifle—to jest—and to indulge as freely in these particulars, as those who make no pretensions to piety? We have only to refer to the Savior of mankind, as our example, in this, as in all things else. He was ever serious—thoughtful. He felt he had a mission to fulfil, and this so occupied his thoughts, that he had no time to spend in vain or unprofitable conversation. Like him, all who are his true followers, have a work to do; and, pressed with the weight of responsibility resting upon them, will be sober, watchful, prayerful. So vast are the consequences that depend upon our course of action in this life—so momentous the interests of the deathless spirit—that nothing less than a sober, serious frame of mind can qualify us for the faithful performance of those solemn obligations resting upon us in this life. They who are at ease in Zion, are wanting in that sobriety so much enjoined by the apostles; but a sober mind, and a grave deportment are among the most striking characteristics of the true and faithful servant of the Lord. Sober Christians are they, whose rejoicing is in the Lord, and not in the vain delights of earth. They rejoice, "because their names are written in heaven," and "their joy no man taketh away." Not so with the thoughtless travellers to Zion's land. They may rejoice in times of prosperity, but, let affliction or adversity overtake them, and they are overwhelmed by sorrow, and mourn as those who have no hope. Thus it is that an infidel world is confirmed in the belief that Christianity is a delusion, while they say to its professors, "What do ye more than others?"

Editorial Miscellany.

A Voice from the South.

THE following letter has come to hand, breathing so fraternal and kindly a spirit, that we are led to give it entire to our readers. The desire expressed by the writer for communion and personal acquaintance with the friends of holiness, has suggested to our mind a matter, of which we have often thought before, viz., the practicability of holding, in some central locality, a convention of persons interested in this subject. We would not have it confined to any particular denomination of Christians, for holiness ignores such boundary lines. Nor would we have it for the discussion of those abstract questions, on which an honest diversity of opinion is held. There would be no fear of any thing of this kind if we came together in the fulness of the blessing of the Gospel. Who can estimate the results of such a gathering! Let our friends in the different churches, think of this matter, and say in our ear what they think advisable. Every great interest has had the benefit of intelligent and concerted movement in their favor; but this subject, of so much moment to the churches of Christ, and full of the intensest interest to those who enjoy the blessed purity of the Gospel, has not yet been thus favored.

Dear Brother Degen :

I have an inextinguishable desire to visit the friends of holiness in New York and Boston. I want to sit at their feet. My dearest sympathies are all enlisted in behalf of the cause of holiness. There is, I feel, and feel most deeply, a unity of spirit which characterizes the votaries of this most glorious truth. Yes! and it comes down to us from other years. The names of Wesley, of Fletcher, of Bramwell of Ann Cutler, and a host of worthies, whose memory is sacred to the lovers of truth; have never died; they are not entombed; their

spirits still live with the church of God on earth, and mingle with the devoted followers of Jesus. Oh, that we could enkindle our devotions where theirs were; that we could breathe the heavenly atmosphere in which they lived and moved, and had their spiritual being! May God help us. These are perilous times, my brother. But critical as they are, I cannot say that I fear. So strongly grounded is my own faith in the God of providence, as well as the God of grace, that I cannot say that I fear! But, then, these are times which call for mighty prayer and vigorous faith from the people of God, that in mercy, and not in judgment, the nations may be visited. Amid the storms of passion and war, that now and then convulse the nations, truth, tempest-tossed, is often submerged by the waves of concussion that follow. God grant this may not be the case with our nation. Doubtless, the deserts of our own national demerits are great, but Jesus hath atoned for the nations, and to him, as our Paraclete, we turn. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." The sword may purge, but nothing but the Gospel can purify. And we have unlimited faith in its ability to effect this. God will. God *has* seen this end accomplished, in the word of his own prophets. Man would shorten the day, forgetting that, with the Lord, one day is as a thousand years, and a thousand years as one day. Sometimes, I am ready to infer, that, as yet, we live in the dawn of an approaching Gospel day. Taking the past for our criterion, this must be so. Why, when we read of the fulness of the prophetic promises, descriptive of the final results of the Gospel among the nations, are we not shut up to this conclusion; that we are living in that age of the Gospel era when the Spirit sent forth is brooding upon the waters; that although God has said "Let there be light," and there is light, the sun takes not his burning central stand in the mid-heaven? Pardon me, my brother, I do think I shall at least be in New York, within a few weeks—perhaps in your office, at Boston. At the feet of Jesus, I can truly say, geographical boundaries have nought to do with Christian sympathy or fellowship. Church creeds cannot bind the heart, nor ecclesi-

astical councils cramp the full feeling of the soul. Pray for your stranger brother, in the Gospel.

J. W. PEARSON.

KINSTON, N. C., July, 1856.

The Bible Times.

Such is the title of a small monthly sheet, edited and published by Rev. T. H. Stockton, Baltimore, Maryland. It is devoted to the promotion of all Bible interests, in homes, schools, colleges, theological seminaries, churches, voluntary associations, asylums of benevolence, state institutions, routes of travel, and all places of business and pleasure; in a word, among all ages, classes, and conditions of the people in our own country, and in other countries, wherever it can be circulated.

Besides the paper, Dr. Stockton is issuing as rapidly as the public patronage will justify, BIBLE TRACTS, or, in other words, the several Books of the Bible, published in tract form. The project, though novel, to our mind, is one of great usefulness and importance. No human production, however excellent in itself, can make its appeals to the heart with the directness, force, and authority of God's Word. The tendency of this age of book-making is to substitute the words of man for the Word of God. This error the doctor, in his enterprise, is endeavoring to counteract. So deeply have we been impressed with its usefulness, that we have consented to make our office a depository for these tracts and publications, and to act as agent for their circulation. The Bible Times is furnished for 25 cents for the volume, beginning with April, and ending with December. Five copies to one address for \$1; twelve copies for \$2, etc.

The Central Idea of Christianity.

THIS able work, recently published by us, is meeting the reception it deserves from the public. The Press teems with the most flattering notices, and private correspondence gives testimony to its real merit. We invite the co-operation of our friends in its circulation. Below we append a few lines just received from Rev. Dr. Upham, of Bowdoin College:

BRUNSWICK, MAINE, July 30, 1856.

REV. MR. DEGEN.

Dear Sir.—I received a few days since Dr. Peck's new work, the Central Idea of Christianity; for which I wish to express my acknowledgment and thanks. You will naturally understand how much I feel interested in such a work from such a source. Having deeply felt for many years the importance of the great truth designed to be inculcated in this publication, I rejoice, that it is now placed before the public in a style simple and forcible, and with clearness of arrangement, and strength of argument. I hope the work will be widely circulated; and the means of leading many to a higher experimental life.

Very sincerely yours.

THOMAS C. UPHAM.

A Mislaidd Letter.

A letter from Rev. J. A. D., containing items of business and certain inquiries on the subject of holiness, in passing through the business department, was by some means or other mislaidd. We have no recollection of the queries proposed by our brother, or we would attempt a reply. If he considers them of sufficient importance, he will favor us by stating them again, and we will cheerfully do what we can to remove the difficulties, under which his mind labors.

Book Notices.

THE CONVERT'S COUNSELLOR, *Respecting his Church Relation; or Popular Objections to Methodism considered and answered.* By Daniel Wise.

The frank, out-spoken counsels, given in this book, are from a Methodist preacher, fully believing the superiority of his system, to those who have been converted through Methodist instrumentalities. Many will condemn it for its sectarianism, and we confess, we have no partiality for works of this character. And yet, we question whether any unprejudiced mind will deny, that the recent assaults made on Methodism, does not justify something of this kind in self-defence. We deplore the bigotry that is allowed a lodgment in certain Chris-

tion (?) hearts, and devoutly pray that the Church may be brought into such sweet unity to Christ, that these partition walls may be lost sight of. For sale by J. P. Magee, Boston.

THE IMITATION OF CHRIST. By Thomas à Kempis. Rendered into English, from the original Latin, by John Payne. With an Introductory Essay, by Thomas Chalmers, D. D. Edited by H. Malcom, D. D. With a Life of the Author, by C. Ulmann, D. D.

We have given the whole of the title page, that the reader may have, at a glance, the leading excellencies of this new and improved edition of an old and deservedly popular work. Not least among its attractions, is the Life of Kempis, himself. This occupies some fifty pages of the volume, and exhibits the results of that thoroughness of research, and that critical method of investigation, for which the scholars of Germany are distinguished. Added to this, it is printed on good paper, in large, clear type, and is furnished with a full table of contents and plan of the work. Published by Gould & Lincoln, 59 Washington Street, Boston. New York: Sheldon, Blakeman & Co. Cincinnati: George S. Blanchard.

THE SACRED HOUR. By Rev. Maxwell P. Gaddis. Cincinnati: Printed at the Methodist Book Concern, for the author.

This book is made up mostly of correspondence between two kindred spirits, who had covenanted together to observe a course of fasting, reading the Scriptures, and prayer; and to stimulate and encourage each other, in their Christian pilgrimage, an hour of prayer was fixed upon, which was frequently called "The Sacred Hour"—hence the title. Miss Sallie K. Caldwell, whose religious life is chiefly brought to view, was evidently a sincere and eminently devoted Christian. Such books cannot fail to do good. In future numbers, we will give our readers some extracts.

THE GIFT OF POWER; or, the Special Influences of the Holy Spirit, the need of the Church. By Rev. S. H. Platt. With an Introduction, by Rev. N. Bangs, D. D. New York: for sale by Carlton & Porter; and by the Author, at Northville, Connecticut; also by N. Tibbals, 100 Nassau Street, New York.

The points discussed by our author are the following: I. The work, or duty of the Church. II. Her resources. III. Her faithfulness, in the use of those resources. IV. Some leading facts and tendencies of the times. V. The voice of God to the Church in view of these facts.

VI. How shall this gift be obtained? VII. The consequences of obedience and disobedience. Topics of deeper interest to the church could not be presented for her consideration. Much as we may deprecate and deplore it, the fact cannot be concealed, that Christianity in our day, is losing much of its aggressive character. The array of statistical testimony, adduced by our author, is perfectly startling. In a private note, he informs us, that in one of our own Conferences, there has been a decrease, during the past year, of 1,700 members. It behooves us then, to make a dispassionate inquiry into the cause of this state of things. This is done in the volume before us with an ability and temper that does credit to the head and heart of the author. There is an originality and freshness about his style that we admire, and though we are not prepared, just now, to endorse all the writer's positions, we are free to confess, that they have made a profound impression on our mind. We heartily recommend it to the church at large.

We have received from H. Hoyt, the Agent of American Sunday School Union, No. 9 Cornhill, the following attractive volumes:

THE BOOK OF SUNDAY PICTURES, Old Testament.

There are two volumes bearing this title,—the one embracing the Bible history, from Adam to Joseph,—the other continuing it from Moses to Samson, and from David to Daniel. They are both embellished with highly colored and beautifully executed engravings, which are explained in language and style which children can appreciate. A capital present from a Christian parent to his children.

CITY SIGHTS FOR COUNTRY EYES.

This is also a picture-book, adapted for the week day, as the other was for the Sabbath. Each picture has its explanation given, printed in variously colored ink, to which a useful moral is appended.

THE LITTLE MISSIONARY; or, a Biographical Sketch of Gratia Olive Leonard.

The story of a child of uncommon grace and loveliness, told in a mother's language.

SKETCHES OF CHARACTER, for the Admonition and Improvement of Sunday School Teachers.

Full of interest, and containing some capital hints for Sunday School teachers.

The Possibility of Christians living without Sin.

NO. VI.

BY REV. J. BATE.

I PROPOSE to continue the argument from the teachings of the apostles.

1 Thess. ii. 10.—“We are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe.” Here St. Paul declares to the Thessalonians how he and his co-laborers had lived among them in a holy, just and blameless life. He appeals to them and to God as witnesses of the fact. There was no deception; for they had seen with their own eyes their sinless manner of living. They had been observers of their public walk before them. And God, the holy, the just, and the omniscient One, had also spied out all their private as well as public life; and such was the apostle’s inward sense of integrity and holiness, that he could even refer to God, to bear testimony to the sinlessness of his life in their midst. The economy of grace which provided for the holy, just and unblamable life of the apostles, has provided the same for all Christians. All Christians may not be apostles in gifts, operations and usefulness, but all may be in their conformity to the will of Heaven. An apostle could no more enter “the joy of his Lord” without holiness than the humblest member of the church. Both alike must pass the same way—wash their robes and make them white in the blood of the Lamb.

1 Thess. ii. 12, 13.—“That ye should walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.” Can any thing less than a sinless life be “worthy” the approbation and reward of Him who is the

holy and ever-blessed God? Were he spotted with corruption, then a “walk” corresponding with his nature would be worthy of him; but his nature, his will, his word, his heaven, as they exist in themselves, and in their relation to man, are holy, and nothing less than a life corresponding in nature with them is “worthy” of him. The “kingdom and glory” to which he has called his people, make it imperative upon them to live a holy life; for nothing that is unholy hath entrance there, and “without holiness no man can see the Lord.” And then the term “walk” denotes that this Christian experience is not to be anticipated in death, or in another world, but that it is to be expected now. It implies that the Christian should, at the present, and through all the future, pursue and follow on in this state of grace. He should “walk worthy of God,” be active and progressive in honoring his Lord, by a life “holily, justly, and unblamably” spent, to which he is “called.”

And, in reference to the 13th verse, it is stated that they had received the words of God, which worked effectually in them that believed. The word “believed” at once indicates the characters intended—Christians. They had partaken of the good word of God. It was in them. It was in them actively, livingly, not inert and dead, as mere sentiment and theory. It “worketh effectually.” What, I ask, is the effectual working of the word of God in them that believe? An answer to this question will arise from other parts of the Scriptures, which will present to us a beautiful view of the harmony of the truth. “Now ye are clean through the word which I have spoken unto you.”—John xv. 3. “Sanctify them through thy truth; thy word is truth.”—John xvii. 17. “That he might sanctify and cleanse it (the church) with the washing of water by the word.”—Eph. v. 26. “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fer-

vently. Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

—1 Peter i. 22, 23. The effectual working of the word, then, in them that believe, is regeneration, purity, cleansing, sanctification, unfeigned love of the brethren, with a pure heart, fervently. All of which terms set forth nothing below a state of life exempt from sin. This is the work that the word of God accomplishes in them that believe, so that they may "walk worthy of God."

1 Thess. iii. 12, 13.—"And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints."—iv. 3, 4. "For this is the will of God, even your sanctification, that ye should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honor."—iv. 7. "For God hath not called us unto uncleanness, but unto holiness."

Here are a cluster of texts occurring in two chapters in the same epistle, setting forth the truth of the Christian's privilege, to live without sin. If it should be said that all that the apostle speaks of in these passages is the preservation of the body, the "vessel," in sanctification and honor, I reply by asking whether this can be done while the soul remains the subject of sin and dishonor? Do not the sanctification and honor of the one imply the same of the other? The process of grace is not from the body inwards, but from the soul outwards; first, the purity of the spirit, then the sanctity of the flesh. "Unblamable in holiness," "sanctification," "holiness," express the state to which the *man complete* should arrive. To this state God calls his people. This is his will. The apostle prays that the Lord would do this for them. Is it not attainable? Can we accuse Jehovah of hypocrisy? Can we say

the apostle misunderstood the inspiration of the spirit, or committed an error in offering the prayer?

1 Thess. v. 15, 23.—In these verses, St. Paul particularizes some negative and positive duties of Christianity, the very performance of which implies the non-commission of sin. He even requires that "*all appearance*" of evil should be abstained from; and then, in the 24th verse, he invokes the help of God to make the work inward, complete, and universal. "And the very God of peace sanctify you wholly, and I pray God your whole spirit, and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This text is, perhaps, as plain and full as any that occurs, not that it teaches any other truth than what is discussed; but it sets forth in plainer and fuller language what the apostle mentions, refers to, or implies in other places. This verse, first of all, expresses the general wish of his heart for Christians—"sanctify you wholly." It thence expresses the particulars included in the general—"the whole spirit, and soul and body." Mark the term "*whole*," which is expressive of *all, entire*. This is applicable to each particular mentioned,—spirit, soul, body. These constitute the entire man, composed as he is of matter, the body,—life, the spirit,—the immortal part, the soul. Where *this* sanctification exists, can there be the commission of sin? This sanctification is possible, even in this life, or an inspired apostle would never have prayed for it on behalf of Christians. It is the mind of God respecting his people, or the Spirit would never have inspired the prayer; for he searcheth the mind of God, and knoweth it, and nothing but what was the development of that mind, did the Spirit reveal unto his servants. And then that it is possible, is evident from the concluding part of the prayer; as though the blessing of entire sanctification had been bestowed, and the Thessalonians had it in possession, St. Paul prays that their "*whole spirit, and soul, and body may be preserved*"

blameless unto the coming of our Lord Jesus Christ," until all danger of relapse in a probationary state had passed away; and they were caught up to meet the Lord in the air, and so evermore dwell with him in the heavenly security of eternal holiness and bliss.

2 Tim. ii. 19, 21, 22.—"Let every one that nameth the name of Christ depart from iniquity." If a man purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." To depart from iniquity, to be a vessel unto honor, to be sanctified, to be meet for the Master's use, to be prepared for every good work, to follow righteousness, faith, etc., are equivalent to living without sin. Sin and these can have no coexistence. To follow the one is to have the other; to possess the one is to have renounced the other.

Titus ii. 10-14.—"That they may adorn the doctrine of God our Savior in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world; looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

1. Whoever adorns the religion of Jesus Christ in all things does not commit sin in any thing. If he did, in that one or more respects, he would not adorn His religion. Sin never gave any grace or glory to the religion of Christ. Its very nature and operations are directly averse to it. Nothing but a holy life can develop the principles, illustrate the precepts, delineate the beauties, and exert the power of Christianity, so as to adorn her before the world in

her true, native, and undisguised attire. This adornment of the Savior's religion, the apostle calls upon Christians to exemplify. Would he have been so unreasonable as to have made such a demand, if to meet it were impossible?

2. Living "soberly, righteously, and godly"—a life which is peculiar to Christians, and utterly contrary to the life of the "present evil world"—and "denying ungodliness and worldly lusts" is the practical manifestation of a life without sin, and an adornment of "the doctrine of God our Savior in all things." This life, "the grace of God," which hath appeared to all men, *teacheth us*, who have received this salvation, brought unto us by his grace. The grace of God cannot certainly be accused of teaching an *impracticable* duty.

3. To make this holy life attainable and practicable to man in his helpless and depraved condition, Jesus Christ "gave himself for us," an offering and ransom to God, to "redeem us from all iniquity," under which we were sold, "and purify unto himself a peculiar people," etc., which is parallel to "adorning the doctrine of God our Savior in all things," and "denying ourselves of all ungodliness," etc. Nothing, then, has been left undone, which Infinite Wisdom considered necessary to elevate man into his proper place of moral purity and grandeur. The Almighty must have intended man to have stood in this character before the world, seeing he has made this ample and adequate provision. He has made nothing in vain.

Heb. x. 14-23.—In these verses, to which the reader is referred, the apostle first speaks of the new covenant into which God had entered with his people, in virtue of, or in connection with, the sacrificial work of Christ. He then speaks of the privilege of Christians who are interested in that covenant, (see verse 19, etc.) They have the "boldness" or "liberty," as the margin reads, to enter into the "holiest" state of the militant church, by the blood of Jesus. And, having entered into this state, they

have the privilege, through the priesthood of Christ in heaven, of drawing "nigh with a true heart in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water."

The whole of this language, (most of which is borrowed from the ritual observed in the entrance of the high priest into the holy place in the Jewish temple,) is admirably descriptive of that high and holy qualification possessed by Christians, who have the privilege of entering into the "holiest by the blood of Jesus." Only the high priest could enter into the holiest place of the temple, but into this state of grace all Christians may enter. They have the *liberty* in the blood. The living way in the rent flesh of Christ is ever open, and has been consecrated for them. The high priest could enter only once a year, on a certain day, and could remain there only a limited time; but, blessed be God, the Christian may enter into the holiest by the blood of Jesus at any time; he may remain there perpetually. And hence the apostle concludes his views upon this particular by exhorting to stability and faithfulness in the use of the means of grace.—Verses 23–25.

Hebrews xii. 14.—"Follow peace with all men, and holiness, without which no man shall see the Lord." The apostle makes holiness a duty imperative upon Christians, and urges the pursuit of it, and the necessity of its possession, by declaring it to be the condition upon which they would be admitted to a view of their Lord in his glory. Does the apostle require them to follow a bubble blown in the air, which may collapse before reaching? Certainly not. He exhorts them to follow an *attainable* blessing, which they might always enjoy, and live prepared to "see the Lord," whenever he should send for them in death.

Hebrews xiii. 20, 21.—"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting

covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ." Perfection in "every good work" must imply the non-practice of any evil work; for one cannot be a practical sinner and a practical saint at the same time. Before a man can learn to do well, he must cease to do evil. And then this perfection is requisite to the accomplishment of his will, "make you perfect in every good work to do his will." It is God's will that Christians should be thus perfect, and, in being thus perfect, they do his will. And then this work in Christians, to be "well pleasing," must be the work of faith, love, hope, and every grace which shall be effectual in the subversion and annihilation of all that is contrary to his will. If he work at all, it must be such a work. Any other would be against himself, and against the interests of his people.

The passages increase so much upon searching, and unfold so many views of the important subject before us, that the examination of the minor epistles must remain for a future time. I endeavor to be as concise as justice to each passage will allow.

Afflictions Sanctified.

Oh, beloved, does your poor heart at last long for all the fulness of God? Is your soul now athirst for him? Does earth disappoint or wound you; or fail to satisfy the hungerings of your soul? O, it is love, divine love, that plants the thorn in the rose, that plants the tangled briar in your pathway. O, do not try to nerve yourself up to despise the chastening of the Lord. Neither faint when you are rebuked of him. O, he would gently wean you from earth, that your poor heart may turn fully unto him. That you may so earnestly seek him, that, consistently with his honor, he can give himself to you. But your heart is so wounded and crushed, that it seems to your dimmed perception

that even religion cannot heal, and make it sound and strong. But, beloved, rouse all your energies, and come to the divine Physician. O, how will he bind up your wounds, pouring in the oil and wine of divine consolation! The extent of your wounds shall only manifest his almighty power to heal. O, do you not believe that he who made your heart, with its noble susceptibilities, can himself meet and fill those cravings? O, come to him, weary and faint. "He will restore your soul, and lead you in paths of righteousness for his name's sake." He will satisfy you early with his loving-kindness. But your heart clings to the beloved object, notwithstanding it lacerates you. O, shall God give you the desire of your poor heart, or shall he save your soul? Make you holy here? O, there is a point which you may gain, where it will be far sweeter to renounce the dearest object for Christ's sake, than any possession of it could possibly be. Or, otherwise, the promise, "Delight thyself in the Lord, and he shall give thee the desire of thy heart," may be fulfilled to you. The "sanctified wholly" find that God is indulgent, lovingly kind, tenderly merciful. He does not confine his giving to our wants. But as we cheerfully give up all preferences aside from his will, he loves to indulge us in every real good, and to surprise us by his favors. And, just in proportion as we cheerfully renounce all for him, he gives to us, with himself, all things. O, beloved, there is perfect rest, perfect peace, perfect love, for you. "Thou shalt not limit the holy One of Israel." "I have chosen thee in the furnace of affliction," saith God. What an honor! How precious are those unseen furnaces throughout the whole land, where the cords of the world are burnt off, and the soul is unfettered!—when, from the midst of the flames, it cries, "I will seek my all in thee, O, Jesus!—thou art my portion, O, God; I will bear thine indignation because I have sinned against thee!" Then, when all is surrendered, commences real rest, real peace, and, when the work of

purification unto God by the Holy Spirit is perfected, the individual exclaims, with David, "My soul is even as a weaned child." True, it feels deeply the value of all it cheerfully renounces, and suffers for Jesus' sake, but rest, sweet, absolute rest, it finds in the divine will and love, and cries, ·

"What sinners value I resign;
Lord, 't is enough that thou art mine."

Allegory.

ACTIVE FAITH AND UNBELIEF.

FROM THE "SACRED HOUR" BY REV. MAXWELL P. GADDIS, AUTHOR OF "FOOTPRINTS OF AN ITINERANT."

A DISPOSITION to distrust the gracious providence of God, and to fear that he will at last forsake us, has been the "infirmity" of the people of God in all ages. *Unbelief* dishonors God; discredits his word and gospel too. Never let us give way to it. It wrongs three of the attributes of Deity. *FIRST, his wisdom*, as if God did not know what was best for us. *SECOND, his power*, as if he lacked the ability to execute, etc. *THIRD, his faithfulness*, as if he would not perform all that he has promised.

O, my sister, dismiss your fears. "Have faith in God." It will not be long until the Master will say, "Call the laborers, and give them their hire." Should I never speak to you again till we meet in glory, I would say, Cling to Christ by living faith.

A recent traveller, walking among the ruins of Herculaneum, found his way to the graveyard, which had been buried for ages. He discovered a device upon an ancient tomb of a ship just landed in port, with all her sails folded up.

A beautiful and expressive figure of the close of the Christian's voyage over the tempestuous sea of human life.

Was it fancy, or did I not see two pilgrims journeying through the wilderness of this world toward the land of promise, the heaven of eternal rest in glory? As I hastily approached them, eager to learn the

theme of their conversation, I perceived that the name of one was UNBELIEF, and the other ACTIVE FAITH.

Unbelief was a man of diminutive stature; with a sunken eye, blanched cheek, and woe-begone countenance. He moved slowly, and occasionally walked with a faltering step.

Active Faith was a lofty personage, of noble mien, ruddy cheeks, and keen vision. He walked with an elastic step, and wore almost continually a smiling countenance.

Unperceived as I followed them on their journey, I heard the following interesting conversation:

Unbelief accosted Active Faith in the following manner:

Whither goest thou, pilgrim stranger? What is thy name, and where is thy place of destination?

Active Faith responds: My name is Living, or Active Faith. I am journeying to the place which the Lord said I will give it thee.

Have you never learned to sing that sweet song:

"The land of glory lies
Beyond old Jordan's stream;
A region in the skies,
Where fields are fresh and green."

Come, fellow pilgrim, and accompany me, and it shall come to pass that whatsoever goodness the Lord does to me, he will do to thee also. Come, let us urge our way onward as the day goeth away, and the shadows of the evening are lengthened out.

Unbelief. I am glad that I have met with you, "pilgrim warrior." I have started for the same goodly country; but, alas! my soul has been much discouraged "because of the way."

Active Faith. Fellow pilgrim, gird up the loins of thy mind. Be sober, and hope to the end for the grace that is to be brought unto thee at the revelation of Jesus Christ. Remember that precious promise, "He that endureth to the end.

the same shall be saved." Let us unite to sing,

"The rougher the way the shorter our stay.
And the storms that arise——
Shall gloriously hurry us home to the skies."

Unbelief. Were there no graves in Egypt? Why has God brought us out into the wilderness to die? This is a land that eats up its inhabitants. We shall one day surely perish with hunger, or fall by the edge of the sword.

Active Faith. Fear not, thou worm Jacob. Our God feeds the young ravens when they cry, and takes care of oxen and sheep. He has numbered even the hairs of your head. Do you not recollect this promise? Thy bread shall be given thee, and thy water shall be sure. He will dispossess all our enemies, and drive them out before our face. "One shall chase a thousand, and two put ten thousand to flight."

"His word our light, his hand our guide,
A fire by night, a cloud by day,
O'er mountain, plain, or billowy tide,
We urge our undiverted way;
With such a guide close by our side,
We cannot fail, we cannot stray."

Unbelief. My soul is still cast down within me. My enemies continually say unto me, "Where is now thy God?" Day and night they reproach me, saying, Persecute and take him; the Lord hath forsaken him.

Active Faith. He that keepeth Israel doth not slumber nor sleep. Our God is near at hand, and not afar off. He that toucheth the apple of his eye. O, think of that sweet promise, When thou passest through the waters, it shall not overflow thee, and through the fires, they shall not kindle upon thee; I am thy God; yea, I will uphold thee by the right hand of my righteousness. Dismiss your fears, and let us sing,

"While thou art intimately nigh,
Who then shall violate our rest,
Sin, earth and hell I now defy;
I lean upon my Savior's breast."

Unbelief. But is it not written, somewhere in the Scriptures, that God will cast off forever; that he will be favorable no more?

Active Faith. O, no. But it is thus written for your encouragement,—“Though he cause grief, yet will he have compassion. His anger endureth for a moment.” “In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer.”

“Can a woman forget her child, that she should not have compassion on the son of her womb? Yea, she may forget; yet will I not forget thee. Mine is an unchanging love; higher than the highest above; deeper than the depths beneath. Behold, I have graven thee upon the palms of my hands; set thee as a seal upon my heart, and a signet upon my arm.”

Unbelief. Is not his mercy clean gone forever?

Active Faith. O, no. It is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them. It endureth unto all generations.

Unbelief. Has not God forgotten to be gracious?

Active Faith. I answer, no. He is full of compassion. “As a father pitieth his children, so the Lord pitieth them that fear him.” Then

“Give to the winds thy fears,
Hope, and be undismayed.”

Unbelief. Has not God in anger shut up his tender mercies?

Active Faith. O, no. They are new every morning. His compassion fails not; therefore we are not consumed.

“He'll never quench the smoking flax,
But raise it to a flame;
The bruised reed he'll never break,
Nor scorn the meanest name.”

Unbelief. My strength and hope is perished from the Lord. I know that I shall fall one day by the hand of Saul.

Active Faith. The Lord has been my hope from my youth up. By my God I shall do valiantly. By my God I have run through a troop, and leaped over a wall. Through Christ strengthening me I can do all things.

Unbelief. I will go mourning all the days of my life. I will go down to the grave in sorrow.

“Ere first I drew my vital breath,
From nature's prison free,
Crosses in number, measure, weight,
Were written, Lord, for me.”

Active Faith. I will rejoice in the Lord, and joy in the God of my salvation. In his favor is life. Though weeping may continue for a night, joy will come in the morning. Cheer up:

“For thou, my Shepherd, Friend and Guide,
Hast led me gently on;
Taught me to lay my fainting head,
On Christ, the corner stone.”

Unbelief. All these things make against me.

Active Faith. And we know that all things work together for good to them that love God; to them who are the called of God, according to his purpose.

“What though thou rulest not,
Yet heaven, and earth, and hell,
Proclaim God sitteth on the throne,
And ruleth all things well.”

They have just emerged from the wilderness. The time storm is dying away. Its last angry moan is heard in the distance. They are drawing near the banks of the river.

Unbelief asks once more—Does not his promise fail forevermore?

Active Faith responds, in an audible voice, No, no, no! We have the promise and the oath of God both to assure our hearts. God is not a man that he should lie, neither the son of man that he should

repent. He hath said, Be thou faithful unto death, and I will give thee a crown of life. Now his promises are all yea and amen. Faithful is he who hath promised, who also will do it.

Unbelief.

"Pilgrim, see that stream before thee,
Darkly winding through the vale,
Should its deadly waves roll o'er thee,
Then would not thy courage fail?"

Active Faith.

"No; that stream hath nothing frightful,
To its banks my steps I'll bend;
There to plunge will be delightful;
There my pilgrimage will end."

Unbelief.

"But timorous mortals start and shrink
To cross the narrow sea,
And linger, shivering, on the brink,
And fear to launch away.

O, could we make those doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love,
With unobscured eyes!"

Active Faith.

"Shudder not to pass the stream,
Venture all thy care on him;
Him whose dying love and power
Stilled its tossing, hushed its roar.

Safe is the expanded wave,
Gentle as a summer's eve;
Not one object of his care
Ever suffered shipwreck there.

See the haven full in view;
Love divine shall bear thee through;
Trust to that propitious gale;
Weigh thine anchor, spread thy sail."

He then turns to Unbelief, and bids him an eternal farewell. *Come, Lord Jesus, and come quickly.*

With undaunted courage he plunges into the chilly waters of the Jordan of death. After buffeting the boisterous waves for a few painful moments, he is taken in by the Life Boat, commanded by the Pilot

of the Lake of Galilee. Soon the well-known voice of the Captain of his Salvation is heard above the howling of the tempest, saying, "Peace: be still."

The ragings of the storm cease. The Faithful Pilgrim "looks aloft," and beholds inscribed in letters of gold, upon the banner of salvation, as it floats triumphantly in the breeze—

HOMeward BOUND!

FOR THE CITY OF THE NEW JERUSALEM!

Then, with an exulting spirit, he raises his voice in a farewell song to earth.

"When for eternal worlds we steer,
And seas are calm, and skies are clear,
And faith in lively exercise,
The distant hills of Canaan rise,
The soul for joy now claps her wings,
And loud her heavenly sonnet sings,
Vain world, adieu.

With cheerful hope her eyes explore
Each landmark on the distant shore;
The trees of life, the pastures green,
The golden streets, the crystal stream.
Again for joy she claps her wings,
And loud her heavenly anthem sings,
I am going home.

The nearer still she draws to land,
More eager all her powers expand;
With steady helm, and free bent sail,
Her anchor drops within the vail.
And now for joy she folds her wings,
And her celestial sonnet sings,
I AM SAFE AT HOME!"

"A MAN may go to heaven without health, without riches, without honors, without learning, without friends; but he can never get there without Christ."—
[Dyer.

"A holy life is a voice; it speaks when the tongue is silent, and is either a constant attraction, or a perpetual reproof."—[Hinton.

"If the way to heaven be narrow, it is not long; and, if the gate be strait, it opens into endless life."—[Bp. Beveridge.

Personal Experience.

The following communication is from a lady in the Congregational Church to the wife of one of our clergymen. It is truly encouraging to see how, by the providence of God, our sister churches are led to drink of the waters of full salvation. What incentive does it furnish to the lovers of holiness to be steadfast, unmovable, always abounding in the work of the Lord!

My dear Sister,—

IN compliance with your request, will endeavor to state to you briefly the dealings of the Lord with me, and how he led me in "a way I knew not."

First, let me glance at my former experience. In July, 1846, I felt that God, for Christ's sake, had pardoned my sins. The following January, I joined the Congregational Church; but I fear that I did not realize, as I should have done, the solemnity of the act of covenanting with God to be his forever; for O, how soon did I break my covenant vows! For three years, I lived as a worldly-minded professor, indulging in pride, anger, self-will, and many other sins, scarcely having the form of godliness, much less its power. For weeks, and even months, I neglected secret prayer; often retiring to rest without commending myself to God, and arising without a word of thankfulness for his protecting care. Often did the spirit touch my heart, and with penitence would I confess my sins to God, and resolve to live more devoted to him; but I would soon neglect my closet duties, and again wander. Thus I lived, sinning and repenting, not apprehending "the more excellent way."

I married, and became associated with Methodists, and occasionally heard their preaching. Four years longer I lived in nearly the same way, though conviction of my need of more grace gradually deepened. During the winter of '55, my companion was prostrated by a long and distressing illness, and I was driven to the throne of grace, not only in his behalf, but for divine support amidst cares and trials. The Lord

was near, and imparted many gracious answers to my humble supplications; and I felt supported and comforted. A few weeks before camp meeting, which was held in August, I listened to a sermon on sanctification delivered by Rev. C. B. R., of the E. M. Conference. This aroused not only the prejudices of my education, but the bitterest feelings of my heart against the doctrine. On our way from the service my companion, knowing that our views were not precisely identical on that controverted subject, inquired how I liked the discourse. I replied, I did not believe all of it; and he dismissed the subject.

While Brother R. was dwelling upon "the remains of sin in the heart after justification," in my mind, opposed his doctrine, by referring to "the new birth," when old things are passed away, etc. In a moment after replying to my companion, the question was applied with force to my mind, "Have I no remains of sin in my heart, and yet I believe I have received justification?" I felt condemned in a moment. I looked at my life, my sinful heart, at the requirements of God, and I asked myself, "How can I stand before him?" I felt that I was far from being what God required me to be. I spent two days on the camp ground, earnestly desiring the blessing of God, and felt that my spiritual strength was renewed, though "the more excellent way" was not presented to my mind. The following week, "Wallace on Holiness," providentially came to my hand. I read it with interest; felt its reasonableness, and that to be holy was a commandment which God made to all his children. It seems that the Lord was opening the way for a fuller reception of the truth by me; for, during the same week, he sent me Mrs. Palmer's Way of Holiness. From it I received much light, and resolved to seek the blessing. I began with prayer and self-examination; and, in searching for my evidence of justification before God, I found no ray of hope. I felt as a condemned sinner, having sinned even against the light

and knowledge I had received. My distress was such that, for two nights, I could not sleep. I continued pleading at the throne of grace till the Lord spoke peace to my troubled soul, and I could look up, and with confidence say, "Abba, Father!" "My Lord, and my God!" I felt the pardoning love of God; yet my soul was not fully satisfied. I wanted to be *wholly* the Lord's. I felt that present salvation alone would keep me in a justified state; that, as I had received new light with respect to God's requirements, I should be held accountable for the manner in which I used that light. I resolved, in the strength of the Lord, to consecrate all to him; to lay all upon the "altar that sanctifieth the gift." I began to give up, one by one, the offerings he required,—myself, my time, talents, reputation, influence, family, possessions. I soon felt an assurance that these, in the strength of the Lord, were all laid upon the altar. When thus assured, I began to look about, and inquire of the Lord if I had any thing more to bring. Yes, a new sacrifice was required of me, an object near and dear. It was nothing less than my own Christian denomination, among whom I had lived from childhood, with whom I had been associated in my Christian course, whom I loved so well, and whose opinion I so much valued and respected. Could bear their disapprobation, should they not credit my testimony? Could I leave them if God required it? were questions presented with great force.

I meditated. I looked to God. I felt that his requirements were just. I immediately said, "Let nothing come between me and my God; and I gave up all in the name of Jesus. I will remark here that I have never felt it a duty to leave my own denomination. My heart yearns after them, and my prayer is, that they may all search carefully and prayerfully the word of God, and learn from it "the more excellent way," the "way of holiness." I plead with the Lord to accept my sin-polluted offering for e sus' sake; yet the way seemed dark

before me. I retired to rest, feeling no assurance that my offering was accepted; but was unable to sleep much; and, at an early hour, on September eleventh, (a day I shall never forget,) I renewedly presented all to the Lord, and asked for direction, for light. I went about my morning duties with not a ray of spiritual light before me. O, how dark even did my room appear on that sunlight morning! I knelt in prayer again a few moments, asking for light, for guidance. Still no light appeared. Again I knelt, and, in anguish of spirit, exclaimed, "Lord, I have done all I can. I have given all to thee. I have no power to do more; here, take me as I am, and do with me as seemeth thee good." I felt a sinking into the arms of Infinite Love. In a few moments I was called to attend at the family altar. While reading, and while my companion was engaged in prayer, I felt calm and peaceful. As I commenced to pray, (it being our custom to unite,) the spirit of the Lord was poured out upon me, and I could only praise him for what he had done for my soul.

I felt to praise the Lord in strains before unknown. I can never doubt but the "blood of sprinkling" was applied to my soul—that blood which "cleanseth from all sin." Surely, the Lord hath led me in "a way I knew not." It was but two weeks from the time I first knew aught of the way of holiness before I received the witness that the "blood of Jesus cleanseth from all sin." It is now six months since I entered that narrow way which is "cast up for the ransomed of the Lord to walk in." I bless God that it is such a narrow way; that it is such a self-denying, cross-bearing way. O, my dear sister, let us ever walk in this path; let us ever keep all upon the sacred altar—trusting moment by moment in the merits of Christ, and receiving by faith the application of his blood to our souls. Thus shall we "present our bodies a living sacrifice, holy and acceptable unto God which is our reasonable service."

Charlotte, March, 1856.

H. T. C.

The Warning Voice.

AN ALLEGORY.

"I say unto all, Watch!"

I THOUGHT I was walking through a valley on a summer's evening; it was surrounded by hills, covered with the most verdant and lovely slopes eye ever rested on; woods of every tender color, and banks of flowers, which fringed a delicious stream in the middle, met my eye at every turn. The trees were cut into glades green and grassy, which were lost in the deep shadows of the overhanging boughs. But I could see nothing beyond. The blue sky was on all sides set in the varied edges of the summer foliage, like a fair picture in a vast frame.

At the end of this valley I saw a stately palace, surrounded with tall pillars and snowy porticoes, on which the full red rays of the declining sun were falling in all their lustre; flights of steps, the tops of which were lost in wandering flowers and shrubs, here and there met my eye, and far above the stately boughs of the trees rose the upper part of the building. When I first entered this beautiful valley, it was sleeping in the most soft and gentle light which summer's evening could shed on tree, and leaf, and mossy bank, and purple hill. I was so delighted with its beauty, that I lingered continually along the windings of the blue river, which wound its way through sandy shores and bushy slopes, while on its glassy surface the boughs of a hundred trees, far and near, were painted in every hue which the sun of summer could shed upon it.

The air was still, and strange bright birds spread their soft wings along the sky, while others shot with arrowy flight along the verdant branches; insects mused with jeweled wings around heads of flowers, which stood in wild succession along the river's bank, as if they were lingering to listen to the music of the stream. Far up the valley the tall snow-white pillars of the palace were reflected in the river's face, and the

roses which hung in luxuriant clusters around them, were painted in scarlet stars upon the clear surface.

But as yet in this valley I saw no human being, and I wondered a place so lovely could be for the enjoyment of insects, whose life is but till evening; and the arrowy flight of the glittering birds.

While I was thinking this, an old man, exceeding reverend, with his hair as white as the mountain snow, and the weight of eighty years upon his furrowed brow, with his hand leaning on a staff, and his pilgrim's dress drawn loosely round him, came forward from the wood toward the river, and having gazed a few moments at the wandering water, in an attitude of deep meditation, he turned, with a sigh, towards a stone under the shadow of the trees, and sat down, with his head leaning on his staff. I drew towards him. He looked up as I approached, and seemed about to rise, but I motioned to him that he should not, and spoke to him.

"Sir," said I, "can you tell me aught as to this secluded valley and yon fair palace? It surprises me that so lovely a spot should remain so secluded."

The old man paused a moment, time enough for me to admire his calm eye and chastened expression.—

"Your question is hard to answer at a word; may be, if you will be content to linger here with me for a few hours, till yonder sun has gone down, you will judge better as to your question than you would from word of mine."

I thanked him, and told him I was a pilgrim, with but little to hurry me, and would gladly accept his offer; and accordingly sat me down by his side.

The old man said, "In brief, I would tell you that this valley is called the Valley of Life, and yonder fair palace is called the Temple of the World, and belongs to the Lord of Life, who owns this whole domain. A Revel will be there to-night, for the Lord is away, but he will return before morning to this valley, though at what hour it is un-

certain; it may be at midnight, or at the first cry of the early bird, or in the morning; and when he comes, those who live in this valley are expected to meet him, to go back with him to his own country; and this valley will then become a wilderness."

The old man sighed, and, fixing his eye on the wandering water, seemed wrapped up in sad thoughts.

"And you?" asked I, with some hesitation.

"And I am placed here by the Lord, to warn his subjects to be on the watch for his appearing."

"But do they need it," said I, with some surprise; "when the time is so short before his arrival, and the reward so high for those who watch?"

"It is even so," answered he, "as your own eye will presently tell you; indeed, this revel to-night runs great risk for all concerned in it."

I was deeply struck with the old man's words, and there was a silence, when, on a sudden, voices struck on my ear, and forth from the wood and under the boughs which burnt with the evening light, two figures approached the spot where we were standing.

One was of a youth, tall, and exceeding beautiful, and on his arm leaned a lady, whose graceful form scarce touched the flowers she swept; each was dressed in the purest white, and around the lady's dark hair a wreath of the whitest roses caught the flashes of the rosy light; her dress was girt with pearls, and her whole appearance betokened one who was on her way to the revel in the palace; her brow was haughty in the extreme, and her manner showed pride; while the youth by her side beamed with light and joyousness; his eye was full of feeling and recklessness; his hair hung in curls round his brow, and the slight curl of his lip spoke something of the pride of his companion; he, too, was clad in white, and his dress bore the mark of an older age. Two greyhounds leashed leaped lightly by his side, as the figures drew towards the

stream. They went past the stone on which the old man was sitting; but, as they did so, I saw the youth looked gaily up towards the marble palace, and laughed in his passionate merriment; his very eye laughed too, and so manly was his bearing, I could not but look at him.

"See, Leila, see, yonder is the palace, and I think I can hear even now the lordly music."

And at the instant a burst of distant music rolled out from the pillars of marble, and was borne on the stream of the wandering wave.

"Stop, revellers, stay a passing moment," said the old man, not rising from his stone.

There was that in his voice which seemed to compel the revellers to stand, though the lady did not lift her eyes from the ground, and seemed ill to brook the delay.

"Young man, and you, gay lady, you are young and glad, and your brows are as clear as your steps are free, and your garments fair and white; yet heed the advice of an old man! The music of the revel already begins which will drown the sound of the Lord's return. Oh, be warned in time, and remember the consequence of not being ready when he appears! The revel will be glad for the night, but the day is at hand. Be warned in time, and watch!"

The youth seemed struck with the old man's words, and his laughing eye looked a moment grave; he seemed to linger.

"We thank you, old man, for your words, they are meant kindly; but we cannot linger; the evening wears away; another time we may be more at leisure to listen than now. Let us on, Roland, the evening wears away." So spoke Leila.

Roland's face was grave but a moment. "Nay, Leila, let us hear what the old man says; there may be something in it."

Leila looked proud and angry, and her lips grew white as the roses in her hair, "It is but the tale we have heard so often of the Lord's return. Art thou mad, young Roland?"

The youth laughed merrily as he was led away.

"Farewell, old man, we thank you for your words; I will bear them in mind, and speak with you again, at a more convenient time."

They passed on; and the old man sighed as he gazed on the stream.

"A more convenient time!" poor reveller! the day is at hand; and little think you when your Lord will come."

But he had scarcely time to follow up the train of his sad thoughts, when new voices broke out from the wood.

A group of children now approached, merrily talking; they too were crowned with white lilies, and clad in snow-white garments; light sandals kept their feet from the grass, and the gladness of childhood dawned in their eyes. They two were revellers.

"Now, Adah, now do make haste; the music has begun, and you will linger to pluck more lilies."

"Oh, I must; do, do look, Una! Shall I not look beautiful at the feast to-night?"

And the little girl wound more lilies round her laughing brow, and sat down on the grass.

"Oh, Adah, how tiresome it is! Do come on; the music is sounding high, and the evening sun sinks; do come; I shall not wait."

But Adah still sat laughing, while Una walked on, and the rest around her.

"Una, see, there is an old man sitting on yonder stone; how gray his hair is, and how calm he looks! I should like to speak to him," said a boy of the party.

"Oh, now don't, Florizel," said Una; "our time is so short, and we shall be late. Adah there is so provoking she will not move, and I do so long to be at the feast."

"Oh, Una's as proud of her lilies," said Camillo, "as if she was the only one crowned to-night. She will not lose a moment's admiration."

"Now, I'm sure it is not so, Camillo; you are always unkind to me," said Una, coloring up.

The children now drew near the stone where we were sitting.

"Whither away, my children?" said the old man, "you are fairly and gaily dressed."

"To the revel, sir," said Florizel, stopping, and with his hands behind him, and his white, sandalled feet on the grass, looking thoughtfully at the old man.

"Florizel, do come on," said Una, "we shall never be there;" and she held up her hand to hide the blaze of sunlight from her eyes as she gazed towards the marble palace.

Camillo laughed.

"My children," said the old man, "will you take an old man's warning?"

Oh, dear, hark to the music," cried Camillo.

"I should like to hear it, sir," said Florizel.

"I am placed here to tell you that the Lord will be here by the morning light, and, if you are not ready to meet him, you will meet a woful punishment."

"How shall I know when he comes?" said the child, still standing thoughtfully.

"By watching for his footfall on the hills."

"But the music will drown the sound."

"Doubtless," said the old man; "but, my fair child, it is of that I would warn you."

"Well, good-by," said Una angrily. "I shall go alone."

"Oh, Florizel is n't coming to the revel to-night; he has got something better to do," cried Camillo, scoffingly.

"Yes, I am coming," said Florizel, "in a moment;" but still he stood looking at the old man.

"What's it all about?" cried the merry voice of Adah, coming up;—"what's it all about?"

"Why, Florizel is n't going to the revel,—that's what it is," said Camillo.

"Not going to the revel?" said Adah.

"My little girl," said the old man, addressing the lovely little one; "I was but warning Florizel of the Lord's coming."

Little Adah's laughing face grew suddenly pale, and she drew close to Florizel, and, having her arm on his shoulder, gazed at the old man, while the boy still stood with his hands behind him.

"Only watch," said the old man.

"What are we to watch for, Florizel?" asked the little girl, simply looking up in his face.

"For the coming of the Lord," said he, not taking his eyes off the old man.

Adah looked perplexed.

Una's figure was moving away, and her voice still complainingly called the rest.

Florizel moved thoughtfully, thanking the old man respectfully, and bending his head, which was covered with his golden hair.

Adah, too, turned away from the stone, and forgot all, among the banks of lilies.

The sound of their voices had gradually died away, when two youths came down a glade towards the stone. They were intent in deep conversation, and were plainly dressed for the feast. They, too, were revellers.

The one was graver than the other, and a slight sadness hung on his brow. I was more attracted by his appearance. He walked slowly, and leaned on the other's shoulder.

The other was lighter of face and form, and was earnestly persuading him he walked with.

They came to the river's edge.

"Whither away, my children?" said the old man, calmly fixing his gray eye upon them, while I noticed he seemed specially attracted towards him who was the elder and sadder of the two.

"To the revel, father," answered the younger one; "and the music swells already; we may not stay." And he looked on his companion as if he dreaded the influence of the old man's words upon him to make him linger.

"One moment, I have a short message to give," said he.

"Oh, linger not, Theophilus," said the younger one.

"I would hear his message," said Theophilus.

"Go on, Hubert; go to the revel; I am in no humor for it to-night; I would stay and hear the message. May-be I will follow. And now, grave sir, your message."

"My son, it is shortly told, though yon young travellers would not listen to it. It is, that my Lord will be here ere morning break, and all who are not ready for him, and expecting him, will have a fearful doom."

Theophilus stood silently, and Hubert strolled on alone.

"But how shall I know when he is near?" said Theophilus? "for I would be ready."

"Thou must enter but charily into the revel; else," said the old man, "its music will drown your ears."

"The signs, sir?" said Theophilus again.

"Are sounds on the hills, or footfalls on the mountains," said the old man.

"And about what time may I expect him?" continued Theophilus.

"It may be midnight, or at the cock-crowing, or in the morning."

Theophilus bowed, and thanked the old man for his words, and remained standing silently.

"I would be ready when he comes," said he; and turned away after Hubert.

"May all blessing go with thee, my son," said the old man, looking on him.

"Well, Theophilus, and what had he to say?" asked Hubert.

"Nay, Hubert, you only ask to scoff; it is needless to ask."

"Nay, nay, Theophilus, say not so," said Hubert, "you speak harshly."

"He bid me be ready for the Lord, who may come any time this night."

"I would be ready, too," said Hubert; "but I cannot forego the revel. What will be the signs?"

"Very faint and uncertain, it seems," said Theophilus, looking up anxiously towards the hills.

"Well, but enough to leave off in time, I doubt not," said the other. "I shall certainly join the revel while I can, though I fully intend to be ready as well as you."

"I am in doubt," said Theophilus; "I fear, Hubert, the noise of the music, the flare of the lights, the merriment of the gay, will hinder my hearing the Lord's approach."

"Well, well, Theophilus, do as you will; but is it likely the Lord would have placed the Palace in the valley if we were not to enjoy it?"

The two moved on towards the Palace.

I waited some little while by the old man's side before any one approached again, while his eyes were following the retiring figures of the youths.

As their white folds disappeared behind the last point of the path, he sighed. "Yon fair youth," said he, "may be ready for his Lord despite the din around him. It is strange to think how it will fare with many."

He had scarce ended, when a new band of revellers swept round the river's bank, and, talking highly as they approached us, lingered on their track.

"Ha!" shouted one, a man who had passed the middle age of life, of manly form and sarcastic expression. "Believe me, that is pure nonsense. It is a tale to make women pale. This valley will be, a hundred years hence, what it is to-night. Come on, Urban, your doubts are madness."

"Well, Dromio," said he whom he addressed, "I cannot go on; I am in doubt about every step I take, and I feel that the Lord may arrive at any moment." And the reveller put his hand to his head with a look of bitter anxiety, and pressed it to his

brow. His companions tried to drag him on, but he refused still.

"Oh, if he will think of loitering, and care for nothing but the coming of the Lord, let him stay and wait for him," said Dromio.

"Urban always is hesitating and doubtful. It is from no pleasure at seeing the Lord," said another, whom we will call Antoine; "for he just now said he did not care for it; he felt nothing but fear at his approach. How strange he is!"

"He is mad, I verily believe," said the older traveller; "but I cannot wait for him any longer; we shall be late for the revel." And Dromio moved quickly on towards the Palace, and his several companions with him, except Antoine; and he lingered to persuade Urban. But I saw the youth stood gazing in doubt on the passing stream, and would come no further. His hand was pressed on his brow, and his whole look was agonized and perplexed.

"Urban, do come on," said Antoine.

"How can I? You know at every step I may meet him whose appearance I fear."

"But it can do you no good to stand here. At least come on to where yon old man is sitting on the stone; he may tell us something which may help you."

Urban suffered Antoine to lead him on to the old man, who sat watching the approach of the youthful revellers.

"Sir," said Antoine, "would that you could persuade my companion to pass on to the revel. The time is short, and the night waxes late; he has scruples; may-be you can remove them."

"Fair youth," said the old man, "what are the difficulties which press upon your mind?"

"I feel, sir," said the youth, looking down, "that I should not be passing on to yon palace with the rest, but watch for the Lord's coming; but I have no desire to see him come,—in fact, would rather shun it; but still I dare not. Indeed, sir, if you will kindly help me, you will aid my sad and doubting condition."

Urban looked perplexed and anxious, and, keeping his hand on his lip, still gazed on the passing stream.

Antoine impatiently walked on towards the revel.

Scraps from my Portfolio.

BY MRS. PHOEBE PALMER.—FROM A LETTER TO A PRESIDING ELDER.

A NOBLE BAND OF HELPERS.

THE more we think of you employed in your calling as a minister of the everlasting gospel, the more deeply are we impressed with the conviction that you are engaged in a great work. And, truly, the Lord has given you a noble band of helpers. Never shall I forget the thrilling sight I witnessed a few days since, when most of the ministers on your district were assembled before the preacher's stand at your camp meeting love feast. With a heart almost bursting with grateful emotion, you testified, from your own realizations, that the blood of Jesus cleanseth from all sin. Nothing could be more evident than that God had made your explicit testimony on this subject very helpful toward inducing an earnest recognition of the necessity of the same experience on the hearts of the ministers under your care. Largely through your admonitions under God had a hungering and thirsting after righteousness been incited, and now they had been filled—filled with the Spirit. And here they were assembled before God, and before the people, while you, as their Presiding Elder, with a bursting heart, expressed your belief that all were now, with yourself, clear in the enjoyment of the witness that the blood of Jesus cleanses.

ENDUED WITH POWER.

The groves were God's first temples. And here, in God's leafy temple, this devoted band had been newly baptized with the Holy Ghost, and with fire. In sim-

licity and fervor, and with an unyielding faith, they had awaited the promise of the Father, and now it had been given, and here as one they stood, in answer to your request to testify of the faithfulness of God, not only to forgive sins, but to cleanse from all unrighteousness.

And now, with men thus filled with faith and power to mould the piety of the church, and give direction to the masses, what may you not expect! O, if these, your dear fellow-helpers, only retain the power and freshness of this baptism, and go forth in this, their might, how glorious will be the conquests! A faithful, strong, uncompromising ministry is the absolute necessity of your region. Too many are being blinded by the God of this world. In their haste to get rich, they are unmindful of the order of God, "Seek first the kingdom of God, and his righteousness, and all things else shall be added."

With such a fearless, self-sacrificing ministry, God will do wonders on your district, if the various divisions of your army are only well trained, and timely brought forth to action.

An idea prevails that the fires of grace kindled at camp meetings are evanescent. But the experience of hundreds will attest to the contrary.

DR. FISK AT CAMP MEETING.

The sainted Dr. Fisk received the full baptism of the Holy Ghost while some brethren and sisters were prayerfully interesting themselves in a tent at camp meeting in his behalf, where he had, as a humble seeker of the blessing of perfect love, presented himself. A sister who was present related the particulars of the memorable occasion. The baptism of fire which he there received was as far-reaching as his life, and its blessedness will be as enduring as eternity. And thus may it be with the scores who received the full baptism of the Holy Ghost at the camp meetings where we had the privilege of laboring with you on the M. District.

EFFECT OF A BAPTISM OF FIRE.

If all in whose hearts the Holy Spirit enkindled the fire of inward holiness on these memorable occasions will only give it full vent, it will burn and blaze till your entire District will speedily be in a flame of heaven-enkindled zeal. And the experience of hundreds of believers will, in outspoken manifestation, testify, "The zeal of thine house hath eaten me up." As surely as the Pentecostal baptism resulted in three thousand being converted, so surely will hundreds, if not thousands, speedily be turned to the Lord. O, for a revival which may spread through the great western territory. And to this I am sure that yourself, with every servant of Christ, whether of the ministry or laity on your district will say, AMEN.

If, according to our faith, it is to be done unto us, why may we not unite in the strength of faith, and *claim* this? Well, we, in this distant region, will unite in *asking*, and also in *working*, for this. We are mindful that "faith without works is dead," and we will labor with you in prayer and in spirit, and in word; we will aim, by every possible means, to make our faith and prayers effectual.

SACRIFICES THAT COST SOMETHING.

Did you ever preach from the text, 2 Samuel xxiv. 24, "Neither will I offer burnt-offerings to the Lord my God of that which doth cost me nothing?" The people need affectionate, faithful admonition in regard to the principle involved in this text. It is unreasonable that there should be so little sacrifice of time, money and ease on the part of Christians in the great work of soul-saving. *Personal* effort, by way of being instant in season, out of season, must become general among professed Christians, or the design of God in the world's conversion will not be met. The Spirit is ever saying, Come; but until the *bride*, the church, in her individual membership, also

says, Come, the work will not be accomplished.

As Methodists, we ought, as a community, to set an example to other church communities of self-sacrificing zeal in extending the gospel invitation. Would that it might truthfully be said of us, in view of our zeal in enlisting souls under the banner of the cross, "They are *all* at it, and *always* at it." If the individual members on your district might, by persevering and specific effort, be the means of winning one soul per month over to Christ from this time till the expiration of the present year, and then, if those thus won over might be in turn the means of winning one more per month, what a turning to the Lord there would be in all your region before the expiration of this year! And might not even more than this be realized if we should only witness *proper* manifestations of Christian zeal? I say *proper*, because the proprieties of our profession as *Christians*, demand these exhibitions of *Christlike* absorption and zeal in saving souls.

METHODISM AND METHOD IN SOUL-SAVING.

Methodism has been denominated "Christianity in earnest." And why may not a systematically arranged effort be made to save souls?—an effort which may be, after some sort, commensurate in sacrifice with the magnitude of the object to be reached?

Father Reeves, though a poor, illiterate man, dependent on his daily wages as a coach-maker for the sustenance of his family, was willing to live on two or three shillings less daily in order that he might sacrifice two or three hours per day in laboring for the good of souls.

BANDS OF SOUL-SAVERS.

Surely it ought not to seem chimerical when I ask whether it would not be possible to get the ministers on your district to devise some scheme which may result in inducing the members of their various charges to engage individually in some sys-

tematic efforts for the salvation of souls. Might not bands be formed to meet semi-weekly, or oftener, if needs be, whose specific aim it might be to advise with each other in the most social and unreserved manner in regard to the salvation of their neighbors and friends? So that not an unconverted or backslidden person within the reach of that band of soul-savers might have it to say, that they had not been earnestly and affectionately invited to come to Jesus.

WHO SHOULD ENGAGE.

And why might not such a band be formed in every church, and in every neighborhood? And, if it were possible, such bands ought to be formed, not of those alone who are reputed earnestly pious, but all who profess the name of Christ ought to be earnestly and affectionately pressed into his holy service. All especially who *need* a refreshing from the presence of the Lord, ought to be persuaded to engage the more earnestly, inasmuch as God has said, "He that watereth shall also himself be watered." Indeed, there is no way in which this projected plan of soul-saving can be looked at but it promises gain. Scripture and reason commend it. The duty of loving God with all the heart stands in needful and absolute connection with the duty of loving our neighbor as ourself.

WHAT THE UNCONVERTED SAY.

Our unconverted neighbors know that they have a right to expect these earnest manifestations of interest from us, in view of the fact that we profess to believe that their souls are perishing. And the fact that they do not witness these earnest efforts in all professing Christians strengthens them in their unbelief. Said one of these to me, "I have a brother and sisters, professors of religion, and they never talked to me of the danger of my condition as you do, and, if I had a friend in the world in the peril in which you say I am, I could not rest day

or night but I would be after them.—Well, what say you to the formation of bands on your district,—*bands of soul-savers*? How does the project strike you?

CAPTAINS OF TENS, HUNDREDS, AND THOUSANDS.

There is not a denomination of Christians in the world who could better carry out a project of this sort than ourselves. The adaptations of our system, and the spirit of our founder under God all seem to contemplate or suggest zealous manifestations of piety and *method* in the minutiae of our operations. We have, in regard to legislation as ordained by God under the administration of Moses, our captains of tens, hundreds, and thousands, and tens of thousands. For supervision first comes out class-leaders as captains of tens. Then our stationed ministers, who are called to the supervision of hundreds. Next our presiding elders in charge of districts, in care of thousands. And then again come our bishops, or superintendents, to whose supervision under God is committed the care of tens of thousands. Was there ever a scheme of church organization better devised to favor earnest, efficient, methodical service for God? And if we may not, as a people, present an example to surrounding denominations of systematic, self-sacrificing zeal in the salvation of the world, it will not be for want of the adaptation of facilities for the work, but because we have not a mind to work.

ENEMIES.—A man who has no enemies is seldom good for anything. He is made of that kind of material which is so easily worked that it resists nothing; while every one who thinks for himself, and speaks what he thinks, is always sure to have enemies.—[*Beauty of Holiness.*]

ROOTS OF BITTERNESS.

Oh! may I bear in mind, that from the roots Of withered and neglected duties spring The rankest sin-weeds that infest the heart.

Night Meditations.

'T WAS in the silence of the night ;
The sky was clear; the stars were bright;
With peace within and peace around me ;
When He, who long had kindly sought
To guide my heart and rule my thought,
In pensive meditations found me.

I knew that it was Love who came ;
He always sets my heart on flame ;
So sweet his voice, so kind his seeming ;
Near at my side he took his stand ;
He gently held me by the hand ;
His eye with heavenly beauty beaming.

"You see," said he, "yon golden star,
Which sheds its splendor from afar,
Its rays with kindred rays intertwining ;
That golden star shall be the book,
In which to-night thy heart shall look,
And read the word forever shining ;—

The word eternal. It is LOVE,
On all below,—on all above,—
The sun by day, the star of even,
One word exists by endless birth ;
Love ! 'T is the name for life on earth.
Love ! 'T is the light and life of heaven."

L. M.

The Tekaites.

"Next unto them the Tekaites repaired ; but
their nobles put not their necks to the work
of the Lord."—[Nehemiah ii. 5.]

WHEN, under Nehemiah, the Jews undertook to rebuild their city wall, there was hard work for each, and enough of it for all. We take it, that even the nobles had no apology for withholding their necks. It was a work for their own Lord, and, therefore, no notions of personal dignity were in place as an excuse. If they were nobles, all the more should they lead on in this noble work. We are sorry they should have borne such testimony against the genuineness of their own nobility.

Now every body knows that overwork is hard on the weary frame. If you have the more to do, because somebody else, equally bound, does less, it may not only tire your muscles—it may do what is yet worse—

chafe your spirit. Hence, in such a case, you will need great watchfulness, lest you *frail*. Perhaps you will need to consider, that you have only your own responsibilities to bear *primarily*—your first and main duty being to please your Master, and stand right with him. If your brethren are wrong, let not this ensnare you into wrong. Take care against unholy tempers.

Especially, do not be *ensorious*. It may be that some of those whom you think in fault for indolence, are doing more than you know of. They may work otherwise than with you. When divine inspiration says, of any man, he puts not his neck to the work of the Lord, we are safe in admitting its truth; but any judgment short of this may err. It is well, therefore, to be guarded against error in the line of censoriousness. It were a far less evil to err through too much charity.

Again, it were a sad thing to be ensnared into the temptation to *pride*. If comparing yourself, laboring in the work of the Lord, with others, who seem to you to be doing little or nothing, you deem the comparison favorable to your own piety, or zeal, you are precisely in the position that is raked by the batteries of temptation. Have a care that you do not think more highly of yourself than you ought to think. Let the question arise—for your greater safety,—“Who maketh thee to differ?”—and “What hast thou that thou didst not receive?”

If your heart is honestly with Christ, you are chiefly anxious to reach the hearts of your non-laboring brethren, and draw them into the field. For this end you need to be eminently *forgiving and loving*. Let your own silent works, rather than sharp words, be a reproof.

We have in mind a case good for illustration. Many years ago, we knew a gospel minister who had been preaching many a pointed sermon on many an anxious Sabbath to stir up his people to the work of the Lord. Hope, long deferred, began to threaten heart-sickness; it was clear that no

particular impression was made on the hearts of the people. At length, under circumstances divinely ordered, his feelings became intensely earnest for the conversion of several of the youth in his congregation. It seemed to him like a mighty baptism of love and prayer for their souls. When the next Sabbath brought him before his people, he tried to tell them, in a plain, simple way, how he had felt for the souls of some of their children, and naturally made some allusions to the need of repentance, and of first love in the church. It was remarkable, however, that not one stern word fell from his lips. He spoke freely of his own sins, sparingly of theirs. In fact, it seemed to him that day as if it would be a great relief to him if—somewhat like his Master—he could bear the sins of his beloved people on his own soul—at least so far as to bow before God, and repent of them all, and especially in view of his own responsibility for those sins. It was natural that he should speak with some feeling of the freeness of pardon through Christ, even for such grievous sins—this truth being fresh and blessed to his own soul.

That day was an era in that church. The house of God was another Bochim, and many an aching heart found relief in tears. The people of God repented and came up with one heart to the help of the Lord, and many were turned from their sins to praise redeeming love. We noted the lesson at the time, and have ever since deemed it in point to show how those who labor for Christ, should bear themselves towards their tardy, and, perhaps, backslidden brethren.—[Oberlin Evangelist.]

Plain and Searching Thoughts.

READER, this is an unspeakably important chapter for you to ponder. You must now take up the candle of the Lord, as I have said, and go down into the very depths of the soul to search its hidden recesses. Nor should you trust to your own inspection and scrutiny. Like David, you should earnestly pray to God to search you, and

reveal your real state to you. Psalm cxxxix. 23, 24. He knew how prone we are to self-love and self-deception; how sin lies hidden in the folds of the heart's deceit, and therefore he begged the trial and scrutiny of eyes more piercing and less partial than his own. So must you. We are all liable to judge too favorably of our own case. Do, do consider the fatal, the dreadful, the eternal consequences of a mistake on this subject. Oh, the idea of imagining we are going on to heaven when, step by step, we are advancing to hell! Is this *possible*? It is; and the very possibility should awaken our alarm. Is it *probable*? It is; and this should increase our alarm. Is it *certain*? It is; and this should raise still higher our anxiety. Is it *common*? It is; and this should carry our solicitude to the highest pitch. What said Christ? Read with awe and trembling, Matt. vii. 21, 53. Read, I say, this passage, in which the Lord, with his own hand, rings the tocsin, and sounds alarm through the whole of the church. Ought you not to examine? Is not there need of it? Is it not all but madness to go on without it? Mistake! What, in such a matter as salvation? Mistake! What, in a matter in which an error will require, as I have often said, an eternity to understand, and an eternity to deplore it?

Are you quite sure this is not your case? Take up the subject, then, and put the following questions to your soul.

Am I right, and have I good evidence that I am—truly converted to God—a real Christian?

If I *am* a true Christian, am I *really* an advancing one, or am I mistaking a declining state for an advancing one?

Am I mistaking a lengthened *term* of profession for a genuine improvement?

Am I putting an increase of knowledge, and of ability to *talk* about religion, in place of an increase of holiness?

Does it satisfy me to grow in knowledge and lamentation of my corruptions without mortifying them?

Am I confounding sectarianism with true piety; attachment to some preacher with love for the truth; and zeal for some favorite theory with real regard for the gospel?

Is my mortification of sin confined to some one corruption, which interest, ease, or reputation may require me to surrender; or is it directed against *all* sin?

Is my religion a mere excitement of the emotions, and my growth only a greater excitability; or is my will more and more determined for God, my conscience more tender, and my life more holy?

Inquire, I beseech you, into these things. Be determined, by God's grace, to know the real state of the case, and to be under no mistake. Be this your prayer, "O, God of truth, thou that searchest the hearts and triest the reins of the children of men, thou knowest I would not, for ten thousand worlds, be deceived about my spiritual state. Do thou, who knowest me altogether, make known to me what I really am in thy sight. Painful as it would be to find out that I have been deceiving myself, this were infinitely better than for me to go on in error till the mistake is past being rectified. I want to know my real state. Even if I *am* a Christian, and yet mistaking declension for progress, I wish to know this also. Let my spiritual insight be clear, my self-acquaintance be accurate. Suffer me, on no account, to deceive myself, even as regards my progress or decline.—[Christian Progress.

Uncle Will's Theology.

"UNCLE Will wants to know if he can come in to see you, Miss Ida," said Rachel, one Sabbath afternoon.

Ida was dressed, and, rocking herself listlessly before the fire, "Let him come," she replied, languidly.

This man was her mother's steward factotum; hale, fine-looking negro; better educated than the generality of his caste, and devotedly pious. He brushed off a tear with the back of his hand, as his mis-

tress greeted him. He had not seen her since she was grown, and was moved by her likeness to her mother.

"You would not have known me, would you, Uncle Will?" she asked.

"Yes, ma'am; you are your mother's own child."

"Indeed! I am called like my father."

"You're like her, ma'am, in body, and like her in spirit too, I hope."

"No, Uncle Will, you cannot expect that; she was an angel."

"Not an angel, but a Christian, which is better."

"And how is that better?" said Ida, surprised at the reply. "She is an angel now, is she not?"

"No, ma'am; she is one of the spirits of the just made perfect; and, according to my notion, that 's better than to be born a scraph. Angels may praise and glorify the Lamb, but they have not so much to be thankful for as we."

"I do not understand you. They have been happy from all eternity; and those who have lived in this world have had sorrow, and pain, and sin; mourning all their day."

"They need n't, ma'am,—

"Why should the children of a King
Go mourning all their days?"

Said Will readily. He holds us up under whatever trouble we have; unless we bring it upon ourselves by our transgression, and he will deliver us then, if we call to him. The Savior is the Christian's glory and song. He did n't die for angels.

Ida mused. "There is a question I wish to ask you," said she. "Can he do as he pleases; can he not?"

"Certainly, Mistis; he worketh according to the council of his own will."

"And he is very pitiful and gracious," she continued.

"Like as a father pitieth his children, Mistis."

"Then, when he knows that we are miserable, and sinful, and helpless, why does

not he take pity on us, and make us good and happy?"

"He will, ma'am."

"But he does not. He only waits for us to love any thing before he robs us of it. So far from liking to see us happy, it would seem that he grudged us the poor crumbs that we picked up of ourselves."

"Because they an't good for us, Mistis."

"Why did he allow us to take them, them? Why wait until we have tasted and found them sweet before he snatches them away?"

"I remember, Mistis, when you were a little thing, no higher than my knee, you were mightily taken with some red peppers growing in the garden. Your mother called you away from the bed four or five times, and ordered you not to touch them. By and by I spied you running down the walk towards them, when you thought she didn't see you; and I was starting in a hurry to fetch you back; but she stopped me. 'No, Will,' says she, 'the punishment sin brings with it is remembered longer than a hundred warnings. She will have a useful lesson.' I was loth to have you hurt; but I had to mind her. Your lesson was right hard; for your mouth and hands were swelled and burning for hours. But you did n't go near the pepper bed again. And it seems to me, ma'am, that the Almighty treats us just so. We run crazy after things that are like the red peppers—pretty outside, but hot as fire when we get to play with them. He does n't push us towards them. He lets us alone; and we are mighty apt to run to hings after we've got a fair taste. You did n't know but your mother would whip you for disobeying her; but you went straight to her when you felt the smart."

I don't profess Holiness.

BY A. A. PHILLIPS.

STRANGE words! But they have fallen from the lips of many a professed Christian, as an apology for his general looseness of

life, and his frequent indulgence in what he chooses to denominate trivial sins. When accosted by the voice of friendly reproof, for manifest inconsistencies in his daily walk, he quickly replies, with an air of self-satisfaction,—*"I don't profess holiness."* But responsibility is not so easily thrown off. Such evident and God-dishonoring evasions can never be accepted as a palliation for known deficiencies. If you do not profess holiness, you are under the most solemn obligations not only to profess, but to *possess* the state of Christian purity *this very hour*. There is no excuse. Abundant provision is made for the destruction of every lurking evil, and the complete restoration of the divine likeness. The healing waters are already troubled. The trickling blood of Calvary, the echoing wails of a dying Redeemer, bespeak your privilege in thrilling accents.

But stop. You say you "don't profess holiness;" and hence deem yourself licensed to say and do a multitude of things which you clearly see and frankly acknowledge would not comport with such a profession. But what kind of theology is this? You have evidently committed two grand mistakes, which ought to be corrected ere they prove your ruin. In the first place, *you do* profess holiness, if you profess to be the disciple of Jesus. You would not, surely, have us understand that you profess *unholiness*. In general terms, then, the gospel is a *holy* gospel, and you have subscribed to its precepts and principles; Jesus is a holy Savior, and you profess to be his representative.

But, in particular, what mean those solemn baptismal vows, registered in heaven and on earth, to "renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh," so as no more to "follow or be led by them?" Did you make them with the honest intention to fulfil? What, then, is their plain import, but that you would separate yourself from all ungodliness, and

become identified with virtue, and holiness, and truth? Verily, then, although you may not have experienced the eradication of all original depravity from your heart, yet you have so committed yourself as shortly to obtain such experience if you are true to your positions. To subscribe to the vows already upon you, is to profess a belief in the theory and importance of holiness of heart; and to carry them fully out is to lead you to an experimental acquaintance with the all-cleansing blood of the Lamb.

But a second mistake is the supposition that, because you do not make the loftiest pretensions to spirituality, you can, therefore, indulge in a carelessness, (not to say sin,) which would be incompatible with the profession of entire holiness. And yet this accords with the relative standards of justification and sanctification which many have erected, placing the former down in the mud, and the latter among the clouds. In opposition to this sentiment, however, let it be stated—and we would echo it in thunder tones—it *MEANS something, to be freely justified by grace.* And whoever professes this state, is expected to be just as consistent and irreproachable in his outward demeanor, as though he possessed a "heart from sin set free." He cannot remain justified without walking in *all* the light he has. Hence, so far as his knowledge extends, he must be as plain in his dress, as faithful in his duty, as single in his aim, as the holiest saint on earth, or condemnation will be the inevitable result.

In vain, then, are all excuses for sin. Whether we profess to be saved or not, the responsibility rests upon us, and nothing in all the universe can remove it. We may frame apologies, with the show of plausibility in the eyes of men; but, in the eyes of God, they are as destitute of weight as an empty sound. They may drown conviction, and parry off the earnest appeals of those dear brethren who sympathize with Christ, and care for our souls; but they will also appear as swift witnesses against

us in the flaming day when every mouth shall be stopped.

Lima, N. Y., Sept., 1856.

The Mountain Path.

BY M. A. BERNHARD.

Sorrow's gloomy cloud was hovering
Darkly o'er my earthly way,
Veiling my sky beneath its shadows,
Turning into night my day.
My stricken heart sunk 'neath the gloom;
I sighed now for the friendly tomb.

Dark was the way in which I wandered;
For Jesus hid from me his face;
And though I earnest sought his favor,
Still I found no lasting peace.
I knew not that those clouds of woe
Were sent, with blessings to bestow.

He laid his heavy hand upon me;
Stretched me on a bed of pain;
Tore my cherished idols from me;
Let my foes in triumph reign.
I murmured 'neath the heavy load;
I knew not how to "kiss the rod."

Then the gentle Savior, whispering,
Pointed to a pleasant path;
Where I could even joy in sorrow;
Viewing by an eye of faith.
"Lord," I cried, "this faith bestow;
Set me in this pathway now."

"T is thine," he said, "to taste this blessing,
If thou only wilt believe;
In grief to know rich consolation,
And every needed grace receive.
I did believe; my joys increase;
My soul is filled with 'perfect peace.'"

Christian pilgrim, weak and burdened,
Sinking 'neath thy grief and care,
Come, ascend this mountain pathway;
Sunny skies are ever here.
To these blissful regions come,
And thou 'lt never wish to roam.
Cleveland, Aug. 24, 1856.

All arguments against the word of God are fallacies; all conceits against the word are delusions; all derision against the word is folly; and all opposition against the word is madness.—[Beveridge.

The Pennsgrove Camp Meeting.

The following letter has been kindly furnished us by Rev. S. Townsend, to whom it was addressed. It was evidently written under the influence of the Spirit of which it speaks. May its perusal quicken our readers, as we trust it has our own heart.—Ed.

TRENTON, August 19th, 1856.

Dear Brother and Sister,—I embrace the earliest opportunity, since my return home, to fulfil my promise of writing to you. The Pennsgrove, N. Y., camp meeting was a very profitable and delightful one. The presence and power of the Most High were gloriously manifested. Many were awakened and converted. Believers were quickened, and many of them brought into a closer union with Jesus. To me it was a season of great refreshing from the presence of the Lord, and never did I feel the power of the Spirit to rest upon me in a greater degree than during the last two days I spent in that hallowed grove. I felt that I had a work to do there, and had been most fervently praying that I might be fitted for it by a fuller baptism of the Holy Spirit. The desire of my heart was given me; my soul was filled, and tongue loosed to speak as a witness for Jesus, and proclaim the power of his grace. My heart was much drawn out for the salvation of sinners, and the Lord gave me great liberty in talking to them. Some of them, by the power of the good Spirit, I was enabled to persuade to come to Jesus. There were some remarkable conversions, of which I should love to tell you more particularly if I had sufficient time. Several very interesting young men, who, I think, will probably be called into the vineyard of the Lord, and some others who, though Christians when they came there, felt that they needed more of the Spirit's power to fit them for the great work of the gospel ministry, and were clothed with salvation, and strong in the Lord, and in the power of his might, went forth from that meeting, to enter the battle-field, and be good soldiers

of Jesus Christ. One of them, (a very lovely and promising youth, who, for some time, had felt that he was called to the ministry, said to me, "I must have on the whole armor before I enter the field. I cannot attempt so great a work without the power of a *full salvation!*" His soul was longing and panting all the week, and, on the last night, he obtained the blessing, and spoke most sweetly of the overpowering manifestation of divine love he had experienced.

O, how I wish all the ministers of Christ felt thus the importance of having on the panoply divine, as a qualification for their great work, and all Christians too; for we all have a work to do, an important work, that can only be accomplished by being "filled with the Spirit."

I feel the importance of this more and more, and O, how my soul does long to feel it in all its fulness of blessedness, refining sanctifying, and energizing every power of soul, body and mind, that I may be emphatically "meet for the Master's use!" How clearly I see that it is only by being in Christ, abiding in him continually, that I have power to do any thing. How deeply I feel the truth of the blessed Savior's words, "Without me, ye can do nothing;" and most truly can I say

"This is all my happiness,
On Jesus to depend."

Another precious young man, who, for some years, has been in the ministry, was striving to get more fully into Christ—that

"Self might into nothing fall,
And Christ, the Lord, be all in all."

With deep intensity of desire, he said—

"None but Christ to me be given,
None but Christ in earth or heaven."

He who "satisfieth the longing soul, and filleth the hungry soul with goodness," granted his desire, and he was indeed "*let into Christ,*" as the sainted Fletcher ex-

pressed it. We had all thought he had borne the image of Jesus before; but now we could see it more clearly, more luminously shining out. O, how inexpressibly sweet and lovely is the image of Christ, as exhibited by his humble followers on earth, and especially in one of his own beloved ambassadors! Never can I forget the words of that dear young minister, as he stepped out of the tent where he was thus taken into closer union with Jesus. He said, "I must go out; but I shall not step out of Christ." O, what a world of meaning is comprised in those words! Who can estimate the infinitude of blessedness that results from being in Christ?—The light, the life, the purity, the power, the bliss! And what language can portray the sad results of stepping out of Christ! Those words induced a train of thought in my mind which has been greatly beneficial to me, and I have been led more frequently and carefully to examine my heart, to see if I was abiding in Christ, and to pray with greater earnestness, that I may not "*step out of Christ*." What unceasing vigilance is necessary, and what constant prayer to keep in Christ! We may so easily, and without intending it, "*step out*," and then how quickly we are in danger! How the wily tempter watches for such an opportunity, and with what avidity he seizes it for the accomplishment of his purposes. Then he can influence the mind of the Christian by a "well circumstanced temptation," and draw him aside from the narrow path almost before he is aware. Ah, we are only safe while we "*abide in Christ*."

"How blest are they who still abide
Close sheltered in his bleeding side!
Who thence their life and strength derive,
And by him move, and in him live."

Dear brother and sister, I know you are saying with me,—

"Tis there I would always abide,
And never a moment depart;
Concealed in the cloft of his side,
Eternally held in his heart."

That we may be thus ever blessed, prays
your ever attached M. D. J.

Coming to Christ.

OII, how convincing and encouraging are the answers furnished by the Holy Ghost to the anxious inquiries of a soul awakened to a sense of its need of the Savior! There is no logic, no eloquence equal to it. In an admirable book called "*Quiet Thoughts for Quiet Hours*," are the following prompt and refreshing answers to questions which have arisen in every awakened mind:

How shall I come to God, for I am a sinful creature?

"Jesus said, I am the way; no man cometh unto the Father but by me."—John xiv. 6.

But how can I feel sure that Jesus will receive me?

"He that cometh to me I will in no wise cast out."—John vi. 37.

I have nothing that I can bring to him.

"I will give unto him that is athirst of the fountain of the water of life freely."—Rev. xxi. 6.

But should I not first endeavor to purify my soul from sin?

"Who can bring a clean thing out of an unclean? Not one!"—Job xv. 5.

How, then, shall I come?

"By a new and living way, which he hath consecrated for us through the veil, that is to say, his flesh."—Heb. x. 20.

Is God sure to receive me? Can He love me?

"I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 18.

What should be the object of my life?

"Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's."—1 Cor. vi. 20.

Can my unimportant actions in any way glorify the everlasting God?

"Herein is my Father glorified, that ye bear much fruit."—John xv. 8.

What do you mean by fruit ?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. v. 22, 23.

Does God, then, take notice of my daily conduct ?

"I know the things that come into your mind, every one of them."—Ezek. xi. 5.

"He that planted the ear, shall he not hear ? He that formed the eye, shall he not see ? He that teacheth man knowledge shall he not know ?"—Ps. xciv. 9, 10.

I am very ignorant : who shall instruct me ?

"Search the Scriptures."—John iv. 39.

"The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."—2 Tim. iii. 15.

But I have so many evil habits to combat : what shall I do ?

"Gird up the loins of your mind."—1 Pet. i. 13.

"Fight the good fight of faith."—1 Tim. vi. 12.

"For he hath said, I will never leave thee, nor forsake thee."—Heb. xiii. 5.

But there are trials and temptations in my way which others have not.

"There hath no temptation taken you, but such as is common to man ; but God is faithful, who will not suffer you to be tempted above that ye are able ; but will, with the temptation, also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13.

wish I had some friend who would understand all the trials of my spirit.

"We have not an High Priest which cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin."—Heb. iv. 15.

It is my desire to walk uprightly, but I feel I have no strength.

"He giveth power to the faint ; and to them that have no might, he increaseth strength."—Isa. xl. 29.

May I go and ask him, then ?

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not ; and it shall be given him."—James i. 5.

How will God give me wisdom ?

"I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."—Ezek. xxxv. 27.

When trouble comes, what shall I do ?

"Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me."—Ps. i. 15.

In the hour of death ?

"When thou passest through the waters, I will be with thee."—Isa. xliii. 2.

And in the day of judgment ?

"Who shall lay any thing to the charge of God's elect ? It is God that justifieth. Who is he that condemneth ? It is Christ that died."—Rom. viii. 33, 34.

I will cast in my lot with God's people ; for they only are happy.

"We are journeying unto the place of which the Lord said, I will give it you : come thou with us, and we will do thee good."—Num. x. 29.

"The Lord bless thee and keep thee ; the Lord make his face shine upon thee, and be gracious unto thee ; the Lord lift up his countenance upon thee, and give thee peace."—Num. v. 24-26.

The Ivory Crucifix.

A SACRAMENTAL REMINISCENCE.

SOME years ago, I availed myself of the opportunity, afforded by a complimentary ticket, to visit the IVORY CRUCIFIX, in praise of which, as a work of art, so much was then said. My visit happened to be at the moment when a distinguished professor of anatomy was examining it closely and expressing to a friend his opinion of its merits. It seemed that he was agreeably disappointed by finding it superior to what he had expected, having thought it very probable the notices in the prints were not as correct and candid as such notices ought

to be. I confess that it challenged my own admiration of the contemplative mind, the scientific knowledge, the patience and skill of the monk by whom it was wrought, and of whom, perhaps for more effect, it was intimated that some superstitiously supposed him to have been inspired to produce it. There was certainly in the countenance a finer blending of grandeur and beauty, of dignity and love, of physical suffering turned almost into a smile by spiritual rapture than I remember to have witnessed in any previous artistic ideal of the Savior.

There also, I saw a reduced daguerreotype copy of the original, remarkable for its delicate accuracy and beauty.

I came away with other and better thoughts than those of human art. For I had often seen, and was happy to remember it, a still more heavenly and divine exhibition of the true ideal of the Redeemer. I had seen Christians, who had spent as many years as the monk in close contemplation of Jesus; not so much by fancy as by faith, not so much his person as his spirit, and not for the sake of carving a statue, but of working out the salvation of their souls; on whom had been made a sort of triple impress of the living glory of the Son of God—a spiritual daguerreian tracery infinitely delicate, true and lovely, glowing like a Shekinah in the heart for their own enjoyment; gleaming sweetly and unconsciously in the countenance for the enchantment of beholders; and shining in all the walks of a holy and benevolent life for the illumination of the ignorant, the guidance of the straying, and the consolation of the distressed.

This is the portraiture of Christ, which Christ himself values. However humble may be the circumstances in which they who thus commune with him, and who therefore so certainly reflect his moral beauty, we find—

“Christ looks and loves his image there!”

To-day brethren! is your appointed season for special communion. You will

return to the sanctuary to commemorate the sufferings of your Lord. The white vesture will not cover his wounded flesh; the shining chalice will not contain his precious blood. But the symbols, the simple but appointed and therefore sacred symbols, will tenderly remind you of his atonement: while, looking up from the cross to the throne, you will see him there in priestly robes, still living to make intercession for you. May it be a blessed season—a time of holy spiritual influence—a setting up of Jesus in the soul.—[Bible Times.

A Sweet Tribute.

ONE of the tenderest tributes to a departed child we ever read, is the following from the pen of William B. Bradbury, the well known musical composer. No parent who has lost one of these little angels, can read it without unmoistened eyes,—“Kittie is gone. Where? To heaven! An angel came and took her away. She was a lovely child, gentle as a lamb; the pet of the whole family; the youngest of them all. But she could not stay with us any longer. She had an angel sister in heaven, who was waiting for her. The angel sister was with us only a few months, but she has been in heaven many years, and she must have loved Kittie, for every body loved her. The loveliest flowers are often soonest plucked. If a little voice, sweeter and more musical than others, was heard, I knew Kittie was near. If my study door opened so gently and slyly that no sound could be heard, I knew Kittie was coming. If, after an hour's quiet play, a little shadow passed me, and the door opened and shut as no one else could open and shut it, “so as not to disturb papa,” I knew Kittie was going. When, in the midst of my composing, I heard a gentle voice, saying, “Papa, may I stay with you a little while? I will be very still,”—I did not need to look off my work to assure me that it was my little lamb. You stayed with me too long. Kit-

tie dear, to leave me so suddenly, and you are too *still* now.

"You became my little assistant, my home angel, my youngest and sweetest singing bird, and I miss the little voice that I have heard in an adjoining room, catching up and echoing snatches of melody as they were being composed. I miss those soft and sweet kisses. I miss the little hand that was always first to be placed upon my forehead to 'drive away the pain.' I miss the sound of those little feet upon the stairs. I miss the little knock at my bedroom door in the morning, and the triple good-night kiss in the evening. I miss the sweet smiles from the sunniest of faces. I miss—O, how I miss the foremost in the little group who came out to meet me at the gate for the first kiss! I do not stoop so low now, Kittie, to give the first kiss. I miss you at the table, and at family worship. I miss your voice in 'I want to be an angel,' for nobody could sing it like you. I miss you in my rides and walks. I miss you in the garden. I miss you everywhere; but I will try not to miss you in heaven. 'Papa, if we are good, will an angel truly come and take us to heaven when we die?' When the question was asked, how little did I think the angel was so near. But he did truly come, and the sweet flower is translated to a more genial clime. 'I do wish papa would come home.' Wait a little while, Kittie, and papa will come. The journey is not long. He will soon be 'home.'"

The True Christian Life.

GOD is the source of all life—vegetable, animal and spiritual. Art can paint a flower, but it cannot infuse the sweet and delicate vegetable life, cause it to breathe the invigorating air, and to rejoice in the sunlight. Art can paint the human form on canvass; nay, it can, with the chisel, *almost* make the marble breathe; but, in truth, it cannot create the very lowest grade animal life. It is unable to breathe

breath into the nostrils, to fill the veins and arterics with the vital current, and to put a beating heart into the bosom. To create, impart and sustain life, vegetable and animal, is God's peculiar work. And not less is it his peculiar work to originate, impart and sustain that higher, purer and more enduring life, denominated spiritual life.

Spiritual life! What is it? Who can analyze the life which animates the fresh rose—or the higher life which throbs in the human heart? No one. Its subtle elements elude our grasp. Man is conscious of life, however; he *feels* its electric fire. So with spiritual life. No one can explain it upon philosophical principles. But, blessed be God, every sincere believer is conscious that he possesses a higher life,—its strong pulsations, the rapid flow of its vital currents, vivify his whole soul—he knows that he does live. He—

"Feels new life, and hope, and vigor,
Run through every nerve and fibre."

Mysterious are the sensations, holy the aspirations, rich and substantial the joys, which accompany the inflowing of this life. Thousands have experienced it—the simple-hearted child, the strong man, the veteran of fourscore, the illiterate and the educated; and they all find no language adequate to the expression of their bliss. Tears of gratitude fill their eyes; praise sits upon their tongues; they are surprised that all people do not immediately seek this life. Their language to all is, "O, taste and see that the Lord is good." "Come, and I will tell you what the Lord hath done for my soul." "The half has never been told."

Although unable to analyze this life, we can trace its origin directly to the Lord of life. "I am," said Jesus, "the way, the truth, and the LIFE." John declares him to be the "word of LIFE." "In him was life, and the LIFE was the light of men." "And Jesus said unto them, I am the bread of LIFE." "This is the bread which cometh down from heaven, that a man may

eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever." "God hath given unto us eternal life, and this life is in his Son. He that hath the Son hath life." Blessed truth! Whosoever, therefore, by an humble, bold faith, receives the Lord Jesus Christ, becomes the immediate possessor of life—life spiritual—life eternal. And thus man, separated from his Maker by his sin, becomes reunited to the source of all Life, Wisdom and Love,—a glorious union.

Now this life of God in the soul is vital religion—nothing less,—nothing more. Physical excitement is not religion. The indwelling life divine is *religion experimental*, and it is the proper basis of all practical religion. Do you, dear reader, possess this life?

The Answer of a Martyr.

"Do you not love your life, and your wife, and your children, and will you not recant for all these?" said an inquisitor, in the times of the Netherland persecution to a poor schoolmaster, who had been arrested for Bible reading.

"God knows," answered the poor schoolmaster, "that, were the earth a globe of gold, and the stars all pearls, and they my own, I would give them all to have my wife and children with me, though I must live on bread and water and in bondage; yet neither for life, nor children, nor wife, nor earth, nor stars, can I renounce Jesus, my Redeemer."

Was the heart of the inquisitor moved? He only racked his victim until he died."

HOW TO BEAR THE ROD.—It is difficult to conceive any thing more beautiful than the reply given by one in affliction, when he was asked how he bore it so well. "It lightens the stroke," said he, "to draw near to him who handles the rod."

"Indecision keeps the door ajar; but decision shuts and bolts it."—[Dr. Paley.

To a Christian Nothing Impossible.

It is said of Pitt, the first Earl of Chatham, that he had ordered certain ships to be ready for service on a particular day. A messenger was sent to tell him that it was utterly impossible for them to be ready on the appointed day. He was afflicted with the gout at the time; yet he leaped out of bed, and said, "Don't talk to me of impossibilities at present; they must be ready by the day I proposed. You have impossibilities to fight and contend with every day; but you enter the contest in the strength of the Lord of hosts, who will fight your battles for you, if you place your trust in him. Though cast down and trampled by the devil, yet, if you look up to your Father in heaven, he will give you new supplies of strength, and enable you to conquer him who hath trampled over you, like the giant in the fable, who, though beaten frequently by his adversary, yet received new strength as oft as he touched his mother earth.

FRAGMENTS.

"Be much with God, and your face will shine; let all men see the new creation."—[Bramwell.

Hitherto the spectacle has been, not the church converting the world; but the world converting the church.—[Jenkyn.

The Christian is not ruined by living in the world, which he must needs do while he remains in it, but the world living in him.—[Baxter.

The most valuable, pure, useful and durable of all metals is tried gold; so is tried faith among all the Christian virtues.—[W. Jackson.

Chastisement is not in heaven, because there there is no sin; not in hell, because there there is no amendment. It is a companion of those that are in the way, and of them only. Divine love and chastening are inseparable.—[Dr. Owen.

Editorial Miscellany.

Communion with God.

A HIGH state of grace can never be long maintained without a habit of devout meditation. Our thoughts react upon ourselves to a surprising degree. The odor of every thought is, in a greater or less degree, retained by the mind. Hence our associates and our books always bear their mark upon us. We are like our fellows; we are like our books; and we are like *our thoughts*. All good and all evil in human character begin with the imagination—the thought. The long-continued contemplation of evil, even though it be for the avowed purpose of gauging its character, and exciting in the soul a just abhorrence of its turpitude, is a dangerous employment, almost sure to result in the actual decrease of its abhorrence of the sin contemplated if it do not at length fatally undermine all virtue, and prepare the heart and the hand for downright rebellion against God. Hence persons whose business it is to reprove sin, are, by that very fact, exposed to some danger of falling into it. The life and work of a reformer who is engaged in correcting great abuses, whether in civil or ecclesiastical affairs, do, therefore, frequently involve great hazard of the loss of inward purity, and the result sometimes is, that, to the astonishment of the world, men fall into the very evils they deplore, and furnish at length, in their own history, a terrible illustration of the truth of their own severest doctrines.

There is a divine philosophy in the exhortation of Paul, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, *think on these things.*"

He that would be himself pure and holy, must habitually contemplate pure and holy objects, and must turn away his eyes from beholding vanity. In a word, he must constantly turn to God as the sunflower to the sun. He must know experimentally what David intended in the saying, "I have set God always before mine eyes." The Scriptures recognize these general principles in their various applications. "Look unto me and be ye saved, all the ends of the earth." We are to "run with patience the race set before us, *looking unto Jesus,*"—"beholding, as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory, even by the Spirit of the Lord."

What an object for the contemplation of a devout mind, *the glory of the Lord!* What wisdom, what benevolence, and what holiness are here!—The divine *holiness!* The infinite purity of God! The immaculate, eternal spotlessness of the divine character! The attribute that makes him the avenger of sin, and the eternal patron of all goodness! How good it is to contemplate this attribute of the divine character, to meditate upon it, to lose one's self in the thought of it, and to hold the thought frequently, and steadily, and long, in contact thus with the glory of God! Surely, this "*beholding*," as in a glass, the glory of the Lord" implies something more than a casual thought of God. "To behold" is a stronger phrase than "to see," or even "to look." It seems to imply the complete exclusion of all other objects from the vision of the soul, and the fixing of its steadfast and undistracted attention upon the Savior. O, it is good to exercise the soul in this habit. The habit of *waiting* before the Lord—of *tarrying* at the cross—of fixing the soul in mute, adoring love, at the feet of Jesus. Here we gain at once tran-

quillity and zeal, humility and true dignity, courage and meekness—a carefulness that trembles and flees at the very thought of offending God, and a confidence that triumphs in bereavement, and sickness, and death.

The Duty of the Church in View of a Chief Magistrate.

BE not startled, kind reader, at the above caption. We have naturally but little relish for politics, and, if we had, we are not disposed to leave our appropriate mission, and enter the political arena. But the times are ominous, and, if ever we needed divine intervention, we need it now. Of the duty of prayer in this crisis, every lover of holiness will have an instinctive sense. Commit the case to God, beloved, in earnest, believing prayer, and bide the result. Men may rage, but the wrath of man shall be made to praise him. "God is our refuge and strength, a very present help in trouble. Therefore, will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." We commend the following, copied from the "Christian Intelligencer," to the serious consideration of every Christian in the land.

"We suppose it to be generally admitted that interests vast and incalculable are depending upon our national election in November next. Always it is an event of solemn interest to a people, when a man is exalted to represent them in the presence of the nations of the world, and to be their representative also in a sense before God; but now, especially, interest is deepening into anxiety, and, in many hearts, anxiety into fear. No enlightened man can fail to see that great moral questions are involved in the issue before us; many, upon higher than mere political grounds, are undecided how to vote; the passions of multitudes are excited, and we have arrived at just one of those crises in which every Christian should betake himself to the throne of grace for light upon personal duty, and the exercise of the

sovereign control of God over the hearts of the multitude. Why may not the church of Jesus Christ bow down before their King, to ask him to grant them a ruler such as he shall approve, of whom this great nation shall not be ashamed—who shall rule justly, and in his fear? We cannot ignore the providence of God in this matter without awful guilt; and if we, calling ourselves a Christian people, make our President without taking counsel at the mouth of the King of kings, we need not wonder if he sends us a man who shall prove to us a thorn in our sides and a curse, if darkness, and confusion, and violence, pervade our council chamber. As Christians, we are bound to cease agitating, and north and south together to come to the feet of the great God. If he forsakes us, we are lost, and we may be sure he will forsake us if we forsake him practically. The writer would ask, if the people of God who read this will not make the subject a burden in their morning and evening supplications."

Christian Symmetry.

WHERE CAN IT BE FOUND?—HOW CAN IT BE SECURED?—These are questions that cannot fail to interest every one who is earnestly and sincerely seeking to know and do the will of God. Alas! what painful contradictions to the spirit of Christianity do we frequently witness even among those who profess to be the friends of Jesus, and who really do evince some proofs of attachment to his cause. A case of this kind, which occurred in a neighboring city, and which, in its results, came nigh proving a fearful tragedy, has recently been brought to light, and we cannot forbear making it the subject of some comment. We take the account from the Boston Evening Traveller.

"On Friday evening, August 22d, a melancholy affray occurred in that city between Mr. John C. Treadwell, a well known citizen, and his son William, a man of 25 years, in which the father received a blow which fractured his skull, and sustained injuries of so serious a nature that, for a time, his life was despaired of. The injured man is now doing well, however, and it is the opinion of his medical adviser that he will recover.

W. H. Clemence, the City Marshal, has published a statement in regard to the affair, derived from eye witnesses, from which it would appear that Mr. Treadwell is a very passionate man, with little discretion or control of his feelings. It appears that a niece of Mr. Treadwell's was visiting the family with her husband, and that Mr. Treadwell, in the early part of the day, cautioned his son against making use of vulgar or profane language in the presence of his visitors; and so fearful was he that his caution had not been heeded, that, when the family, together with the visitors, were seated at the supper table, he said to his son,—

"William, have you used any profane language to-day?" The reply was, "I don't know that I have." The father then asked the husband of the niece if he had heard him (the son) use any profane language. His reply was in substance, "I don't know that I have much." Thereupon the father proceeded to administer to the son a homily upon the enormity of the sin of swearing, greatly to his mortification. The sequel is told as follows:

The mother attempted to change the conversation, and incidentally the name of a little daughter of hers, who had died two or three weeks previously, and who was a great favorite of the son, was mentioned, when he (the son) exclaimed, "For God's sake, mother, don't mention her holy name here." In a moment, the father arose from the table, seized the son by the collar, pulled him into another room, exclaiming, "I will not have such profane language used in my house," and closed the door after him. Loud and angry words ensued; a blow was heard, and still another; the son was heard to exclaim, "For God's sake, father, do not strike me again." The parties then entered the room; the son was then in the act of raising himself from the floor, and the father was in the act of inflicting another blow, which was ward off by the son, and he then rose and struck his father one blow with his clenched hand upon the head, and the consequence was a fractured skull.

Sad, indeed! What a merciful providence that the spirit of that angry father was not ushered into eternity by the blow of his son! And yet, had this result followed, at whose door would the sin have lain? Not only are the dangers of an uncontrolled temper brought to view by this incident, but the strange inconsistencies and

contradictions that may exist in one and the same character. We doubt not that the father uttered his cautions from a high sense of the sin of profanity; and yet how utterly destitute of self-government! How sensitive to the enormity of one sin, but how blind to the turpitude of another! And is this a singular or solitary case? Alas! how many there are who, with a slight change of circumstances, can make the case their own! They feel it. They deplore it. But is there no remedy? Yes; thanks be to God, there is a remedy, and that remedy is to be found in the blessed truths which we are endeavoring to inculcate. When the soul is poised in God,—when Christ becomes its *wisdom, sanctification, and redemption*,—then, and not till then, is true Christian symmetry attained. Christ in us becomes the reprover of sin, the corrector of waywardness, the promoter of virtue, in a word, the ALL IN ALL.

Book Notices.

LIFE OF JOHN BUNYAN. By the author of "Robert Dawson" "Jane Hudson," etc.

This is another of the beautiful volumes published by the American Sunday School Union. It is a well written and finely illustrated life of one, who, in his "Pilgrim's Progress," has left a legacy to the Church, the value of which will be felt through all coming time. H. Hoyt, Agent, 9 Cornhill, Boston.

BIBLE BOOKS. We have received from Rev. Thos. H. Stockton, Baltimore, a general assortment of his publications. They consist of *The Gospel of St. Matthew*, in various bindings, with blank leaves for notes. *Bible Tracts*, Nos. 1 and 2, comprising the Ten Commandments, and Our Lord's Sermon on the Mount. *Sermons for the People*, by Dr. Stockman, and various others of which we will give notice hereafter.

The Possibility of Christians living without Sin.

BY REV. J. DATE.

NO. VII

THE last three articles have been devoted to the examination of the Pauline epistles, as to their recognition of the doctrine of a sinless life in the believer. Attention must now be given to the minor epistles of James, Peter, and John. Let us inquire if they teach the same doctrine. At the commencement of this argument, it was stated that harmony existed between all the apostles upon this subject, and the statement was predicated upon the fact that only one Spirit, and he infallible, inspired them in the doctrines they preached and wrote. It becomes my duty now to exhibit that harmony.

James i. 4.—“But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” Perfection is the end proposed, by the apostle, for the attainment of Christians—perfection in the unqualified and full sense of the term, as used in the economy of Christianity, “entire, wanting nothing.” The perfect work of patience is the way in which he would have them reach the blessing of which he speaks. Would St. James exhort Christians to pursue and expect an unattainable object?

The whole epistle of St. James is thoroughly *practical*, and points out the course of life which the Christian should live. There is more of works in it than faith, although he does not, by any means, when interpreted by the analogy of faith, teach any thing contrary to the doctrine of grace. While he receives and admits the necessity of faith to justify the penitent soul in its inquiries after pardon, he particularly inculcates the importance of the pardoned soul exhibiting its justification in a uniform observance of the precepts of Christ. We would have those who profess to love their Lord give evidence in keeping his com-

mandments. To show the importance of this, and exhort Christians to the practice of this duty before God, the church, and the world, was the object set before him in writing the epistle. He looks at this object throughout. He would have Christians **BE** what the name imports, Christ-like, followers of him—imitators of his example, patient, meek, gentle, humble, heavenly-minded, zealous for God, “perfect and entire, wanting nothing.” In all this, he agrees fully with the teachings of Paul and the other apostles. The reader is requested to read and study St. James with care, to ascertain more particularly his sentiments upon the point in hand.

1 Peter i. 2.—In this verse, St. Peter addresses all Christians as the “elect according to the foreknowledge of God the Father.” He states that the medium of their election was “through sanctification of the Spirit,” and the object of their election, “into obedience and sprinkling of the blood of Christ.” The obedience to which Christians are elected is specified by the Savior himself, “Ye are my friends, if ye do **WHATSOEVER** I command you”—*universal* obedience. The “sprinkling of the blood of Christ” denotes, as was typified under the law, and is plainly revealed under the gospel, the putting away of sin in the life, and the cleansing of the heart from sin by its efficacious power. “The blood of Jesus Christ his Son cleanseth from all sin.” “Let us draw near—having our hearts sprinkled from an evil conscience.” “And to the blood of sprinkling, which speaketh better things than that of Abel.”

1 Peter i. 14, 16.—“As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but, as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy.” Here is an exhortation to the enjoyment of the privilege to which they had been elected. As those who had been called to obedience, they were no longer to live as they had done in their unrenewed

state. As a reason for this, he urges the holy character of him whose call they had obeyed, and whose servants they were. The measure of their holiness he would have them take from his. As he is holy, without any mixture of sin, so be ye holy in ALL MANNER of conversation, i. e., in all manner of living. He supports his exhortation by the high authority of Jehovah, as declared under Moses. Though Moses is dead, and his religion is superseded by another, yet that authoritative command remains inviolable, because the moral character of God is unchangeable, and the obligations of man as a creature of his to be holy remain unchangeable. That which is obligatory upon us to *be* or to *do* must be possible according to the principles of justice and mercy. It is, by the command of Jehovah, obligatory upon his people to be holy as he is holy, that is, to be free from sin, and to live without sin. His people, therefore, *may* be holy, as the apostle exhorts, "in all manner of conversation."

The principal object of the apostle, in writing this epistle, appears to be, to give comfort and counsel to the suffering, persecuted followers of Christ. He reminds them of the character they sustained as new-born babes, as lively stones in the house of the Lord, as a holy priesthood, to offer up spiritual sacrifices, as a chosen generation, as a royal priesthood, as a peculiar people, that they should show forth the praises of him, who had called them from darkness into his marvellous light. Having reminded them of their character, he then counsels them as to the course they should adopt in living before the world in their sufferings. They were to abstain from fleshly lusts, which war against the soul. Their behavior before the heathen was to be sincere and upright, so that, beholding their good works, they might glorify God in the day of visitation. They are required to be submissive to all the appointed authorities of the State. All men are to be honored; the brotherhood loved; God feared; and the king honored.

Servants are to be in subjection to their masters. In all their sufferings for righteousness' sake, they are to bear them patiently; for this is acceptable to God.

Jesus Christ is presented to them as an example of meekness, gentleness, and forbearance in suffering, in whose footsteps they ought to tread. Christ, in the suffering of death on the tree, bore our sins in his own body, that we might be DEAD to sin, and live unto righteousness—the righteousness which was exemplified in the life of Christ, and which St. Peter particularizes in his epistles. [See the whole of the second chapter.]

The apostle pursues the counsel and exhortation through the three remaining chapters; in all of which, as well as in the first two, he uses terms and phrases expressive of the Christian's character and duty, plainly enough implying that it is their imperative privilege to live without sin. To enumerate them would be to quote the whole epistle. The reader is referred to them as they occur, and requested to give them a careful consideration.

In the *second* epistle, there are still, if possible, stronger and fuller expressions of the Christian's duty and privilege to live without sin. In chapter first, he speaks of the exceeding great and precious promises of God, the design of which was to bring them into a participation of the divine nature, having before, as a prerequisite, escaped the corruption that is in the world through lust. And, besides this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness; and to godliness brotherly kindness, and to brotherly kindness charity. "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in knowledge of our Lord Jesus Christ." Here is a delineation of character which precludes the existence of sin. The graces here specified supersede and predominate over the opposite vices. The two cannot meet in

the same person. He who, by the work of *addition*, attains "virtue," etc. into union with his faith, *abounds* in good works. He is perfect in Christ Jesus, and made a partaker of the divine nature. To him in prospect is final perseverance, and abundant entrance "into the everlasting kingdom of our Lord and Savior Jesus Christ." These graces and this character are certainly attainable by the Christian, or St. Peter, under the inspiration of the Holy Spirit, would not have exhorted them to give "all diligence" to reach unto them.

In the third chapter, the apostle dwells upon the same subject. Speaking of the day of the Lord coming as a thief in the night, attended with the dissolution and conflagration of all things, he says, "Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." I wish the latter words to be noticed particularly. They express the state in which Christians should be prepared to meet their Lord in the judgment. This state unquestionably denotes a state of sinlessness. In this state they should be FOUND by their Lord. Now their Lord will come as a thief in the night, without notice or alarm, suddenly and unexpectedly, giving them no time to seek this state, if they do not already enjoy it. If they have not the oil, they cannot go and buy; for the bridegroom will be come, and only they that are ready, "without spot and blameless," can enter into the marriage. To all the rest, the door will be shut, and no entrance granted forever. To be "found of him," therefore, "without spot and blameless," it is necessary that the Christian live in the continued enjoyment of this state of grace; that he should stand with his loins girt, his lamp trimmed, his light burning, awake in watchfulness and prayer, "looking for and hastening unto the coming of the day of God." But,

before he can live "without spot and blameless," he must attain unto it, and that which he is required to live in must be attainable by him, or when his Lord shall come, and find him covered with unrighteousness and sin, he will be found with an available excuse before him.

Let us now see what St. John says upon the subject. He was the disciple that leaned upon Jesus' breast, and appeared to be on the most intimate terms of fellowship with Christ; to know his nature and his mind more fully than either of the other apostles. Hence it is that we find, in his epistles, so much of the element of love, and such a development of religion as consisting of that principle.

1 John i. 5-8.—St. John here declares that God is light, and in him is no darkness at all. Light is significant of purity. God is holy. In him there is no sin. He declares also, that, if we say we have fellowship with him, and walk in darkness, (darkness is significant of sin,) we lie, and do not the truth. But, if we walk in the light as he is in the light, (if we are "holy, as he is holy;" if we are "perfect as he is perfect;" if we love him with all our heart, etc.,) we have fellowship one with another, and the blood of Jesus Christ his Son "cleanseth us from all sin." While, in our outward deportment before the world and the church, we walk in holiness or purity "in the light," the blood of Jesus carries on, in our hearts, the work of cleansing us from ALL sin. The last three verses of this chapter will be considered at a subsequent time.

1 John ii. 1.—"My little children, these things write I unto you, that ye sin not." Surely this inspired apostle knew whether his "little children" could live without sin. If he knew they could not, where was his wisdom, his justice, his love, in writing "these things" unto them?

1 John ii. 3.—He lays down, as the criterion of our knowledge of Christ, our obedience of his commandment. Now what are the commandments of Christ, but

that we should not sin? [See Number 3.] 1 John ii. 4-6.—He points out the inconsistency of such as claim to know him, and yet live in sin, by not keeping his commandments. Such a one, he says, "is a liar, and the truth is not in him."

He states that obedience to Christ's commandments flows from the indwelling of the perfected love of God; and that his love and obedience is evidence that we are united to him.

He declares the obligation of all who aspire to union with Christ, to live as he lived, "ought himself also to walk even as he walked." How did he walk? Examine his life in the Gospels. Read the testimony of his disciples who lived with him for three years. "He did no sin, neither was guile found in his mouth."—1 Peter ii. 12.

1 John iii. 3.—"And every man that hath this hope in him, (the hope of seeing Christ as he is,) purifieth himself even as he is pure." Purification is a necessary result of the hope, and a necessary qualification to "see him as he is," and to be like him in his glorified person. The hope of seeing him leads to the work of purification, because the hope would never be realized without the purification. "Without holiness, no man can see the Lord."—Heb. xii. 14.

1 John iii. 6.—"Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither knoweth him." What is this abiding "in him," but the union of which he previously speaks, and of which Christ speaks in the fifteenth of John's Gospel, and which is so frequently alluded to in the epistles? Does the branch of a vine bear briars, thorns and thistles? Does the arm of a man of wisdom thrust itself into the fire, or employ itself in plunder and death? No more does a Christian, who is a branch in Christ, the vine, and a member of his body, bear the fruits of sin, or practise himself in the works of darkness.

1 John iii. 7.—There is no deception in

this matter, as some would make it appear. As is the fruit so is the tree, and as is the tree, so is the fruit. "Let no man deceive you; he that doeth righteousness is righteous, even as he is righteous." No argument is needed to sustain this, any more than that a clear fountain cannot send forth muddy water, or a good tree bring forth evil fruit.

1 John iii. 8.—"He that committeth sin is of the devil. This is the reverse doctrine of the former: but is as true. The infallible rule of judging between the righteous and unrighteous is, "Whosoever doeth not righteousness is not of God;" but "He that doeth righteousness is righteous, even as he is righteous." "In this, the children of God are manifest, and the children of the devil."—Verse 10.

A Good Camp Meeting.

EXTRACT FROM CORRESPONDENCE BY MRS PALMER.

The pious did not go to rusticate. The unconverted under a divine influence. Holiness to the Lord the theme. Dr. Bangs. A Norwegian Convert. Dr. J. T. Peck, and his people. Fifty conversions in one tent in a few hours. Many sanctified wholly. Showers of grace and showers of rain. Too much food at once not good. A glorious love-feast. The *lady* need time to labor. The Presiding Elder, and his management.

* * * * * It is now Saturday morning. We have just returned from one of our New York camp meetings held at Port Chester. It has been a season of remarkable religious interest,—the best camp-meeting, unquestionably, we have had in the immediate vicinity of New York for several years. Between one and two hundred, at least, I presume, have been converted. From the commencement, a solemn, hallowing influence pervaded the encampment. The idea of spending a week in the grove, with but little higher motive than merely rustivating in the woods, seemed to have been banished, and the one

apparent aim of getting and doing good prevailed. Even the unconverted, as they passed in multitudes to and from the ground, seemed to be held as under a divine influence, as though they were consciously on hallowed ground.

Such a general interest I have not witnessed for years among our New York people. The word of the Lord had free course and was glorified. Holiness to the Lord was the theme on the preacher's stand and in the tents. It was a subject of frequent observation by the lovers of holiness; that not a captious remark, or any thing betokening a restive position, had been witnessed on the ground. The blessing of holiness was definitely, earnestly, and openly sought by many. Seekers after purity were invited to present themselves as subjects of prayer, both in the public congregation, and select meetings for prayer.

One morning, after our dear Dr. Bangs had preached in demonstration of the Spirit, from the text, "Blessed are the pure in heart; for they shall see God," scores came forward to seek the blessing of a clean heart. Several were enabled to prove the efficacy of the blood of Jesus to cleanse from all sin. One of the number that attained was a Norwegian convert, of Brother Hedstrom's flock. Only the day previous he had been converted. And now, in answer to the request that all who desired the blessing of purity should manifest it, this young convert came forward. He had not been kneeling as a suppliant, perhaps, more than half an hour, before the Holy Spirit was poured out upon him in an extraordinary manner. He leaped and praised God, and spoke burning words as the Spirit gave utterance. No one could look upon his countenance, lighted, as it was, with divine radiance, without being impressed with the conviction that he who baptizeth with the Holy Ghost and with fire, had come to purify his earthly temple, and take up his abode with this young disciple.

Dr. Jesse T. Peck, with his estimable and deeply devoted lady, were present, with a good representation from their charge. The doctor, as a faithful pastor, had taken much pains so get his people to leave their worldly cares, and, in accordance with ancient scriptural worship, to go up into the wilderness to worship God. Some of them seemed to have lost their zest for camp-meetings; but, by affectionate invitation, were induced to accompany their pastor and his wife to the ground early in the morning on the first day of the meeting. This was as it should be; and the Lord rewarded this devoted pastor's zeal, by permitting him to see conversions among his people, and several of his most effective members newly baptized with the Holy Ghost and with fire. Dr. P. and myself attended a most blessed service of five hours' continuance with his people last evening, and most gracious were the displays of God's sanctifying power. We were told, this morning, that, in the Bethel tent, there had been about fifty souls converted since yesterday noon. Several also professed to have been wholly sanctified. And, in the Bedford street tent, the work of conversion and sanctification progressed in much the same way as in the Bethel tent.

In other large tents also, the work of the Lord went on with power all night. On Friday, about three o'clock in the afternoon, showers of rain began to fall. As is not unusual under such circumstances, these showers were made subservient to the best interests of the meeting. The unconverted were driven into the tents, where they were necessarily brought in close contact with earnest influences, and personally invited and implored to yield at once to the claims of the Redeemer. Those who were seeking full salvation had time to concentrate their attention on the subject, and to have their difficulties removed by hearing how their brethren and sisters had passed over like difficulties, and ventured over the bar of unbelief. It was thus that,

during the afternoon and evening of yesterday, the Lord wrought mightily in the salvation of the people. It is possible to have so much preaching, and so many exhortations from the stand at camp meetings, as to operate unfavorably toward securing the one great design of preaching, which is the salvation of souls. The people need time to digest and practise what they hear. Too much food, however good, is not favorable to physical health. And thus may it be said, of too many great, and good, and long sermons and exhortations at camp meetings. The spiritual condition of the people is less improved than it might be for want of opportunity to digest what they hear. But this camp meeting was less objectionable than many others I have attended in these regions. With but one exception, we had but three sermons a day. The love-feast on yesterday morning was remarkable for the power that attended the testimonies, and for the number and the clearness of the witnesses. It might well be said, "Praise waiteth for thee, O, God, in Zion." Though scores, I presume, testified of the wonderful dealings of the Lord with them, yet scores, nay, even hundreds more would have testified, if opportunity had been given. Never have I seen more abundant outpourings of the Spirit than at this and other meetings for testimony at camp meetings. And, in view of the most manifest approval of God that ever attends them, I have thought, if a meeting for public testimony, and other social exercises in which the laity might unite were held every morning at the stand, far greater results might be witnessed. The utility of this seems so apparent, and so many strong reasons suggest themselves in favor of giving the laity more time at camp meetings, that I can hardly resist the temptation to enlarge on this subject. But I must resist, and close my already lengthy letter. There were yet other things which afforded a contrast favorable to this meeting, rather than some I have attended. The Presiding Elder was

not only a Christian, but a gentleman, and disposed to recognize all those ordinary courtesies which the people have a right to expect. He did not consume several minutes before every service in authoritative demands for order. If a gentleman chanced to be sitting or standing beside his wife or friend, as in ordinary congregations at home, he did not stand minute after minute, delaying the holy services, and, in authoritative tone, demand obedience to order. But, judging that utility was order, and not ambitious to magnify his office, he simply told the people the rules of the meeting, which were cheerfully obeyed, and most excellent order was observed, and, on the whole, we were constrained to say, "Surely, we had a good Camp Meeting."

All in Christ.

MAN, woman, or child, do you want any thing? Are you anxious about the matters of your soul? Are you disturbed, are you ignorant? Do you feel "It is wisdom I want?" Well, it is all in Christ. In the knowledge of him is eternal life. And do you understand it is all with Christ? "He that hath the Son hath life." There is no salvation out of him. We become bound with him by faith, and then all that belongs to him is ours. As it is all with him. Once more, it is all FOR Christ. Did you understand that every thing we receive is to go back to him? It is given to us that we might glorify his holy name. Are you justified? Are you sanctified? Are we temples of the Holy Ghost, heirs with Christ? It is that we may have liberty to serve God, and glorify the name of the Redeemer. Thus, all that salvation implies is in him, all that salvation implies is with him, and all that salvation implies is for him in time and eternity. My brethren, Christ is a rock. He is a root out of which flows the sap of grace, through the branches, and the soul that is united to him as a branch receiveth it. He is the

rock of ages; and the soul that is based on him the gates of hell cannot prevail against. It shall rise up a mighty power unto the skies, a building that shall manifest the wisdom, the grace and the glory of God throughout eternity.—[Rev. C. Molyneux.

Losing One's Temper.

I WAS sitting in my room one morning, feeling all out of sorts about something or other, when an orphan child, whom I had taken to raise, came in with a tumbler in her hand, and said, while her young face was pale, and her lips quivered:

"See, ma'am, I went to take this tumbler from the dresser to get Anna a drink of water, and I let it fall."

I was in a fretful humor before the child came in, and her appearance with a broken tumbler in her hand, did not tend much to help me to a better state of mind. She was suffering a good deal of pain in consequence of the accident, and needed a kind word to quiet the disturbed beating of her heart. But she had come to me in an unfortunate moment.

"You are a careless little girl!" said I, severely, taking the fragments of glass from her trembling hands; "a *very* careless little girl, and I am displeased with you."

I said no more, but my countenance expressed even stronger rebuke than my words. The child lingered near me for a minute or two, and then shrunk away from the room. I was sorry in a moment that I had permitted myself to speak so unkindly to the little girl; for there was no need of my doing so, and moreover, she had taken my words, as I could see, deeply to heart. I had made her unhappy without a cause. The breaking of a tumbler was an accident likely to happen to any one, and the child evidently felt bad enough without having my displeasure added thereto.

If I was unhappy before Jane entered my room, I was still more unhappy after she retired. I blamed myself and pitied

the child; but this did not in the least mend the matter.

In about half an hour Jane came up with Willie, my dear little curly-haired, angel-faced boy, in her arms. He had fallen asleep and she had with her utmost strength carried him up stairs. She did not lift her eyes to mine as she entered, but went with her burden to a low bed that was in the room, where she laid him tenderly down, and then sat down with her face partly turned away from me, and with a fan kept off the flies and cooled his moist skin.

Enough of her countenance was visible to enable me to perceive that its expression was sad. And it was an unkind word from my lips that had brought this cloud over her young face.

"So much for permitting myself to fall into a fretful mood!" said I mentally. "In future I must be more watchful over my state of mind. I have no right to make others suffer from my own unhappy temper."

Jane continued to sit by Willie, and to fan him, and every now and then I could hear a very low sigh come up, as if involuntarily, from her bosom. Faint as the sound was, it smote upon my ear, and added to my uncomfortable frame of mind.

A friend called, and I went down into the parlor, and sat conversing there for an hour. But all the while there was a weight upon my feelings. I tried, but in vain, to be cheerful. I was too distinctly aware of the fact that an individual, and that a motherless little girl, was unhappy through my unkindness, and the thought was like a heavy hand upon my bosom.

"This is all weakness;" I said to myself after my friend had left, making an effort to throw off the uncomfortable feeling. But it was of no avail. Even if the new train of thought awakened by conversation with my friend had raised me above the state of mind in which I was when she came, the sight of Jane's sober face, as she passed me on the stairs, would have depressed my feelings again.

In order both to relieve my own and the

child's feelings, I thought I would refer to the broken tumbler, and tell her not to grieve about it as its loss was of no consequence whatever. But this would have been an acknowledgment to her that I had been in the wrong, and an instinctive feeling of pride remonstrated against that.

"Ah me!" I sighed, "why did I permit myself to speak so unguardedly? How much of good or evil is there in a single word!"

Some who read this may think I was very weak to let a hastily uttered sentence against a careless child trouble me. What are a child's feelings?

I have been a child, and as a child have been blamed severely by those whom I desired to please and felt that unkind words fell heavier and more painfully, sometimes, than blows. I could therefore understand the nature of Jane's feelings, and sympathize with her to a certain extent.

All through the day Jane moved about more quietly than usual. When I spoke to her about anything, which I did in a kinder voice than I ordinarily used, she would look into my face with an earnestness that rebuked me.

Toward evening I sent her down stairs for a pitcher of cold water. She went quickly, and soon returned with a pitcher of water and a tumbler on a tray.

She was coming toward me, evidently using more than ordinary caution, when her foot tripped against something, and she stumbled and fell forward. It was in vain that she tried to save the pitcher. Its balance was lost, and it fell over, and was broken to pieces at my feet, the water dashing on the skirt of my dress. The poor child instantly became as pale as ashes, and the frightened look she gave me, I shall not soon forget.—She tried to speak and say that it was an accident, but her tongue was paralyzed for the moment, and she found no utterance.

The lesson I had received in the morning, served me for the purpose of self-control; and I said instantly, in a mild voice,

"Never mind, Jane, I know you could n't help it. I must tack down the loose edge of the carpet. I came near tripping there myself, to-day. Go and get a floor-cloth and dry up the water as quickly as you can, and I'll gather up the broken pieces."

The color came back instantly to Jane's face. She gave me one grateful look, and then ran quickly away to do as I had directed her. When she came back she blamed herself for not having been more careful, expressed sorrow for the accident, and promised over and over again to be more guarded in the future.

The contrast between our feelings now and what they were in the morning, was very great. I felt happier for having acted justly, and with due self-control; and my little girl, although troubled on account of the accident, had not the extra burden of my displeasure to bear.

"Better, far better," I said to myself, as I reflected on the incident just related, "far better it is, through all our relations in life, to maintain a calm exterior, and on no account to speak harshly to those who are below us. Angry words make double wounds. They hurt those to whom they are addressed, while they leave a sting behind them. Above all we should guard against a moody temper. Whenever we allow anything to fret our minds, we are not in a state to exercise due self-control; and if temptation comes, then we are sure to fall.

Memoir of Helen M. Cowles.

DR. COWLES has just published a beautiful Memoir of his sainted daughter Helen, which will be read with great interest, especially by those who are striving for closer union with the Lord. The following extract from this precious little book will be appreciated by the readers of the "Guide:"

Of her Christian life, previous to the last three months, little need be said in this brief sketch. Her conversion, something

more than five years since, had one strong point—"I know this," said she, "if I know nothing else: I know I have given up my will to God." A strong will, really and firmly set for selfish gratification, had been an active, though not obtrusive feature of her character. Convicted upon this, the conflict between her soul and God turning specially upon this point, it is not strange that her change in this respect was so palpable to herself.

Her subsequent Christian life left no doubt of the reality of her conversion. It was in general controlled conscientiously by fixed and correct religious principles; involved a pleasing degree of interest in doing good to others, and in labor—with more or less earnestness—for the salvation of souls. Yet was it all along apparent to those who knew her best, that her heart was not by any means filled with the Spirit, and that hence there was a spiritual weakness in her soul, which caused her often to be overcome by the assaults of temptation, and to live more conformed to the world, and less faithful to speak for the good of souls, than conscience, acting under the present agency of the Spirit, could approve.

Such was her general course of Christian life. In the winter of '49 and '50, amid the exhausting labors and the earnest spiritual anxieties of teaching a school, in which several pupils were hopefully converted, her health declined, and the seeds of fatal disease took deep root in her system. She returned home in the spring, only to sink, despite the skill of medical science, slowly towards the grave. But, following her religious history, let us remark that while her attitude of mind was that of entire submission and resignation to the divine will, yet it was not for many months one of all-absorbing spirituality. After improving hopefully during the summer months, the cold of autumn again hastened her decline; and now commenced a period of spiritual conflict. It seemed that Satan received special permission to harass and annoy her—the Lord, however, having his

own glorious ends distinctly in view, and all along expecting to make the wrath of the tempter subserve his own glory. These temptations were usually towards the indulgence of feelings and states of mind which neither conscience nor God could approve. The resulting conflicts were long and terrible. "I am weak," she would often say, "and I cannot bear much mental effort; and yet I rise in the morning only to fight all the day long against these fierce temptations. There seems to be no rest for me on earth. I sleep nights, but though I rise somewhat refreshed, yet I am crushed with the reflection that I have one more day of conflict to go through. It seems as if this would take my life. How can I live so!"

When her case became fully known to her parents, we need not say that it made its strong appeal to their hearts. Help was sought in God. A special effort was made to get before her mind the resources provided in the gospel for all spiritual wants, and not least for such wants as hers. "Helen, it does seem to us that you need not remain in this state of incessant unavailing conflict. Jesus says 'Come unto me and I will give you rest.' His word testifies, 'God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, also make a way of escape, that ye may be able to bear it.' You remember also, that the Lord said to Paul, 'My grace is sufficient for thee; for my strength is made perfect in weakness.' What he said to Paul, he says with no less kindness and faithfulness, to you. You are safe in regarding Jesus Christ as a High Priest who can be touched with a feeling of your infirmities, having been tempted as you are, so that you may come boldly to the throne of grace to obtain mercy and grace to help in time of need. These are precious promises. Have you thought of them as pertinent to your case?"

"I have known," she replied, "that there were such promises; but I have not, during these weeks of conflict, thought of them as ensuring to me the help I need."

"You will think of them in this light now," said her mother, "will you not?" Thus closed the morning conversation.

At evening, Helen said, "This has been a new day to me. I have put my trust in Jesus to meet all my wants, as I have never done before. His presence and grace have borne me for once above the power of temptation. I dare not say how long this may be the case; I feel afraid I shall fall back again, and tremble lest I should in any way displease my Savior, and lose his blessed presence. But you cannot think how much I should rejoice to live by such faith in such a glorious Savior."

The natural reply was given, "Fear not, only believe. Trust in the Lord forever; for in the Lord Jehovah is everlasting strength." Days rolled on. She studied the Bible, and found its promises a great deep of mercy, and its revealed grace and strength truly good for every season of need.

She also read "Riches of Grace," as she had strength to read; but this book raised in her mind a new difficulty. "I find," said she, "that those whose experience is recorded here had great excitements of mind. They were strongly affected, had most thrilling emotions and overwhelming views of truth. Besides, they knew the moment when the Savior revealed himself to them. Such is not the case with me. I have had no great excitements; all I have done is simply to trust Christ very calmly."

The reply which seemed appropriate was this: "All minds are not alike in regard to being susceptible to strong emotions. Those cases were selected in part because they were striking and thrilling in this particular respect. But the Lord must give you another brain, and the physical powers of health besides, before you could either have or endure so much emotion. But you need to consider that emotion is not *faith*; nor is it necessarily *love*. The Lord will bless your simple faith, if, like a feeble child, you put your trust entirely and fearlessly in him."

Under these views, her difficulties disappeared, and she settled down into a state of abiding trust, and delightful peace. Victory, now, became her daily song. "Christ has kept me to-day," as each evening came, she could testify with joy. "The tempter gets no advantage over me. With every temptation a faithful God gives me a way of escape, that I may be able to bear it."

She was singularly open-hearted and even transparent in the disclosures of her experience. Hence her parents had entire confidence that they understood her case, and the whole of it. Once there came an hour of bitter sorrow. Upon entering the room just after two or three young ladies had left, her mother noticed a sad look upon her countenance, and inquired if she felt more unwell.

"No," said she, "but, O mother, I have grieved the Savior."

"Indeed! how could you do it, Helen?"

"Oh!" said she, "I want to tell you all about it. I thought, when the ladies came in, it would glorify God for me to speak a word to them about the great salvation, and tell them how Christ had blessed my soul lately. But other conversation was introduced, and the time passed away; and, when they left, the Savior turned away his face, and was grieved."

"But, Helen, he will forgive you, if you are penitent."

"O, I know it: he has already: and yet I feel grieved at myself. I wonder how *could* do so, and am sure I never can again. I feel as though I wanted to ask him not to feel bad about it."

Again her feelings resumed their peaceful flow of grateful trust and fervent love. Often would she say—"O how I love Jesus! Surely, I never loved any other as I love him." "Helen," said a friend to her, "you often speak as if you had no doubt of your acceptance with God, and no fear of coming short of heaven; but do you not sometimes tremble at the bare possibility of being mistaken?"

Her reply was the language of the heart

—"I know that I love Jesus, and that I strive and long to do his will. I know that he hears my prayers, and blesses me with the tokens of his favor. Hence, I cannot, for a moment, doubt that he is mine and I am his."

During these last months of her life, the Bible, read by herself, or listened to as read by others, was her spiritual bread. It supplanted nearly all other reading—all but the most spiritual books. An early taste for amusing literature was thoroughly crucified, or, rather, displaced; for nothing so ravished her heart as God's precious truth.

We might say much of her humility. "I wish," said she "that, in some way, the world could know how vile a sinner I have been, that they might appreciate the riches of the Savior's grace to me. I rejoice to think that the universe will one day see it, and that God will then be glorified in it; and I wish it might be proper to tell it to my friends and all the world now. They do not know how wicked a girl I have been. They cannot see, as I see, how great the Savior's grace has been to me."

Through the tribulation of immense suffering, it pleased the Lord to mature her graces, and ripen her piety for heaven. It was often affecting to hear her, between paroxysms of pain, and in the whispers of weakness, say, "Not worthy to be compared—not worthy to be compared." That beautiful and pregnant passage of Paul, Rom. viii. 18, had become so familiar, that a few of its words suggested the consoling sentiment.

More than once, being observed to be in great pain, and some allusion being made to her enduring it, she said—"I have to make constant use of the love of Christ, to bear such pain." Yet, under all these sufferings, her thought was—"God sees how much I need pain. I will thank him for his precious discipline, given me in faithful love on earth. When I have suffered all that my case needs, I shall be taken home."

So it was. With never a fear of death—nay, with a joyful welcome, she hailed

the hour of deliverance. She could not realize that *her* death should be cause of grief to her friends. When a sister, whom she dearly loved, and had much desired to see again before she died, arrived, some thirty hours before her release, and taking her trembling, emaciated hand, was moved to tears, she replied tenderly yet firmly—"Not a tear, Josephine; not one tear for me; I *want* to go home."

On one of her feeble mornings, she said "I have been suffering exceedingly."

"But," said her mother, "Jesus has been with you, has he not, Helen?"

"Mother, I am *in* him," was the emphatic reply; showing that this language, though abstruse and unmeaning to many, is yet the very language to denote most perfectly the relation of the trustful believer to his Savior.

In this state of unbroken calmness, she passed the closing weeks of life. It was not fitful, but steady and enduring. It was not a gush of emotion—but the placid, intelligent, rational conviction of Bible truth, and the unclouded apprehension of a present Savior's love. It was heaven *in* the soul, presaging a heaven *for* the soul, whenever the frail tent of clay should be struck for removal. It was victory *here*, the earnest of victory *there*, and of victory forever. The love of Jesus, felt and become a thing of consciousness here, begat an assurance of enjoying his love, and of perpetuating and perfecting her own love of him, through everlasting ages. We cannot say that her joy often arose to rapture. It is obvious that her mental constitution was one of the least excitable kind; and the great weakness of her physical powers—at no time excited by stimulants—seemed almost to forbid rapturous emotion. Yet, in a few instances, when alone with her mother, and with no external causes of excitement, she broke out—"O, I cannot tell you how happy I am in God! If I had strength I should want to clap my hands, and shout. My soul is absolutely full of joy, like the joy of heaven."

Nothing could exceed the simplicity and earnestness with which she often said—"O, how I love Jesus!" More than once, after using this, and similar expressions, she added, "You may think it strange that I use such an expression, and say it so strongly. Often have I seen the time when I should have thought it nothing but religious cant; but it is not *cant* with me. I can understand how such language may be perfectly sincere. I know that I feel it all. Indeed, no words seem to have half meaning enough for me."

But, usually her attitude of feeling was calm. Her mind's eye saw not angels hovering round—as may be really the case with some. Hers seemed fixed on Jesus only. Weeks before her death, some one said—"You must have many pleasant anticipations of seeing your sainted mother and many other dear friends, already in heaven." "I so long to see Jesus," replied she, "that it will be a great while before I shall think of looking for any one else."

Such were her feelings during her last hours. "My views of Jesus have been *exceedingly* precious to me to-day." And thus, with her eye upon the Author and the Finisher of her faith, she passed into the world of open and cloudless vision, henceforth to be forever like him, for she "shall see him as he is." "This is the victory that overcometh the world, even our faith."

On the Law of Habit in connection with Faith.

THERE is no exercise of the human mind, whether natural or spiritual, which has not its laws of origin and progress. This remark is applicable to faith, as well as to every other inward principle.

One of the most general laws of our mental nature is the law of habit. The law of habit, in its application to the principles of the mind, may be expressed by saying that it is the facility and strength of action, resulting from frequent exercise or

repetition. The perceptive powers, the memory, the power of reasoning, the affections, all invigorate themselves under the influence of this mighty law. The same can be said of faith. Faith, unexercised, becomes weak; faith in frequent exercise, becomes strong. He who believes frequently will believe energetically; while he who puts forth the act of belief only at distant intervals, will find the impotency of his faith corresponding to the frequency of its exercise.

And, in accordance with this general view, it is related of some pious persons, who have distinctly seen the connection between a strong faith, and the life of God in the soul, that they have endeavored to sustain and strengthen acts of faith by acts of the will. They have said, "I **WILL** believe." "I am determined not to doubt."

In reading some account of the experience of a pious person, who is said to have died in the triumphs of faith, I find the following expressions: "I have given God my undivided heart; believing that he does accept of it, and believing that the blood of Christ cleanseth us from all sin. Like a stone which the builder takes, and puts on the foundation, so do I lie on Christ's blood and God's promises; giving God my soul and body a living sacrifice, and covenanting with him never to doubt more. My language is, I **WILL** believe. I will sooner die than doubt." And we may add, it is very proper, and it seems to us indispensable, on the part of those who wish to live the life of faith, that they should not only watch against unbelief, but that they should resolve against unbelief.

This course is sometimes objected to. It is said, and, in a general view of the subject, is said very correctly, that belief ought to rest upon evidence, and not upon volition. The objection, however, is divested of validity when it is understood that the act of volition is not designed to have an influence independently of evidence, but in accordance with it, and in its support. Such have been the results of long-continued

habits of doubting, that the faculty of belief, when exercised upon religious subjects, seems to have lost its appropriate power. It has become, in a degree, paralyzed, and its assent fails to be given, where it obviously ought to be. Under such circumstances, it is obvious that an act of the will may not only be proper, but that it is necessary. The mind, in consequence of having become, in some degree, disordered, stands in need of the aid which a purpose or resolve of the will is calculated to give. A person, for instance, has given himself to God in the act of consecration; he has inward conviction, in accordance with what is really the case, that he has placed all upon the divine altar. And he knows, from the Scripture, that God is pledged to receive all who are in this situation; and that, in accordance with his promises, he will be, and that he is now, a friend and father to them; and that all such persons are, and will be, so long as they continue in a state of consecration, encircled and blessed in his paternal love. All this he knows to be true, because statements and promises of this kind, and to this effect, are abundantly announced in the Scriptures. But it is true, notwithstanding, that he finds a great difficulty in taking these promises home to himself. They are written, but they are not received; they are applicable to his own case, but they are not applied. He has so long disbelieved, that the very faculty of believing, as already has been intimated, may be said to be struck with a palsy.

It certainly seems incapable of moving and acting effectually, until it is encouraged and aided by some accessory influence. And a portion of this influence is a volition, or firm resolve, embodied in the declaration, "I WILL believe," which I understand to be the same thing with saying, and nothing more than saying, "I will no longer yield to doubts, which I have found to be unreasonable, and which I know to be destructive. The evidence of God, to which Satan, taking advantage of my former evil

habits, would blind me, shall have its effect. I will receive it."

The results of personal experience sustain the views which have been taken.

Those persons, who have been inwardly convinced that the promises of God ought to control their belief, and those who have endeavored to secure this result by resolves, or purposes calculated to diminish the effects of former habits of unbelief, have found themselves blessed in it. The susceptibility of belief, which had been weakened and almost prostrated in its action, has, in this way, become invigorated. And not only this, it is continually increasing its facility and strength of movement by each repeated exercise. The powerful law of habit lends its aid. So that the exercise of faith, which once seemed the most difficult thing, is now found to be easy.

The Revel.

AN ALLEGORY.

A CONTINUATION OF "THE WARNING," FROM OUR
LAST NUMBER.

"Blessed are those servants, whom the Lord, when he cometh, shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants."—[St. Luke xii. 37, 38.]

THE music rolled high through the stately hall of the marble palace; and the hot, faint air was laden with odors, which rose from a thousand flowers, while on swept the stately bands of revellers up flights of marble steps into the pillared hall.

There they all were whom I had seen before. Leila, with her haughty brow and curled lip, and stately step, proudly trod the long aisles formed by the pillars. I saw her pass. The light of a hundred lamps of silver beamed on her brow; she

seemed full of happiness and gaiety; still she preserved that haughty look which scorned the passing groups of revellers alike with the old man's warning.

And Roland was there, not dancing, but I saw him leaning against a pillar, his laughing eyes full of light and joy. He was talking with a group of youths around him, who seemed pleased to have a word from one who thought so well of himself.

Una danced with Florizel.

"Now come on quick, Florizel," said the little girl, gaily, "I long to be up with yonder group. My feet go with the music tune—I hate to be behind. O, is n't it a glorious sight?" And her lilies danced against her childish face, and she hurried her youthful companion along the floor.

Hubert, too, was there; I saw him pass along with the joyous band; the light of many lamps beamed on their youthful faces, and their still fresh flowers.

The perfumed air was laden with scents, and the tall pillars of the stately hall seemed like an avenue of marble, which led out down flights of steps to hills which slept in purple night at the other end.

I noticed there were two or three figures which lingered outside the building. They were walking down different paths of the garden.

One was standing alone by a lake, on whose clear surface the stars were reflected; his finger was on his lip, and his face anxious; he was not looking towards the hills.

"What are you doing, Urban?" cried the voice of Antoine, who, clad in his bright dress, had rushed out of the hall to see where his companion was. "Why cannot you join the dance like the rest? There is no use in standing here anyhow; the Lord will not appear from the water."

Urban gave no answer.

"Antoine," said he, after a pause, "I can't come; I hate the revels."

"O, I thought," said the other, "it was that you were looking for the King."

"Well, did I say I was not?" answered he, anxiously.

"No, but I thought that was the reason you were staying here."

"I wish it were," said Urban, with a sigh.

"Well, you're beyond me," said Antoine, turning round his richly-plumed cap in his hand, from which the lilies were dropping, one by one. "I suppose," continued he, "you mean you hate revelling, for fear of not hearing the Lord's step."

"I never said so," replied Urban.

"But you must have some pleasure in return for your giving up the gaiety; either be a watcher, or a reveller."

"I have no pleasure," said Urban, bitterly, groaning and pressing his finger on his lip.

"Well, I must go," said Antoine; "farewell."

Urban made no answer, and Antoine's white and gaily dressed figure swept swiftly over the green sward towards the pillared hall.

Against a pillar outside, I saw Theophilus, leaning and gazing towards the hills; he was intently looking at something; and by degrees he left his reclining posture, and stood upright.

"What are you looking at?" said a gentle voice near him. "I'm tired of dancing; I think I'll stand by you, Theophilus. Do tell me what you are looking at so."

"I hear something, Adah," said he.

"Hear something? Hear what? — there's noise enough with the music, surely."

"Nay, but something above that."

"You frighten me, Theophilus," said the little timid girl, as, with her garlands half-faded, and her long curls all dishevelled with the white lilies hanging to them, she drew close to him.

"Hark!" said Theophilus.

Adah listened; and there was a sound—a very distant, faint sound—over the far hills, where the twilight still fluttered.

"What is it?" said Adah, looking up in his face.

"It is like chariot-wheels," said Theophilus, very thoughtfully.

"Will the King come in a chariot?" asked Adah, turning very pale.

"I have heard so," said the youth; "but the sound dies away and returns again, like a wave of the sea."

And he still kept his eye fixed on the twilight, so that he imagined the very light grew stronger.

The sound of the music, the shouts of the revellers, the pillared halls, the hot-scented air, had passed away like a dream, and he was lost to all but the sound on the hills.

"What shall we do?" said Adah.

"I think we will seek the old man at the head of the valley; he will tell us best," said Theophilus.

"Yes, yes, let us go," said the lovely little girl, clinging to Theophilus' arm. And they two passed swiftly down the garden path.

"Whither away so fast?" said Hubert's voice, calling after them from behind, and following his word with an action, he darted after them.

Theophilus stopped a moment. "Hubert, there is a sound in the mountains; the King is at hand."

If a thunderbolt had fallen at his feet, Hubert could not have been more startled. He turned deadly pale, and seemed riveted to the ground. Another moment, and he darted back to the revellers. The music was swelling at its highest pitch; the dancers were swiftly passing down the stately hall; the young and beautiful were glowing with the radiant lamps, and the scent of fading flowers hung heavily on the air.

Hubert rushed in, pale, and trembling, and breathless; he raised his voice to its highest pitch. "There is a sound on the hills, the King is at hand."

It is impossible for words to tell the effect of the boy's words. A thrill of sudden terror passed through the whole band of revellers. In an instant, each eye was

turned on Hubert, who, shuddering with fear, with his face turned to the open air, gazed on the mountains, yet visible in the twilight.

The music, in a moment, was still; the dance stopped, as if by magic; the gay and laughing faces were filled with feelings of terror.

The garlands of half-fading flowers were flung on the ground, and trodden under foot, as the trembling crowd pressed round Hubert, to hear his awful tidings.

"I said he was coming; I said we should never have come. I said so," cried Florizel, in agony, as he threw his arms round Una, who clung in an agony of terror to his skirt.

"O, dear, dear Florizel, where shall we fly? I am so frightened; away, away with these vile flowers; I hate them all." And little Una tore her lilies from her brow, and crushed them under foot.

"It was all your fault, Camillo," said Florizel to the boy, who stood like one bewildered, gazing in the distance.

"Well, well, Florizel, it's of no use saying so now; I certainly thought——"

"You thought what?" said Una.

"Only that the King would not come till morning."

"Well, but the old man said he might come any time."

"Well, well, don't lay the blame on me," said Camillo. "Let us down to the old man, and find out what we can do to make amends."

"Oh, no, no! I would n't go out for worlds!" cried Una, "to hear the sound. O, dear, I wish the music would go on. I wonder where Adah is."

Nothing could exceed the terror of the whole band of revellers; but they received the news in various ways, though it was plain all were terrified.

I noticed Leila; her face was very pale, and the curl of her proud lip was still there, though her eye was very anxious, as she leaned on Roland for support.

"I have done nothing to anger the

King," said Leila, with an effort to speak with composure. "He made this place for our enjoyment; and, though we were bid to be at our work when he came, who could tell the moment of his coming? It is unreasonable he should be angry at our enjoying what he has placed in our way. Why do you not speak, Roland?" said she, casting her haughty eye up to her companion's face. She plainly gained confidence from the confident tone she assumed.

Roland's sparkling eye was quenched of much of its lustre, and his fresh beaming face looked pale under the lamp, which shed its ray over his head. "Indeed, Leila, I feel anxious; I would we had listened to the old man's word."

"Well, then, let us go to him," said she, "he yet may give us advice how to act; it may not be too late even now."

It was strange to see Leila's altered tone, how little charm the sound of the music had for her, and how little she cared for the dance.

All was terror and confusion; the extinguished lamps lay scattered on the ground, leaving little but the light of the moon to shine on the faces of the revellers.

I could not help noticing Urban, who, amid all the confusion, alone seemed undismayed; his anxious face looked as anxious as ever; but he seemed as much perplexed as before, and even the near approach of the King did not alter his feeling.

"I do not feel it; I do not really care for it," said he to himself; "would that I did."

Theophilus, by this time, had reached the old man, who still sat with his staff in his hand at the head of the valley. He looked as calm as ever, with his hand, as usual, on his staff. Theophilus threw himself on his knees before him. "Sir," said he, "the Lord is at hand; all is confusion yonder among the revellers; I came down to know what I should do."

"It is even as I said," said the old man. "It is even so; I knew he would come, and

none expect him. And is it so? And has my Lord come? And shall I at last go home, and be released from my painful watching?" And the old man rose from his seat, and, turning his almost sightless eyes towards the hills, he leaned on his staff, and an expression of such peace and joy passed over his placid brow, as I have seen on the face of one who is near a long-expected and happy release.

"But tell me, pray tell me, sir, what I shall do," said Theophilus, very earnestly.

"O, do, do," cried the frightened little one, who stood clinging to him, "do, do tell us what to do."

"Is all ready? Are your garments stained with the revel? Go back to the palace; stand at the door, and be ready to open it when your Lord knocks. Blessed, forever blessed, will he be who is found watching."

Theophilus waited no longer, but returned quickly to the scene of the late revel.

What was the surprise of Theophilus, on his return, to find the whole changed; the terrified revellers were all returning to their places in the vast and beautiful palace; the lamps were again blazing in the lofty roof, and the flowers were being again hung around the marble pillars. The look of terror and dismay which had filled every face was flown, and each was beginning to assume his accustomed expression.

"Why is this change?" said Theophilus to Hubert.

"Why?" said Hubert, somewhat hesitatingly, "why, because the sound on the hills has all turned out to be a false alarm; and the King is, after all, not at hand at all."

"How know you that?" continued the first speaker, anxiously looking towards the mountains.

"Because," said the other, "the sound has ceased, and messengers have come in from the country, saying, that such sounds have been frequent; and are easy to be accounted for by certain falls of rock amid the caverns of the hills."

This did not satisfy Theophilus; he still looked anxious.

"There goes Una in the dance again," cried Adah, letting go the arm of Theophilus; "I will go and join her; do not look so grave, Theophilus; there is no need for fear now; good-by; I will return in a moment."

"Stay, stay, light one," said he, taking her arm, "remember the old man's word, to be ready at the door."

"Well, well; and so I will," said she. "It is clear the King is not near yet; and I shall be back in time. O, see how Una threads the merry dance;" and Adah burst from him.

"Well, what think you?" said Hubert.

"That the Lord is at hand," said the other, "and that the alarm was right."

"But the alarm is false," said Hubert; "it is found so, it is easily accounted for."

"I see nothing in that," said Theophilus; "the King may choose things easily accounted for as the heralds of his coming."

"But it seems hard," said the other, "that we may not enjoy the time while we may."

"Hubert, you know we must be watching, and ready with our lamps trimmed, and garments unspotted, and our staves in our hands, when the Lord comes; and who of all yon mad revellers, think you, can be like that in a moment, if he appears?"

Hubert was thoughtful. "You are right, Theophilus; but what shall we do?"

"I shall wait near the door," said he, "so that the sound of the mirth within may not drown the sound of my Lord's approach."

"And I will take my stand by you," said Hubert; "you are right, my kind friend; O, can we not warn those within of their danger? At least Adah will be persuaded to keep watch with us; I will go and ask her."

Hubert darted in through the marble pillars after Adah, whose childlike figure was threading gladly and merrily the mazes of the dance.

Theophilus, taking up his staff, and adjusting his garment around him, with his lamp burning in his hand, moved to the outer door of the palace, which opened out to the hills of the east. On his way he found Urban, who was still standing where he had been; his face was perplexed, and he was closely examining his little lamp, which he held in his hand, the faint pure flame of which burnt clearly; his staff lay against a tree by his side.

"Urban," cried Theophilus, "I am going to take my place by the door to watch; for I reckon the sounds but now were signs of our Lord's approach."

"Are you?" said the other, with a sigh.

"Come with me," said Theophilus.

"I dare not," answered Urban, "without my lamp being trimmed."

"It is both trimmed and burning," said the other, "what would you wish more?"

"I do not see it," said Urban, looking at his lamp, "my garment is stained, my staff is gone."

"It is behind you," said the other; "good would it be for many of yon revellers, if they were as well prepared for the Lord's approach as you."

"O, Theophilus," said the poor youth, placing his hand on the other's arm, and looking up in his face with a look of keen sorrow and anguish, "I am not ready; I have tried to be ready this long time; you don't know how bitterly; but, after all, it is impossible."

He said it with an expression of deep, determined sorrow, and looked up so pitifully in the other's face, that Theophilus knew not what to answer. It was time for him to go, and with a sad heart he left Urban standing where he was.

The hours of the night were at their deepest; at the end of the long hall, where the revellers still continued their dance, one figure might be seen; it was of a youth standing within the door; his little lamp, which was burning, shone clearly on the part of the room where he was, and which the other lamps did not eclipse. On the

door itself was cast the shadow of Theophilus, which stood out in keen outline against the light. His face was somewhat turned towards the door, and was bent in the posture of one who listens for a sound outside. His white garment shone in the lamplight, and his staff was in his hand.

There was no one near him; Theophilus stood alone.

"Look, look, Adah," said Camillo, laying hold of the little girl's hand, "do look at that, Theophilus; did you ever see any one look so like a fool, watching while we are dancing?"

"Hush!" said Florizel, "don't talk so; may be he's safer than we are." And the group of children drew towards a pillar not far from the watcher.

Adah was silent.

Una laughed, and looked up in Camillo's face.

"If he's right," said Adah, why should not we go and watch by him, Florizel?"

"I think I will," said the boy, timidly.

"If you will, I will too," said Adah, taking hold of her brother's arm.

Camillo burst into a loud laugh.

"Why, Florizel, are you gone mad? What are you afraid of?"

"Of the Lord's coming suddenly," said the boy, trimming his little lamp, which had hung by his side; "come, Adah."

"O, Adah, Adah," cried the voice of Hubert, "I have been looking for you everywhere; Theophilus wants you by yonder door."

"O, she's going already, and Florizel too, to watch all night with him," said Camillo, still laughing. "Hubert, you are not silly enough to take fright at all these alarms."

"Young man," said a voice from behind, approaching Hubert, "I have been seeking you some while; we need your company at the banquet, for which all are summoned. The lady will not go unless you attend us. Leila likes you, Hubert, for your gay and gallant bearing," said Roland, smiling, and giving Hubert a look which it would have

been hard for any youth like him to withstand.

"I was going another way," said Hubert, with great embarrassment.

"O, Hubert was going to spend the night with yonder Theophilus, at the door," said Camillo, with the same provoking sneer he had put on before.

Roland took no notice of the boy's remark, but again pressed Hubert.

"I fear I cannot come with you; at least let me go, and I will return to you presently."

"Why?" said Roland, still holding him, "indeed, you must come; Leila waits, and you know she seldom cares to wait for any one."

Hubert let himself be drawn away.

"Go, Adah," said he to the little girl, "go to Theophilus, and tell him I will come presently; meantime do you join him; he is expecting you."

The simple Florizel had been perplexed at all that was passing, and seeing Hubert move away, he seemed in doubt what to do himself.

"O, come with me, Florizel," said Adah, "come with me; indeed, I feel sure there is no time to lose."

And the two children set off towards the watching figure at the door.

The banquet was brilliant as the dance had been; delicious fruits were heaped up in rich profusion, green, and purple, and golden-colored, piled on vases of snow brought from the hills; wine sparkled in cool goblets of silver fretted with gems; tall crystal vases held flowers, which drooped with the weight of their own blossoms, and seemed to lie on the hot air, filling it in return with perfume.

Lamps of every color hung around, and shed their red and radiant light on the vine clusters, which seemed bursting with ripeness and odorous juice.

At the banquet sat Leila, and Hubert on one side of her. The same proud curl was on her lip, though her face was exceeding pale, and vied in whiteness with the lilies

which crowned her hair. She smiled on Hubert, and Hubert forgot Theophilus.

If the poor youth had looked, he might have seen a cold look of triumph, which was on Roland's beautiful but heartless face, as he saw his poor victim ensnared.

"The table is not full," said Antoine.

"There are some few who are still persuaded the King will come on a sudden," said Roland, frowning, "and are watching. I should have thought the silly alarm of an hour ago would have put an end to such folly."

"Were you alarmed like the rest, Hubert?" said he.

Hubert colored up, and said he had been.

"I felt no fear," said Leila, proudly; "one was obliged to join the crowd in the confusion; but I felt no fear; I know the talking of his coming is but a dream and an idle tale."

There was something so cold in this assertion, that Hubert started. "How, do you not think he will come?" said he.

"No, indeed," said Leila, "I firmly believe not; they say there have been so many alarms, and all come to nothing."

"But if he were to come—" said Hubert, who could not quite so easily put away the idea of his approach.

"Well," said Leila, "I have nothing to fear; I am but enjoying the things he has left me to enjoy."

"But," answered Hubert, "surely we must have our lamps trimmed and burning, and our staff ready."

"O, I have little faith in that being needful; why should it be? How can such trifles affect the King?" And Leila drank of the purple wine, and Hubert drank of it too.

And Roland drank of the wine, and all the revellers were filled with the heating juice of the grape.

The door of the room was suddenly burst open, and a number of figures broke in in wild confusion, their faces betokening terror and dismay. "The King, the King!"

cried all the voices together, "he is close at hand."

The terror of the servants was so extreme they could scarce express its cause. In a moment, the whole room was a scene of alarm; wine cups overturned, rolled on the ground, delicious fruits lay crushed beneath the feet of the terrified guests, and purple wine tinged the heaps of mountain snow with spots like blood.

Hubert turned pale as death, and caught hold on Leila's dress. He gazed through the open doors, and down the long hall; in the far distance he could see the stately form of Theophilus, standing quietly with his lamp, and his shadow cast on the doorway. There were a few other figures by him, though Hubert could scarcely discern who.

When the terrified servants could recover themselves, they spoke, "The King, the Lord, is at hand! He is at the door, and his awful messengers are already upon us."

"Who—what messengers?" said Roland, trying to assume a calmness he did not feel.

"There, there!" cried the men, pointing to the open air, which they saw through the pillars.

"I see nothing," said Roland.

At this moment a bitter scream burst from the outside, and Una rushed in and seized hold of Hubert, heeding no one in her way.

"Hubert, dear Hubert, save me, O, save me!"

"I can't save you, Una," said Hubert, most bitterly, his voice faltering with terror.

Pale as death, Camillo followed Una, and both clung to Hubert's side.

"O, Adah, happy Adah, what would I give had I gone to watch by you!" cried Camillo.

"Hubert, Hubert! save me, O, save me!" see, see, was her bitter cry, as she buried her face in her dress.

At this moment, figures tall and awful appeared in the distance of the long room

without. They stepped in from the open air within the pillars; they bore books in one hand, sealed up, and arrows fastened in bows, in the other. They were exceedingly terrible to look at, and they moved straight forward.

And, as they came, there was like the crackling of fire before them, though those within saw nought; a light like a flame shone behind them, and all the flowers in the garden through which they passed had withered up; the lilies on the dresses of the guests faded at sight of them; as they advanced, there were distinct sounds like chariots driving over mountains. They marched on, and never broke their ranks. Their appearance was, indeed, very terrible, and there was no sound from their feet.

Roland caught up a javelin from the wall, and hurled it at the advancing band. The javelin flew through the air, and pierced the foremost one; but, though it passed through him, it left no wound. But they all still came on. At sight of them, the revellers became pale and still, and no sound was heard but of the deep and heavy breathings, and choking sighs.

Little Una kept her face hid in Hubert's bosom.

On came the terrible ones, and at length they drew the bows which each carried, and a winged arrow flew from each, which divided the air as it passed. Some quivered in the hall over the heads of the revellers; some struck the purple fruit; and wherever they fell, it seemed as if all which came in contact with them withered and drooped. One arrow struck Roland, and pierced his breast, as he was in the act of laughing at Leila's pale and frightened face; he fell back, without a sigh, to the ground, and heaved his last breath without a word. A cry of terror burst from the affrighted revellers, as each seemed to think his own end was at hand.

Then the swift messengers suddenly stopped, and delivered their message, that "the Lord was at hand," and retired as rapidly as they had come.

For a few moments, all the company were as alarmed and frightened as they had been at first, and I thought that now, at least, they would prepare for the coming of the King. I turned to look at Theophilus. It seemed he had heard the tumult, and was considering of the cause; but he did not move from his post, and little Adah had come nearer to him, and kept her eye anxiously on the door from which they expected their Lord. I was surprised they were so little disturbed at the passage of those terrible ones.

Burden Bearing.

SOME years since, a gentleman was invited by a friend to make a speech at the anniversary of one of our great benevolent societies. When the time arrived, the speaker looked around the platform for the face of his friend, whom he had regarded as the leader in the enterprise; but he was nowhere to be seen. During the exercises, however, he cast his eyes up to the multitude which thronged the gallery of the largest building in the great city, and there, in an obscure corner, sat his noble friend. When the meeting was over, the hidden man came forth with joy in his face, thanking one and another for their efforts, and expressing great pleasure in the prosperity exhibited by the report and attendance.

"But," asked the speaker already alluded to, "I thought you were the president of this society."

"O, no, I am not," replied the modest man.

"Then you are one of the vice presidents, surely," returned the gentleman.

"No, I am not."

"Are you the secretary, then, or the treasurer?"

"No, neither of these."

"Then what are you? What office do you fill in the board?"

"None, sir; I have no office, and never

had, unless, if you choose, you may call me the packhorse of the enterprise."

That was just the worthy man's office, the packhorse or burden-bearer.

Now, this eccentric, but godly man was one of a very valuable class of laborers in God's work on earth. His whole soul was absorbed in doing the work which his Father had given him to do. He cared not what post he filled; he never sought, and could rarely be induced to accept, an office; but that part of the work which was too humble for any one else to perform, he considered and assumed as specially his. Now the cause of God on earth requires laborers of many grades and names—prophets, apostles, writers, exhorters, and last, but by no means least—GIVERS.

In all ages of the church, God has had, besides his more public servants, a strong relay of these hidden ones, the burden-bearers of his precious cause; and wherever, in our own day, we see any enterprise for the good of man and the glory of God advancing prosperously, we may be sure that he has appointed there a band of burden-bearers, although they may be at times so far under the load as to be out of sight.

Seeing the Invisible.

O, JESUS, thou invisible Present! Shall I ever see thee? Shall mine eyes behold thee? O, how can I wait? My soul fainteth for the longing it hath for thee—for the living God—my heart and my flesh crieth out after God.

"Were I in heaven without my God,
'T would be no joy to me."

The negative joys of heaven are often well depicted, that

"Sickness and sorrow, pain and death,
Are felt and feared no more."

This inestimable bliss, I would not undervalue. But O, to see the Lamb. To be one of his bride. To know that his eye rests upon us with infinite delight. To be

not only pure, but lovely in his holy sight. Without spot, or wrinkle, or any such thing. But O, first to glorify him here. How shall I do so, O, Jesus? How shall I accomplish more for thy glory? Speak, Lord, thy servant heareth. O, condescend to use me! Use me up in any way in thy blessed service. I only ask to bring the greatest possible glory to thy blessed name.

Experience.

SHOULD WE WITHHOLD OUR TESTIMONY.

"Jesus, my Lord, I cry to thee,
Against the foe within;
I want a constant liberty,
A perfect rest from sin."

My Dear Friend,—You ask pointedly and decidedly, "Have you never been staggered during the controversy about the confession of holiness, and has not the reading of those articles hindered you?"

I can just as promptly answer, No, not at all, at any time. When I received the doctrine of holiness, or sanctification, it was at a period in my experience when I deeply felt. I must either get into a state different from that in which I had been for some time, or go back into the world, for which I had no desire; to remain as I was, I could not. I had lost a measure of my first love, and felt an aching, painful inconsistency in my Christian character, and had been, for some time, sensitive to this state. I still continued earnest, secret prayer, reading the Bible, and attending the ordinances of the sanctuary, especially the Lord's Supper; and I think never eat or drank unworthily; for, if repentance and faith in Christ could bring forgiveness, I obtained it. Yet, at those precious communion seasons, it was my dread that I should go away, and grieve my Lord and Savior, and I felt assured I would do so because of my inward foes—truly, evil was present with me, and continued to bring me into bondage. At length, this conscious want of something in my religious

experience so increased upon me, that my ordinary innocent enjoyments lost all their zest, and I felt a void which nothing within my reach could fill.

I noticed the epistles were addressed to saints, but I could see only a very few whom I honored as such. About this time, a Methodist, a friend of my blessed mother's, put into my hand Wesley's tract on Christian Perfection, without knowing the state of my mind. I read it immediately, and found it was a key to unlock some treasure in my future experience. The benefits of this state of holiness were just what I needed, for usefulness, continual confidence in God, and my secret happiness. These were very important points with me; usefulness had been, by parental influence, so induced into my thoughts and feelings, that it was always parallel with my happiness and consciousness.

I looked over and over the tract, and prayed about this new state of grace, which was opened to my eager desire; and this explained to me the experiences of Mrs. Fletcher, Lady Maxwell, and others.

Although a Presbyterian, I had, from a child, read Methodist biography, of which I was very fond; I loved it for its feeling and warmth.

I had a peculiar advantage in my training which left my mind free to embrace truth wherever I found it; for I had no prejudices against any evangelical sect.

I cannot recollect a word or sentence to have passed the lips of either of my parents concerning any religious people that would, in any wise, set up the barrier of prejudice in the minds of their children to hinder them from receiving benefit through any good channel.

My pastor once said, in Bible class, that "our Methodist brethren erred about perfection;" but it was said so sweetly and honestly according to his view, that his expression did not awaken the shadow of a prejudice in my mind, although his whole character was consistently holy, all his teaching impressed me, and was

very important to the bias of my whole life.

I searched the Bible, and found Wesley was scriptural; then I took up "Marshall on Sanctification," which I thought good; but there was not a definiteness to satisfy me; I could not know by him when I would make the attainment. Another Scotch author that I liked much better was handed me by a young friend who neither knew my state. He taught that sanctification was sometimes progressive or instantaneous, and that the Spirit witnessed to the work in the heart; this was satisfactory to my restless spirit. Then the attainment was what I wanted, and that by Wesley's view was presented as most clearly within my reach.

Satan would have been very much pleased, and I do not know but a jubilee would have been held in the bottomless pit if I had laid down my Bible and these precious books, and said, "I will be content to grow in grace, and let standards alone;" or, if I had satisfied myself with the resolution to get more religion.

But no. If any one had said this to me, or given me this counsel, I would have turned away from them in disgust, and replied, "You know not my want, my hungering and thirsting for the waters of life. I know best what will satisfy my craving soul. I must have fixedness in God—perfect peace—abiding in Christ. I must love the Lord with all my heart, and know it, and feel it too." Here I would mention, that a year, or even years before, I had been led in secret to pray that the Lord would fashion me as clay was fashioned in the hands of the potter, and in my nearest approaches to the mercy-seat, this would be the spontaneous petition of my heart, upon which I would dwell with earnestness.

After having tried hard nearly two years, in a legal way, to make myself better, and prepare a residence in my heart for my Savior, I found at length that all I needed was to receive Christ fully as my Prophet,

Priest and King, and accept his blood, with all its power to cleanse, and save me from inward corruptions, and my bent to sinning—bringing me into such a state of abiding union with him, as would satisfy me with his work in my heart, without any other refuge or rescue. I was enabled to cast myself upon the command, "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." This I believed, and found peace in believing. I made a profession of this new act of my faith, continuing to hold fast, although feebly at times, for the enemy tempted me sorely, because my joy was not great, and I could not tell of particular manifestations of Christ to my soul. While thus buffeted, I would only renew this simple act of trust,—all for Christ, and all in Christ,—many times in the day, and claim the power of the all-cleansing blood. For several weeks I lived by faith alone, without the direct witness of the Spirit that the work was done within, when unexpectedly, while in a little prayer-meeting, the witness came sweetly, and sealed me clean and holy in the blood of Jesus—just as clear as my conversion—as a sense of pardon.

Now, it makes no difference to me whether Wesley witnessed to the blessings of a clean heart or not—he has written clearly and definitely upon the doctrine according to the Bible for my good, and he could not have done so if some one had not witnessed to its enjoyment. How much of his sweet correspondence with those who enjoyed this state, is as honey from the rock;—they witnessed to it, or he could not have given them the counsel he did for their retaining the enjoyment of this state of grace. When I was thoroughly convinced that a state of sanctification was attainable, and God's requirement laid upon me, "Be ye holy," I could not rest until I received this full salvation from sin. While my mind was searching after this treasure, heard much cavilling and controversy; but being fixed on the Rock of God's word,

I often felt I could endure the stake for this truth, even when I did not feel its power in my own heart.

I thought it so honorable to God, to bring his children, *through* the merits of the death of Christ, into a state of constant obedience to and union with him—and he being a God of power, I could not see why he should not display it in that way for the happiness and safety of his church. It was the secret language of my heart, if no one in the world enjoys this state, I may, and through grace, I will. I think, through some of the writings of Methodist authors, I became convinced that it must be confessed to be retained, but this was a minor consideration if I might only be the happy recipient of this grace.

This and all else were indifferent matters for me to resign, in comparison with that for which I had been ardently longing. The first person I heard witness to the blessing, gave me a new impulse, and quickened me greatly in seeking it more earnestly by simple faith.

People may say what they will about the profession of it, there is nothing more powerful in the use of means to aid a seeking, thirsting soul after righteousness than the living testimony.

I might have still groped on in legality, had not the sound of gladness and liberty broken upon my ear. Upon that well remembered evening, I heard several testimonies to the cleansing efficacy of the blood of Jesus;—two, especially, affected me: one was from a minister, the other from a young woman. And this is the very reason I strive to give, under all suitable circumstances, a clear, definite account of what the blood of Jesus does for me now. I am prompted to it by gratitude for what I have received, and the desire of helping some needy soul who is seeking light and life. It matters not to me who controverts this; I know I cannot retain the witness of this blessing unless I confess it. And, oh! the sweet reward I have found in this path of duty;—distinctly have I felt

that I was confessed before my Father in heaven.

So for the glory of God and my own spiritual life, I must, and will confess it, through grace. Yes, it is all of grace—unprofitable and unworthy, yet through grace.

Wesley, in his journal, gives very minute accounts of different holy persons; and no man was ever more in his element in writing or talking upon any subject than he was upon the doctrine of holiness. He tells us what those witnesses said, and acknowledges their testimony.

The doctrine of holiness would only be a tradition among us if we had not the living testimony. Why did Wesley write his tract but because so many witnesses were arising to its enjoyment? Silence the living testimony, and you will in a short time put away the doctrine with its preaching, and the grand Methodist mission “to spread scriptural holiness through these lands,” will soon be effaced from our escutcheon—then ministers and people may sit down together with their harps upon the willows, among the “invalid churches.”

Now, my dear friend, be convinced that you have received a Bible doctrine, and that God means what he says in the command “Be ye holy:” then you can stand the fire of the enemy unmoved. Satan hates the testimony to holiness. It pleases him well to hear Christians and professors of religion, groaning beneath his power, and acknowledge his influence over them, through the instrumentality of their remaining corruptions.

But the power and efficacy of the blood of Jesus makes him quail and flee. Then, dear friend, hide in this pavilion of strength. No marvel that he does his utmost to hinder this pure work in the heart of man. You need not seek for this or that human help to lean upon—your leader or minister—but go forth unflinchingly, and tell your salvation to the uttermost and help others to sing the glad song of deliverance.

Let God take care of your testimony, poor and bungling as it may be—truth is mighty. Y.

Exchanging one Sin for Another.

GROWTH in grace is not a state wherein a man exchanges one sin for another which is more decent or conducive to self-interest, but renounces every sin and becomes a “fellow worker with God, to root out all evil from his heart,” allowing himself no reserve of carnal pleasure, no clancular lust, no private oppression, no secret covetousness, no love to this world, that may discompose his duty. “For if a man prays all day,” says Jeremy Taylor, “and at night is intemperate, if he spends his time in reading, and his recreation be sinful, if he studies religion and practices self-interest, if he leaves his swearing, and yet retain his pride, if he becomes chaste, and yet remains peevish and imperious, this man is not changed from the state of sin into the first stage of grace; he does not at no hand belong to God; he hath suffered himself to be scared from one sin, and tempted from another by interest, and left a third by reason of his inclination, and a fourth for shame or want of opportunity; but the Spirit of God hath not one plant there. God may make use of these accidentally prepared advantages; but, as yet, the Spirit of God hath not begun the proper and direct work of grace in his heart.”

HOME PIETY.—Enjoyment in religion depends on observing little home duties—or fireside piety. An occasional effort to do some great thing may ease the conscience for a while; but it is only the spirit of Christ carried into the family, and into every-day life, softening the temper, and rendering the heart affectionate, which can impart an habitual elevation and serenity of mind.

None so high and glorious as Christ, yet none so meek and lowly.

I Want to Live Alway.

A TRANSPPOSITION.

I WANT to live alway—yet not here below,
In this dark world of sin, and sorrow, and woe ;
I long to depart, and with Christ to appear,
Bearing his image—to his throne ever near :
Onward ! still onward in the path he once trod,
And all holy prophets, and martyrs of God,
I would hasten my steps toward heaven my
home ;—

From thence happy spirits invite me to come.

I want to live alway—I ask there to stay,
Where no cloud or storm rises dark o'er the way,
No waves of affliction are dashing around,
But joy, peace, and quiet, forever abound.
There hope will not paint her bright bow in the
air

So quickly to fade in the night of despair :
Then its joyful fruition will ne'er pass away,
But shine on forever in unclouded day.

I want to live alway—where there is no sin,
No sorrow without—no corruption within,
No awful temptation, my soul to enchain,
Against which I strive, yet sometimes in vain :
Where there are no doubts, and no harassing
fears,

No parting with loved ones, no fast falling tears,
No pains to distress, and no sad mournful song,
No funeral bier is seen passing along.

I want to live alway—yet dread not the tomb,
For Jesus hath lain there and banished the
gloom ;

Then surely I fear not to pillow my head
Securely in slumber on that lowly bed :
For truly I learn that a morning of light,
With sunshine of glory, will follow the night ;
Then quickly from sleep shall my body arise,
To greet with hosannas my Lord in the skies.

I want to live alway,—to dwell with my God,
On the earth when renewed, the saints' blest
abode—

With delight would I roam o'er the bright hills
and plains,

Where Jesus in glory eternally reigns.
With heart all exultant, I'd hasten to greet
The enraptured host, who bow at his feet,
And join in the song that triumphant doth rise,
With shouts sweetly blending and mounting
the skies.

Hark ! what strain of sweet melody falls on the
ear !

'Tis the note of the harpers, who on Zion
appear ;

While resplendent with glory our eye doth
behold

"The King in his beauty," by prophets fore-
told !

The angelic hosts his name are adoring ;
O, had I the pinions, I now would be soaring
To mingle my song, in his praise to unite,
And live on forever in that world of delight !

MARY.

Receiving Reproof.

WHAT is more important than that the Christian blessed with perfect love have a high sense of honor in reference to social, relative, and domestic unity. What a pity that some who profess this grace, are not so lovely as some who do not. One would think that perfect love, perfect forgetfulness of self, would speak out through every action. This is the case with some to the praise of the "riches of grace." But alas ! with others there is the same self-seeking and self-justification apparently. They are not "like a lamb, dumb before their shearers, answering not a word." Threatening not when persecuted. Desiring only to be offered up upon the sacrifice and service of the faith of God's dear children. By searching it will be found that the "holy" in every age, have felt no liberty to justify themselves, even when accused falsely. But, on the contrary, quietly to commit themselves to him who judgeth righteously.

Remember oh, remember ! that when Jesus suffered, he threatened not—opened not his mouth. And, oh, "be follower of him as dear children." O, try when most tempted to answer, when most unjustly threatened, to be silent, and see how safe it is to wait till he vindicate you. O, look back. When did you gain anything in comfort or real usefulness by self-vindication. But, ah ! have you lost ? Both in influence and power to benefit. Has not one explanation only prepared the way for

many more? And have you not perceived a sensible diminution of the divine presence, while so employed? On the contrary, when you have opened not your mouth in self-justification, have not you immediately felt the divine approbation? Or, perhaps, entering your closet, going to tell Jesus, have not you received a special baptism, and, going forth, have you not been made conscious that you were an example of purity and love, read and known of all? And have you not seen that afterward, you were cared for more tenderly? O! command this tongue unto silence when unjustly accused. And, when justly, make every possible concession. When buffeted for your faults, (not sins,) take it patiently. There is no way of safety but to *court* the candid speaking of those around us respecting our faults. The writer has been in the habit of asking her little children whether they thought mother showed that she had more or less grace. The answer has been truthful and often admonitory.

AN ILLUSTRATION.

Once she had been on the mountain top, and much engaged in public duties. Her heart triumphing in the work of God and in the Rock of salvation, she very joyfully said, "Do you think, children, ma has more religion than she had six weeks ago?" Silence reigned. She was amazed. At last, she drew from the little darlings that she had shown less love, quietness, self-denial and holy sweetness of spirit. Now those little dears performed a service for her that no one else could have done. Even little children can and do distinguish between love and joy, and form a just estimate of the greater value and necessity of the former. *Every real increase* of grace will bring greater grace to our homes. David returned from public worship, "to bless his household."—[Beauty of Holiness.]

It is impossible to love one in whose truthfulness we cannot confide; or to slight one whose words, and purposes, and actions are "without dissimulation."

"Ye are Complete in Him."

BY EMELINE DAY.

COMPLETE in whom? Christ. Who is complete in Christ? The Christian. What is it to be "complete in him?" It is to have our "lives hid with Christ in God." It is to be created anew in Christ Jesus. "Perfect and entire, *wanting nothing*." It is to have *all* the Christian graces not only planted in the heart, but in a flourishing and vigorous state. To have the strong man, the man of sin, bound, and with all his allies "*cast out*." It is to "*live and dwell*" in Christ, as we dwell in this mortal body.

Think of it, my soul; think of it, my brother; think of it, my sister. We are never separated, while in this life, from this human body. Wherever we are, wherever we go, waking or sleeping, working or resting, laughing or weeping, in joy or sorrow, this mortal body is our constant companion. We do not leave it, we do not neglect it, nor forget it—never. In all places, under all circumstances, through all dangers, in every avocation and pursuit in life, it is our constant attendant. Just so we should possess Christ. Live in him. Walk in him. Dwell in him. "Ye are complete in him;" filled with his Spirit; bearing his image; "walking in the light *as he is in the light*."

"Am I thus complete in him?" O, my soul, how far, how infinitely far, from it! I gaze at the glorious, the radiant heights above me, and my heart bursts out in the anxious inquiry, O my Lord, when, when shall I reach this fulness to "completeness"—when shall I be "complete in him?"

Are you, my brother, my sister, reader of these lines, thus complete in Christ? Every one that names the name of Christ may have this completeness in him. It was for this he suffered, for this he endured such contradiction of sinners, for this he welcomed the agonies of the garden and the tortures of Calvary. For *this* he con-

ceived and carried out the entire plan of human redemption. Ah! yes; it was a *complete* salvation he purchased for the ruined and the lost! The offering for sin was *complete*. He made a *complete* atonement for your sins and mine, of however deep a dye, or aggravating a character they may be. Satisfaction for original sin was not only complete, but provision for actual transgression is also ample and full. Through faith in the name we find a complete pardon. He does not partially forgive our sins, but the work of justification, if wrought at all, is complete. "Ye are complete in him."

To the pardoned, adopted child, he now offers a *perfect* and *complete* renewal of his heart and nature. A perfect and complete victory over sin. The Christian is offered a complete renewal after the "image of him who created him." In a word, we are offered "completeness in Christ." Our faith may become perfect or assured faith. Our love may become perfect love, loving only what God loves, and *as* he loves. Our wills, be they ever so stubborn or perverse, may be brought into complete conformity to the divine will, not only in the general arrangements of his providence, but in all their minutiae. He offers to do this work *in* us, now. To make us "complete in him" *now*. To unite us even more closely and indissolubly to himself than we are united to this poor perishing body. So that, wherever we are, he will be. Where we go, he will go, and where we reside, there he will tarry. Where he is not honored and exalted we shall have no desire to enter. Where he is not invited, we shall have no desire to become a guest. In that assembly over which he does not preside, we shall crave no seat. From business associations or pleasures that cannot be entered into in *his name*, we shall turn away without regret to follow in his humble, yet blessed footprints.

In order to attain to this completeness in Christ, there is something to be done on our part; and O how weak, how impotent

we are to do it. If we are to find no help, no assistance, from a more powerful arm than an arm of flesh, we may as well cease our efforts, quench our desires, and banish our hopes of a complete salvation. But, thank God, we are not left alone; we have a Captain, and he is styled the "Captain of our Salvation." And if we give ourselves up to his government and control, he will assuredly lead us to complete victory.

First of all, he requires us to make a complete surrender and consecration of all to himself. This is the stepping-stone to that completeness in Christ which we so much desire and so earnestly seek. We are not our own; we are Christ's purchased inheritance; and he demands of us *now*, to rally around his standard, and consecrate our *all* to the work before *him*.

Christ our Captain has a work, and a great work it is too, before him. That work is to bring the *world, the entire world*, to his embrace, to an experimental knowledge of his "*great salvation*." He calls us to enlist and become co-workers with him in this work. He wants no divided heart in his service, lest they should retard more than advance the work. In order to be acceptable, he requires us to give ourselves *fully* to the work, and in doing so he has pledged himself to furnish and equip us in complete armor—the armor of righteousness. He waits *even now* to clothe us with it as with a garment. Christians, when embracing the Savior, rejoice awhile in his love, under a sense of a full and complete pardon, and go on with their business or pleasure as before, with no *direct* reference to the *will of God*. They eat of the "loaves and fishes," but have no vivid conceptions of religion entering into the everyday arrangements of life. They pursue precisely their former course in all their plans for the future,—in all their business transactions and worldly projects. They labor as earnestly to amass property with precisely the same end in view, and, when amassed, apply it precisely to the same purposes they did before their conversion.

They belong to the same associations; they frequent the same places, without ever inquiring, "Am I NOW fulfilling the will of my Master? Am I NOW going where, and doing what God wishes me to do?" They study the ease, pleasure, curiosity, comfort or glory of self much the same as before, yet, perhaps, not to so great an extent. Formerly, self was *always* first, *always* the great ultimatum. Now there are seasons when the soul bursts through the din and dross of worldliness and self, and goes out to God in earnest aspirations for the divine spirit and image. But they do not make Christ's cause their cause, God's glory their main object and aim. Is it then any wonder at all they are *not* "complete in him?"

We strive to retain the little spark that glimmers in our souls, as if *that* were the ultimatum of our work and our lives. What consummate folly and ingratitude. Yea, what wickedness in us when Christ has made such rich provision for us, to refuse to comply, refuse to give ourselves fully to him; that we may become co-workers with him in the great work of the world's salvation. Certain it is, we can never become effectual co-workers with him until we do thus fully and heartily consecrate our *all* to him. For until this is done, we shall be incomplete. If we would be fully saved ourselves, or be instruments for blessing the world, we must avail ourselves of the purchased privilege of being "complete in him."

"But," says one, "we can never be thus complete in Christ in this life; it is a state much too high for poor erring mortals. Holy men of old, prophets and apostles, were gifted with inspiration. We can never expect to reach such attainments."

Dear, precious soul! This was not spoken of prophets or apostles, but simply to common Christians!—to Paul's "faithful brethren at Colosse." Mark it! Their only distinctive appellation was "faithful." Mark also, he does not say, *ye* may be, or *ye* must be, or *ye* might have been, or *ye* shall be at some future time, at death or in

heaven, complete in Christ; but "*ye are* complete in him"; *now*, in the present tense. Bless the Lord, now is the accepted time, now is the day of salvation! My soul, bless his holy name! Come, my dear reader, enter with me upon this glorious inheritance. Let us at once put on the "armor," the whole armor provided by our great Captain. God is no respecter of persons. What Paul said to his faithful brethren at Colosse, Christ will say to his faithful followers everywhere.

Mountain Home, Cal., March 22d, 1855.

Reformers.

WHEN William Wilberforce was young in his Christian course, and was trying to establish a society for the reformation of morals in England, a nobleman at whose house he visited said to him, "So, young man, you wish to be a reformer of men's morals. Look there, and see what is the end of such reformers," pointing, as he spoke, to a picture of Christ's crucifixion.

Well was it for the world that the young man thus warned was not discouraged, but willing to bear the cross, and persevere unto the end. His life appears more prosperous than that of many reformers; and yet, perhaps, if all his secret trials, rebuffs and slanders, his conquered ambition and deferred hope, were fully set forth, his lot would appear far from being a smooth or easy one.

This remark, made by the nobleman, perhaps in derision, was indeed true. A reformer's life is a thorny path; and, if not ending in violent death, is beset by opposition and bitter hate, even from those he seeks to bless. He starts in life full of energy and zeal, determined to benefit his fellow men. He sees vast evils to be fought, injustice to be exposed, and truths to be proclaimed, and goes to work with all the fire and devotion of youth. Before he has proceeded far, he is beset by opposition, slander and malicious hate; and, unless endowed by nature with an iron will

and bold energy, and possessed of true love for the cause he advocates, he soon lays his armor by, and gladly retires from the field. Thus each generation is sifted and purified of its spurious reformers; and while many start on the course like Obstinate and Pliable, the true reformer, like Bunyan's Pilgrim, is generally left to walk alone.

Mankind love not the truth, and do not wish to be disturbed in habits of wrongdoing. "Remove not the ancient landmarks," they cry, as they shut their eyes and close their ears. Many listen at first to the words of the reformer, and feel their souls stirred by his startling truths; but when the practice of his precepts begins to bear upon their purse, their ease or their prejudices, they cry him down as "wildfire" and "radical," and none but a man of giant force can maintain his stand. Thus, many go on well for a time, and are the means of real good, become weary of the struggle, and sink into obscurity; so that the old steadfast reformer, who perseveres unto the end, bears the cross, and obtains the crown, is indeed worthy of the remembrance of posterity.

The man who seeks to reform his fellow-men, should count well the cost. His name may be emblazoned in glowing colors upon banners or flags, or carved in splendor upon a lofty mountain, long after his death; but in life, he must stand upon pilory, exposed to insult and injury. He will hear slanders invented with cruel ingenuity; his language will be distorted, and misrepresented, and his best deeds vilified, even by those for whom he is laboring. As a true reformer contends for right, and not for party or sect, he can have no chosen clique to rally round him in the hour of danger, but must fight single-handed, trusting to posterity to do justice to that reputation which his high vocation leaves him no time to guard. He may be thankful if his life is not hastened, and his dying pillow harassed, by the enemies of the truth, who never sleep till death has stilled the reformer's voice.

Who, in the face of all these difficulties, and with the picture of the greatest reformer who ever lived, hanging, bleeding upon the cross, will try to make his voice heard in the cause of progress and improvement in morals and religion? I answer, he to whom God has given grace to "bear the toil, endure the pain," looking beyond the grave for his reward. He can persevere, for he knows "the end is not yet." "*The end*," which to the worldling, (who looks only at the toil-worn body and cruel death) seems naught, is glorious beyond description. It is a heaven of peace and joy, when this toil is over; a glorious home from whence he can see the work in which he spent his short life ever advancing, and blessing future generations. If a man would be a true reformer—if he would rise above opposition, smile at base calumny, and persevere unto the end—let him look beyond the grave for his glory and victory. —[Evangelist.

Signs of Love to Christ.

THEY THAT LOVE CHRIST,

1. LOVE to think of him.
 2. They love to hear of him.
 3. They love to read of him.
(of)
 4. They love to speak (for) him.
(to)
 5. They love the presence of CHRIST.
 6. They love the yoke of CHRIST.
 7. They love the Ministers of CHRIST.
 8. They love the name of CHRIST.
 9. They hate sin.
 10. They are pleased when CHRIST is pleased.
 11. They are grieved when CHRIST is grieved.
 12. They long to be with CHRIST.
- CHRIST's will is their will; CHRIST's dishonor is their affliction; CHRIST's cause is their care; CHRIST's ministers are their stars; CHRIST's saints are their companions; CHRIST's day is their delight; CHRIST's word is their oracle; CHRIST's glory is their end.

Editorial Miscellany.

A Hungry Soul.

THE letters we are receiving daily develop a most interesting state in the public mind of the religious world. It is true we hear of opposition—secret and open;—opposition from those who, of all others, by their covenant vows and sacred relations, should eagerly strengthen and cherish every holy aspiration, in themselves and others. It is true that the love of many waxeth cold—that the professed friends of Jesus are often found among his enemies, and that, seemingly, in many places, things of a spiritual nature “are ready to die.” But, notwithstanding all this, there are indications that betoken the approach of a better day. “The whole creation groaneth and travaileth in pain together,” for the manifestation of the sons of God. The truly regenerated soul yearns for the development of a higher spiritual life; and, though difficulties seem to surround, those very obstacles are rendered, by the God of Providence, subservient to spiritual growth. The following letter, received from a beloved brother in Arkansas, cannot fail to awaken the sympathies, and enlist the prayers, of the Lord’s chosen ones:—

DEAR BROTHER :—I have recently become a subscriber to your excellent periodical, “Guide to Holiness,” and I rejoice to find that we have at least *one* religious publication in our land devoted to the purest and highest teachings of our glorious Christianity. Though I have never enjoyed the grace of sanctification, yet I know that “the Son of God was manifested that he might destroy the works of the devil,” and that sin is *the* great work of the devil, and I will never so dishonor my Savior as to doubt, for a moment, the efficacy of his blood to “cleanse me from all sin—from all filthiness of the flesh and the spirit.” I have “hungered and thirsted after this righteousness,”

and have felt and believed that the Scripture authority for this doctrine cannot be questioned. Yet, since my conversion, five years ago, I have met with old brethren, who, so far from seeking higher attainments in the divine life, have opposed the doctrine, and such expressions as this have fallen upon my ears from professors of long standing:—“Whenever I hear of a man professing sanctification, I expect to hear of his backsliding,” etc. Under these discouragements, and the remains of sin in my nature, I have not pressed into the full enjoyment of the high privilege offered in the gospel. O, when I feel, in my own heart, the plague of an evil temper, how I do long “to be crucified to the flesh, with its affections and lusts,” and to be “wholly the Lord’s—body, soul and spirit.” But, my brother, not a single minister of God within this State, (and I am generally acquainted with the ministry of the different denominations,) has as yet attained to this grace, though several of my Methodist brethren preach it. Why is this? And I sometimes think, if a man in this country where I live were to experience *full* salvation, he would be afraid of being considered as the over-righteous Pharisee, and not proclaim the goodness of God to himself. How I would rejoice “to sit in heavenly places in Christ Jesus,” with all those who have enjoyed, and do enjoy this blessing in Boston and New York!

A few years ago I became a local preacher in the Methodist connection, and, as principal of a high school for boys, taught during the days of the week, and preached through the surrounding country on the Sabbath, having regular appointments in the different neighborhoods. Now, brother, ought I to preach this glorious doctrine, and show that the privilege is attainable by all through *faith* in Jesus, when I do not myself profess and enjoy it? Would it not be the “blind leading the blind?” When on other subjects, I have alluded to it as a scripture doctrine, and as the blessed privilege of the believer, and have exhorted the brethren to go on to perfection, and, having such promises as are contained in the word of God, to “cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” But I have not preached it

directly, and urged it, by the proofs and the examples drawn from the Scriptures. What shall I do?

I have paid one of your agents for the "Guide," and expect to continue a subscriber as long as it is published, and shall endeavor to circulate it.

Though strangers in the flesh, I remain truly your brother in the spirit, and the bonds of a common faith in Christ.

B. J. B.

The perplexities of our brother bring to mind similar embarrassments under which we labored in the earlier years of our ministry. On receiving the doctrine of holiness, we were led to realize its vast importance, both in regard to our individual enjoyment, and the influence it must exert on our ministry. As God's truth, we felt it levied its claims, both upon us and the church in whose service we had been called to labor. We dared not make our neglect of this great salvation a pretext for withholding the truth from others, and so following the good advice of the Moravian Peter Bohler, to Mr. Wesley, "Preach faith until you have it, and then you will preach it because you have it." We endeavored, according to the light we had, to preach entire holiness in this life as the Christian's privilege. God so far owned our humble efforts as to bring one or more into its enjoyment. And here arose another difficulty. The teachable spirit induced by this state of grace led to various inquiries relating to experience, which he who had been instrumental in arousing attention to the subject was supposed to be fully qualified to answer. But, alas, he could not say, We speak what we do know, and testify what we have seen. We need hardly say that the anomaly of our position led us to feel more than ever our obligation to be an *ensample* to the flock in this as in other things. Does not God, in this way, frequently shut man up to the necessity of deciding the point of making an entire consecration? When the soul has reached this decision, the faith that appropriates is not far distant.

The Senior Editor Absent.

A few days since, the senior editor started on a western tour. Just before going to press, we received a letter from him, dated from Hamilton, C. W., from which we make a few extracts:—

MY DEAR II.—

From the quiet sitting-room of a Christian family, within the queen's dominions, I improve the first opportunity to advise you of my health and safety. I can hardly realize that, in less than twenty-five hours, I have been transported from my Boston home to this distant point on British territory.—But such are some of the marvels of this age of steam. The morning on which I left was most delightful. The air was clear, and the temperature was just at that point when travelling becomes a pleasure. Nature also was attired in her loveliest dress. What can compare with the beauty of our autumn! I never weary in gazing on the rich and ever-varying hues of the foliage at this season of the year. Amid such sources of enjoyment, how naturally the soul is led through its musings on nature, up to nature's God. And then the rapidity of travel at the present day, awakens such a sense of helplessness and danger that the pious heart is instinctively drawn towards him who is its refuge. Precious thought, that he who alone can help, is our benefactor and friend,—nay, more,—our *Father*.

We reached Albany in due time, and, having an hour to spare, I improved it by calling on Brother Lord, our agent for that city. From him we learned that there are a goodly number who love God with all the heart—but here, as elsewhere, they constitute a small proportion of the church. Formerly, a meeting was held in this city for the special promotion of this grace; but, for some reason or other, it has been discontinued. From a conviction of its usefulness, we cannot but express the hope that it will soon be revived.

We reached Hamilton about half-past nine, on Saturday morning. Here, as you are aware, we have a depository from which we mail our Canadian issue of the Guide. I have not time to give you a description of the city, and of its inhabitants. I can only say it has seldom been my good fortune to fall in with a more hospitable people. Through Brother Wadsworth, our worthy agent, whose attentions and kindness I

feel I never can repay, I was introduced to the family of Brother F. W. Watkins, with whom I made my sojourn during my stay in this city. Brother W. is from the Emerald Isle, and entertained me with true Irish hospitality. I had the pleasure, on Sabbath, of addressing the congregation at McNab street, though in ill health, and, in the evening, of preaching at Wesley Chapel, on John street. In the afternoon, I visited the Sabbath School, under the superintendence of Brother J. W. Bickle. I was exceedingly well impressed with Canadian Methodism. Their outward reverence for God's house and worship is in strange contrast with the customs that prevail among us. There is no sitting, and very little standing, during prayer, even among those who are not professedly pious; and, on entering the house of God, each one kneels and seeks the divine blessing on the services. There are few, I have been informed, even among the unconverted, that fail to pay this outward respect to the sanctuary. One of the ministers of this city, as I was told, on visiting Boston, went to one of our churches, and knelt as usual, supposing it to be a universal custom among Wesleyans, and was somewhat surprised to find that he had made himself, by his singularity, a gazing-stock to others. Their order of worship differs slightly from ours, and it seemed to me a decided improvement. Doubtless there is much that we might glean from each other with advantage.

I found the name of my beloved colleague cherished with grateful remembrance.

This afternoon, if I can tear myself away from my kind-hearted host and his family, I take the cars for Detroit, and thence to Chicago.

As ever, yours, etc. H. V. D.

Any man who is not prepared to recognize the claims of God to his body, soul, and spirit, to his time, influence, and talents, and to his money also, cannot be his disciple.—[Dr. T. Smith.]

In heaven, all God's servants will be abundantly satisfied with his dealings and dispensations with them; and shall see how all conduced, like so many winds, to bring them to their haven! and how, even the roughest blasts helped to bring them homeward.

Close of the Volume.

WITH the next number, we close the present volume of the Guide. We thank our friends for the kind testimonials they have given of their appreciation of the improvements we have introduced, and more especially for the zeal with which they have promoted its circulation. Its subscription list the past year has compared favorably with that of other religious magazines of the same size. As we have before said, we propose to make the Guide all that its patronage will justify. With the January number we give another steel engraving, and shall probably continue to do so with the beginning of each volume. Will our brethren and sisters in Canada and the United States take hold of the work of getting new subscribers with a will. We ought to have at least 20,000 subscribers, and we think, with suitable endeavors on the part of all, we might have them. Let us do what we can to reach this point, assured that whatever can be done is in direct aid of the cause we love. Canada agents and subscribers will correspond directly with Rev. R. D. Wadsworth, at our office in Hamilton, C. W.

☞ CATALOGUES of our books and publications are on hand, and will be forwarded to any who desire. To encourage our friends to order by mail, and thus promote the circulation of our books, we propose to forward any of our own publications *free of postage*, on receiving the amount of their retail value. On others, we will divide the expense of postage. The reading season is at hand—supply yourselves with a literature that elevates and purifies.

It is true that the church has done much when compared with NOTHING; but little when compared with the extent of her commission, and with the powerful resources and influences entrusted to her.—[Jenkyn.]

The Possibility of Christians living without Sin.

BY REV. J. BATE.

NO. VIII

I PROCEED to the CONCLUSION of the argument from the apostles' teachings:—

1 John iii. 9.—“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” “Born of God” is significant of “the new birth,” or being “born again,” or being “born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—John i. 13. This is the work of grace which takes away the “flesh,” fallen nature, and brings in the nature of God. As he who is born of human parents partakes of the nature communicated unto him by generation, so he who is born of God partakes of the nature of God imparted unto him in the work of his grace. The seed which remaineth in him is the divine nature communicated in the new birth. The indwelling of this “seed” is an infallible and undoubted preventive of the commission of sin. “He cannot sin, because he is born of God.” He could not but sin, when born according to the flesh. The carnal mind and the corrupt nature, with the combined forces of Satan and earth around him bound as by a spell his will and all his powers, so that he was a perfect dupe to them all, and walked in all the iniquitous ways into which they guided him. But now he is born of God, and he “cannot sin.” He has a new nature, with all its attributes and associations. He has light in the understanding, grace in the heart, power in the will, and the Spirit of God in union with his spirit, with all the means which the Christian religion provides. These things, acting within him and without him, make the possibility of his not sinning a fact in his experience. He does not sin; for he “cannot,” and he cannot sin, because “he is born of

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God, and his seed remaineth in him.” Did the seed lose its vitality, strength, or existence, he could then sin. But the continuance of the seed is a certain preventive of sinning, as much so as the holy nature of God precludes his commission of sin. Jehovah cannot sin because of the holiness of his nature. The Christian who is born of God, and consequently participates in a degree of his nature, cannot sin by reason of that degree of the divine nature of which he partakes. It is not meant that the Christian is infallibly, unchangeably, and eternally secure, beyond the possibility of sinning. This would make him a God at once. He is in a state of trial, surrounded with all the inducements and temptations to sin, and it is only in the sovereign reign of the divine nature within him, that his living without sin is a reality to be experienced by him, and witnessed by the church and God.

A parallel passage to the above is the eighteenth verse of the fifth chapter: “We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.” And then, in the fourth verse of the same chapter, he teaches the same doctrine. “For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.”

Revelations iii. 4.—“Thou hast a few names, even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy.” While the Head of the Church was displeased with the general state of the church at Sardis, he beheld a few instances of fidelity and holiness. While, of the *general*, he said, “I know thy works, that thou hast a name, that thou livest and art dead,” (verse 1,) for I have not found thy works perfect before God, (verse 2;) he said, of the *particular* few cases, they “have not defiled their garments.” In the first place, Jesus Christ was omniscient to know who were pure and unspotted, and who

were not. In the next place, he was sufficiently acquainted with the law of his kingdom, and the state of moral rectitude possessed by the few cases, to say whether they had "defiled their garments." In the third place, he was perfectly just and impartial to declare the matter of fact respecting them as it presented itself before his omniscient, wise, and just mind. Here, then, we have "a few names," of whom the Holy One himself bears testimony as to the actual fact of their living without sin. Moreover, he declares that "they shall walk with me in white," the pure vestments—the spiritual clothing of the heavenly world. And, as a reason, he says, "for they are worthy." They were worthy "because they had not defiled their garments." Undeiled garments, robes washed and made white in the blood of the Lamb, that is to say, a sinless soul and a spotless life, made so by the merit of the Savior's blood—is the only ground of worthiness on which any Christian can enter into the joy of his Lord. He must stand in this state when the admission shall be granted. He must stand unspotted from the world, and adorned with the pure clothing of holiness as the necessary preparation. There are no powers in death to effect this. The ruthless hand of the king of terrors cannot take out of the wardrobe of grace, the "wedding garment," and clothe the spirit. There are no purgatorial fires to purify the imperfect, disembodied soul. The process of the judgment will have no sanctifying influence. Between the gate of death and the gate of heaven, there is *nothing* by which, through which, or in which the spirit, in its passage to unalterable destiny, can be converted, renewed; receive or lose any of the moral properties which may be inherent in its nature, or acquired by its free-agent actions. It is here, in time, during probation, while all the appliances of "the unsearchable riches of Christ" are available, that the undeiled garments must be obtained and worn. It is in a state of action and trial, while scenes of persecu-

tion may come upon us, and the love of many may wax cold, and some may have a name to live and be dead, that we are to *keep* our garments undeiled. It was thus that the "few names" at Sardis kept themselves. It was this which called forth the commendation of Christ. It was this which made them worthy of walking with him in white. Into how many of the several churches of this land can the great Head thereof look with his eyes of flaming fire, and say to each, "Thou hast a few names which have not defiled their garments, and they shall walk with me in white, for they are worthy"?

I have now done with the argument from the teachings of the apostles. In reviewing the whole, as it has arisen, there are several concluding particulars which I desire to make.

1. *The number and appropriateness of the passages quoted.* I have been mindful to select only those which had a direct bearing upon the point in hand. I must leave the reader to judge whether I have succeeded. I have not taken mere texts, disconnected from the sense of the context. I have gone through the several epistles, in order; examining each chapter and verse; and have saved those which were most appropriate for the purpose. Others might have been found which could have been pressed in the argument; but, not being so direct in their application, were not chosen. The number which have been adduced are sufficient to substantiate the point that the apostles teach the possibility of Christians living without sin.

2. *The harmony of the passages quoted.* They are one and undivided as to the nature and spirit of them. They may vary a little in the phraseology, but, in doctrine, they are the same. The coloring of the picture may be different in its shades, beauty and expressions, but the great outlines and body of the drawing is of the same symmetry and proportions. The apostles thought, wrote and spake without belief upon this subject. They were trained by

one Instructor, and inspired by one Spirit. Thus qualified by a supernatural agency, they went forth, testifying everywhere the same eternal truths. The fragments of their sermons left us, and the epistles which they have written are sufficient evidence of this.

It is a matter of thankfulness that such unity exists in the apostles' teachings upon this subject. We have one infallible standard by which to be guided. There is no necessity for erring; there is no justification of erring. The Holy Spirit, which searcheth the deep things of God, has spoken expressly by the servants of the Lord Jesus Christ, and though they are many through whom he speaks, yet the voice is only one, and the communication one. A just and impartial view of the apostolic teachings in this particular would settle the agitations of the church upon the subject of holiness. Let the analogy of faith be the rule of judgment, and the conclusion would be clear and satisfactory. But, while one takes a superficial view of the phraseology, and judges accordingly, and another judges by his prejudices, another by his feelings, another by the teachings of any particular favorite writer, preacher, or Christian, another, by the floating cant terms and sayings of a certain class of the members of the church—the subject of holiness will always be viewed in a contradictory light—opposite measures will be adopted in the pursuit of it—controversies will be carried on, and a multiplicity of evils result to the cause in its progress through the Christian world.

3. *The influence which such an amount of Scripture upon this subject should have upon the Christian mind.* God hath spoken once, yea twice, yea, a hundred times, upon the privilege of those who are called by his name. Let those who have ears to hear, hear what he saith unto them. He enjoins upon them a death unto sin; a continual state of exemption from the guilt, the dominion, the reign, and the commission of sin. Shall he speak in vain? Will

not the mind be convinced, and the heart aroused upon this subject? Surely the law and testimony, speaking out in such strong and explicit language, ought to satisfy every Christian as to what is expected at his hands. Beneath the voices of Paul, James, Peter and John, is it possible for them to be indifferent and unconcerned? Shall not their prayers, teachings, exhortations, arguments, entreaties, tears, move the church to a universal aspiration after the high and distinguished enjoyment of an uninterrupted consciousness of obedience to the commandments of God? They are his ambassadors. He speaks by them. Divine authority is associated with all they utter. As though he himself declared the truth, it ought to be heard and practised.

4. *But is that system of Christianity which existed with the apostles, perpetuated to the present, and obligatory upon Christians now?* There is no intimation in the apostles' writings, that it was designed only for their times. There is none in those Christian writers which lived cotemporary with them, or immediately after them. They all assume the fact that the dispensation of religion introduced by Christ, and established by "his apostles," was the last, and that that was to be unchangeable, and forever. The true history of Christianity evinces no change in it, from the beginning. The trial, either of new systems, or the old one professedly improved, demonstrate that they are not the Christianity which the church and the world require. The perpetuation of the same effects in the church as existed at the time of the apostles, demonstrates that the same cause—Christianity—exists and operates. There is no change in the essential wants and woes of human nature to demand any new system of restoration. Nothing has yet ever been discovered to compare with Christianity in her work of blessing man with full enjoyment of the peace and image of God. Every thing else has failed but this. Amid the lapse of ages, the rising and falling of empires, the coming and going of

new and old empires, in the cure of the diseased spirit of man, the oft-repeated attempts of philosophy, morality, and professionalism to make man perfect, Christianity has held on her way in all the stateliness of her primitive grace, glory and power; and she stands now, as she ever has stood—the only God-conceived, God-revealed, God-appointed, and God-sanctioned means of breathing death into the “old man” of sin within us, and of creating the “new man” in knowledge and true holiness.

If, then, the Christianity of the present is the Christianity of the apostolic period, then is the obligation of professors precisely the same. There is no change in her demands upon her followers. She calls upon them now to be ministers of God as dear children, to be holy, to be perfect, to sin not, to abstain from the very appearance of evil, etc. She seeks to have justice done her in the representation which her adherents would give her before the world. She would set a crown of glory upon the head, and a robe of purity on the person, and make him like the king's daughter, all glorious within. She would have each one an epistle of her own, inscribing, not with pen and ink, but with the Spirit of the living God, such as could be read and understood of all men—epistles which would stop the mouth of every foe, confound the hydra-enemy of infidelity, and remain unsoiled, uncontaminated, amid all the filth, scum, and uncleanness of the world around.

The image and superscription of the Lord Jesus is stamped upon all sides, and in the centre of Christianity, showing it to be a genuine, and not a counterfeit, invention. By this is he distinguished from all spurious and unsound religions of men. In like manner, each one of her avouchers should carry on all sides of his life, and in the centre of his existence, the image and superscription of Christianity, HOLINESS TO THE LORD—AS HE WAS, SO ARE WE IN THIS WORLD. This is the sign of genuineness.

This is the badge of the holy alliance. This is the evidence and demonstration to the world that our God is the God of salvation, and our Savior the Savior to the uttermost, and our religion the religion of the apostles, of martyrs, and the saints of the Most High.

Maxims.

FROM THE FRENCH OF LACONNE.

MAXIMS HAVING SPECIAL RELATION TO GOD.

HAVE no other desire than that of belonging solely and unreservedly to God; of loving him above self, and of doing his will in all things.

Never do, in the presence of God, what thou wouldst not do before man.

Give and re-give thyself incessantly to God, and abandon thyself to him with an infinite abandonment, to the end that he may do with thee what he will.

Never speak, nor enter upon any resolution or undertaking without first consulting God, addressing him a short prayer to know his will.

Live interiorly with God, as though thou and he were the only beings in the world.

Enter constantly into thine interior retreat by recollection, and into thine exterior by retirement, that thou mayst there converse with God.

By being alone with God, we become like God; by conversing humanly with men, we come but little short of being devils.

Happy is he who, by the abandonment of self, has found deep-settled peace of heart! God shall alway dwell in him, and he in God.

Blessed is the man who has established

interior communion with God. It will be difficult ever to interrupt it.

Happy is the soul to whom every place, every time, every means, every occupation, and every state, have become alike indifferent! God alone suffices to such a one for every thing, and the Eternal Word is born in him.

Blessed is he who is ever pleased with the divine order. It alone is sufficient for constant guidance.

Happy the man who wills only what God wills. His will is always done.

Happy is he who desires nothing but God, and who has no attachment to any thing else. He is master of every thing which is God's.

Happy is the man of interior life, who ever dwells with God, and the humble, abandoned ones who are in perfect submission to him, to such are addressed those delightful words, "My son, thou art ever with me, and all that I have is thine."

Blessed is he who lives in a profound conviction that he is nothing, and that God is all; he has ceased to be nothing that he might become all.

MAXIMS REGARDING THE NEIGHBOR.

Love thy neighbor from the heart, rejecting that he is the handiwork, the delight, and the image of God.

Have but little to say in praise of others, but still less in their condemnation.

Never speak evil of another, nor good of thyself, except there be an evident necessity, or an end of good to be secured.

Never contradict another, and do not argue about indifferent matters. Give place to all, and you will always be the conqueror.

Be not confident in pronouncing an opinion of that of which thou art not cer-

tain; refer all things to the judgment of God.

Live detached from every one, in a holy liberty, that thou mayst render to God the sovereign homage which is his due. Live united to all by a holy charity, that thou mayst testify to God the perfect love thou bearest him.

Live at peace with all men; ask forgiveness, not only of those whom thou hast offended, but also by the force of love of those who have offended thee.

Esteem the vain points of honor as smoke, the esteem of men as a childish game; dignities as an horrible cross; the pleasures of life, and the riches of the world as a dream.

Become all things to all men; conforming thyself to the ability and state of those with whom thou art called to converse in every thing that does not involve sin. Much is gained in their behalf, if we can prevent their offending God by the indulgence of an improper temper, or if we can avoid afflicting them by a want of complaisance.

Intrude not thyself into the affairs of another, having no call thereto. Pay no attention to the defects even for which thou art not responsible, and, if thou canst not but see them, dwell not upon them, but apply thyself to the correction of thine own.

Be not curious about the news of the day; a love for newspapers and gossip is a deathblow to devotion; prayer cannot subsist if mixed up with worldly fun and buffoonery; whisperings are the pest of society; talebearing is the very throat of hell, and hasty and unadvised communications the source of a thousand ills.

Rejoice in every opportunity of being of service to the poor and the sick, and of assisting them in every time of need, whether bodily or spiritually. But, beyond this, remorselessly retrench all unnecessary visits, wherein, under pretext of civility, the souls of thousands receive deadly wounds.

The Necessity of Bearing the Cross.

THIS saying seems hard to all: "Deny thyself, take up thy cross, and follow me." But as hard a saying will be heard, when the same divine voice shall pronounce, "Depart from me, ye cursed, into everlasting fire!" They, therefore, who can now attentively hear and patiently follow the call to bear the cross, will not be terrified at the sentence of the final judgment. In that awful day the banner of the cross will be displayed in heaven; and all who have conformed their lives to Christ crucified will draw near to Christ the Judge with holy confidence. Why, then, dost thou fear to take up the cross?

In the cross is life, health, protection from every enemy; from the cross are derived heavenly meekness, true fortitude, the joys of the Spirit, the conquest of self, the perfection of holiness. There is no redemption, no foundation for the hope of the divine life, but in the cross. Take up thy cross, therefore, and follow Jesus in the path that leads to everlasting peace. He hath gone before, bearing that cross upon which he died for thee, that thou mightst follow, patiently bearing thy own cross, and upon that die to thyself for him; and, if we die with him, we shall also live with him: "If we are partakers of his sufferings, we shall be partakers also of his glory."

Though thou disposest all thy affairs according to thy own fancy, and conductest them by the dictates of thy own judgment, still thou wilt continually meet with some evil which thou must necessarily bear, either with or against thy will; and, therefore, wilt continually find the cross. Thou wilt feel either pain of body, or distress and anguish of spirit. Sometimes thou wilt experience the absence of inward comfort; sometimes thy neighbor will put thy meekness and patience to the test; and, what is more than this, thou wilt sometimes feel a burden in thyself which no human help can

remove, no earthly comfort lighten; but bear it thou must, as long as it is the blessed will of God to continue it upon thee. It is the blessed will of God, in permitting the darkness of distress, that we should learn such profound humility and submission as to resign our whole state, present and future, to his absolute disposal.

The cross is always ready, and waits for thee in every place; run where thou wilt, thou canst not avoid it. Turn which way thou wilt, either to the things above or the things below; to that which is within or without thee; thou wilt in all certainly find the cross; and, if thou wouldst enjoy peace, and obtain the unfading crown of glory, it is necessary that, in every place, and in all events, thou shouldst bear it willingly, and "in patience possess thy soul."

If thou bearest the cross willingly, it will soon bear thee, and lead thee beyond the reach of suffering, where "God shall take away all sorrow from thy heart." But if thou bearest it with reluctance, it will be a burden inexpressibly painful, which yet thou must still feel; and, by every impatient effort to throw it from thee, thou wilt only render thyself less able to sustain its weight.

Why hopest thou to avoid that, from which no human being has been exempt? Who among the saints hath accomplished his pilgrimage in this world, without adversity and distress? Even our blessed Lord passed not one hour of his most holy life without tasting "the bitter cup that was given him to drink;" and, of himself, he saith, that "it behooved him to suffer, and to rise from the dead, and so enter into his glory." And why dost thou seek any other path to glory but that in which, bearing the cross, thou art called to follow "the Captain of thy salvation?" The life of Christ was a continual cross, an unbroken chain of sufferings; and desirest thou a perpetuity of repose and joy? Though, like St. Paul, thou wert "caught up to the third heaven," yet thou wouldst not be exempt from suffering; for, of St. Paul

himself, his Redeemer said, "I will show him how great things he must suffer for my name's sake." To suffer, therefore, is thy portion; and to suffer patiently and willingly is the great testimony of love and allegiance to thy Lord.

The regenerate man, as he becomes more spiritualized, has a quicker discernment of the cross, wherever it meets him; and his sense of the evils of his exile, as the punishment of his fallen life, increases in proportion to his love of God, and desires of reunion with him. But this man, thus sensible of misery, derives hope even from his sufferings; for while he sustains them with meek and humble submission, their weight is continually diminishing; and what to carnal minds is the object of terror, is to him a pledge of heavenly comfort. He feels that the strength, the life and peace of the new man, rise from the troubles, the decay, and death of the old, and from his desire of conformity to his crucified Savior, as the only means of restoration to his first perfect state in God, he derives so much strength and comfort under the severest tribulations, that he wisheth not to live a moment without them. Of the truth of this, the blessed Paul is an illustrious instance, who says of himself, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for, when I am weak, then am I strong."

It is not in man to love and to bear the cross; to resist the appetites of the body, and to bring them under absolute subjection to the Spirit; to shun honors; to receive affronts with meekness; to despise himself, and willingly be despised by others; to bear, with calm resignation, the loss of fortune, health, and friends; and to have no desire after the riches, the honors, and pleasures of the world. If thou dependest upon thy own will and strength to do and to suffer all this, thou wilt find thyself as unable to accomplish it as to create another world; but, if thou turnest to the divine power within thee, and trustest only to

that as the doer and sufferer of all, the strength of Omnipotence will be imparted to thee, and the world and the flesh shall be put under thy feet; armed with this holy confidence, and defended by the cross of Christ, thou needest not fear the most malignant efforts of thy great adversary the devil.

Dispose thyself, therefore, like a true and faithful servant, to bear with fortitude the cross of thy blessed Lord. Prepare thy spirit to suffer patiently the innumerable inconveniences and troubles of this miserable life; for it is patient suffering alone that can either disarm their power, or heal the wounds they have made.

When thou hast obtained so true a conquest over self-love, that the love of Christ shall make tribulation not only tolerable because unavoidable, but welcome because beneficial, all will be well with thee. But while every tribulation is painful and grievous, and it is the desire of thy soul to avoid it, thou canst not but be wretched, and what thou laborest to shun will follow thee wherever thou goest.

Thy life must be a continual death to the appetites and passions of fallen nature; and, be assured, the more perfectly thou diest to thyself, the more truly wilt thou live to God. No man is qualified to understand the stupendous truths of redemption, till he has subdued impatience and self-love, and is ready to suffer adversity for the sake of Christ. If the condition of thy present life was left to thy own choice, thou shouldst prefer suffering affliction for the sake of Christ to the uninterrupted enjoyment of repose and comfort; for this will render thee conformable to Christ and all his saints. Indeed, the perfection of our state depends more upon the patient suffering of long and severe distress than upon continual consolation and ecstasy.

If any way but bearing the cross and dying to his own will could have redeemed man from that fallen life of self in flesh and blood, which is his alienation from, and enmity to God, Christ would have taught it in his word, and established it by his exam-

ple. But of all that desire to follow him, he has required the bearing of the cross; and, without exception, has said to all, "If any man will come after me, let him deny himself, take up his cross, and follow me."

When, therefore, we have read all books, and examined all methods, to find out the path that will lead us to heaven, this conclusion only will remain, that, "through much tribulation, we must enter into the kingdom of God."

My Savior.

My Savior! what a theme for mortal tongue!
For never yet hath burning spirit sung
O'er thrilling chord his rapture-waking hands,
To theme so great, 'mid heaven's seraphic bands.
Through the long silence of eternal night,
THOU WAST, enthroned in uncreated light;
Thyself a universe—thyself thine all!
And when, of thy mere goodness, thou didst call
Angelic worlds around thee, sweetly rolled
Their strains o'er harps of pure, ethereal gold;
They sung thee, God—creation's fount and end,
Their sovereign Benefactor, Lord and Friend.
Their HOLY, HOLY, HOLY, pealed around,
Deep echoing through immensity's profound;
Yet none amidst their shining hosts of light,
E'er hailed the SAVIOR! that supreme delight
Reserved for guilty man—for guilty me!
To sing through time, and through eternity.

Love, the Christian's Armor.

He, by fate who conquers,
Forevermore is slain;
He, who wears love's armor,
Though dying, lives again.
Mighty love, that casts out fear,
Stronger is than sword or spear.

The Love-Christ bore no banner;
Spears moved not at his nod,
And men, that cried Hosanna,
Turned from the path he trod.
Little knew they, that to die,
Was the road to victory.

There's a way for thee to travel,
Death attends all other,
'Tis the way of loving-kindness,
Go and save thy brother.
Know that life alone is bliss,
Go and find thy life in his.

L. M.

The Power of Divine Love.

DISCIPLE.

I BLESS thee, O heavenly Father, the Father of my Lord Jesus Christ, that thou hast vouchsafed to remember so poor and helpless a creature! O, Father of mercies, and God of all consolation, I give thee most humble and ardent thanks, that, unworthy as I am of all comfort, thou hast been pleased to visit my benighted soul with the enlivening beams of heavenly light! Blessing, and praise, and glory, be unto thee, and thy only-begotten Son, and the Holy Spirit, the Comforter, forever and ever!

O Lord my God, who hast mercifully numbered me among the objects of thy redeeming love, thou art my glory and my joy, my hope and refuge in the day of my distress. But my love is yet feeble, and my holy resolutions imperfect; do thou, therefore, visit me continually, and instruct me out of thy law; deliver me from malignant passions and sensual desires, that, being healed and purified, I may love with more ardor, suffer with more patience, and persevere with more constancy.

CHRIST.

Love is, indeed, a transcendent excellence, an essential and sovereign good; it makes the heavy burden light, and the rugged path smooth; it bears all things without feeling their weight, and from every adversity takes away the sting.

Divine love is noble and generous, prompting to difficult attempts, and kindling desire for greater perfection; it continually looks up to heaven, and pants after its original and native freedom; and, lest its intellectual eye should be darkened by earthly objects, and its will captivated by earthly good, or subdued by earthly evil, sighs for deliverance from this fallen world.

Love surpasseth all sweetness, strength, height, depth, and breadth; nothing is more pleasing, nothing more full, nothing more excellent in heaven or in earth; for

"love is born of God;" and it cannot find rest in created things, but resteth only in him from whom it is derived.

Love is rapid in its motion as the bolt of heaven; it acts with ardor, alacrity, and freedom, and no created power is able to obstruct its course. It giveth all for all, and possesseth all in all; for it possesseth the Supreme Good, from whom, as from its fountain, all good eternally proceeds. It respecteth no gifts, but, transcending all imparted excellence, turneth wholly to the Giver of every perfect gift.

Love knows no limits, feels no burden, considers no labor; it desires to do no more than, in its present state, it finds itself able to effect; yet it is never restrained by apparent impossibility, but conceives that all things are possible, and that all are lawful; it, therefore, attempts every labor, however difficult, and accomplishes many, under which the soul that loves not faints and falls prostrate.

Love is watchful, and, though it slumbereth, doth not sleep; it is often fatigued, but never exhausted; straitened, but not enslaved; alarmed by danger, but not confounded; and, like a vigorous and active flame, ever bursting upward, securely passeth through all opposition.

He that loveth feels the force of this exclamation: "My God, my Love! Thou art wholly mine, and I am wholly thine!" and when this is the voice of love, it reacheth unto heaven.

DISCIPLE.

Expand my heart with love, that I may feel its transforming power, and may even be dissolved in its holy fire! Let me be possessed by thy love, and ravished from myself! Let the lover's song be mine, "I will follow my beloved on high!" Let my soul rejoice exceedingly, and lose itself in thy praise! Let me love thee more than myself; let me love myself only for thy sake; and in thee love all others, as that perfect law requireth, which is a ray of the infinite love that shines in thee!

CHRIST.

Love delights in the communication of good; and, with a swiftness equal to thought, diffuses its blessings with impartiality and ardor. It is courageous and patient, faithful and prudent, long-suffering and generous.

Love is circumspect, humble and equitable; not soft, effeminate, sickly and vain, but sober, chaste, constant, persevering, peaceful and free from the influence of sensible objects. It is submissive and obedient to all, mean and contemptible in its own esteem, devout and thankful to God, and resigned even when his consolations are suspended, being faithfully dependent upon his mercy; for, in this fallen life, love is not exempt from pain.

He, therefore, that is not prepared to suffer all things, and, renouncing his own will, to adhere invariably to the will of his beloved, is unworthy of the name of lover. It is essential to that exalted character, to endure the severest labors and the bitterest afflictions, and to let nothing in created nature turn him aside from the supreme and infinite good.—[Kempis.]

Christian Perfection.

BY JOHN WESLEY.

ANALYSIS.—What it is. Whether it excludes infirmities, ignorance and mistake. Testimony of all the preachers who met in Bristol, August, 1738. Does living without sin exclude the necessity of a mediator. It does not. What is sin, properly so called, as distinguished from defects, mistakes, ignorance, etc.

Q. What is Christian perfection?

A. The loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions, are governed by pure love.

Q. Do you affirm that this perfection

excludes all infirmities, ignorance, and mistake ?

A. I continually affirm quite the contrary, and always have done so.

Q. But how can every thought, word, and work, be governed by pure love, and the man be subject, at the same time, to ignorance and mistake ?

A. I see no contradiction here. "A man may be filled with pure love, and still be liable to mistake." Indeed, I do not expect to be freed from actual mistake till this mortal puts on immortality. I believe this to be a natural consequence of the soul's dwelling in flesh and blood. For we cannot now *think* at all but by the mediation of these bodily organs, which have suffered equally with the rest of our frame. And hence we cannot avoid sometimes *thinking wrong*, till this corruptible shall have put on incorruption.

But we may carry this thought farther yet. A mistake in judgment may possibly occasion a mistake in practice. For instance, Mr. De Renty's mistake touching the nature of mortification, arising from prejudice of education, occasioned that practical mistake, his wearing an iron girdle. And a thousand such instances there may be, even in those who are in the highest state of grace. Yet where every word and action springs from love, such a mistake is not properly a sin. However, it cannot bear the rigor of God's justice, but needs the atoning blood.

Q. What was the judgment of all our brethren who met at Bristol in August, 1758, on this head ?

A. It was expressed in these words : 1. Every one may mistake as long as he lives : 2. A mistake in opinion may occasion a mistake in practice : 3. Every such mistake is a transgression of the perfect law. Therefore, 4. Every such mistake, were it not for the blood of atonement, would expose to eternal damnation. 5. It follows that the most perfect have continual need of the merits of Christ, even for their actual transgressions, and may say for

themselves, as well as for their brethren, "Forgive us our trespasses."

This easily accounts for what might otherwise seem to be utterly unaccountable, namely : that those who are not offended when we speak of the highest degree of love, yet will not hear of living without sin. The reason is, they know all men are liable to mistake, and that in practice as well as in judgment. But they do not know, or do not observe, that this is not sin if love is the sole principle of action.

Q. But still, if they live without sin, does not this exclude the necessity of a mediator ? At least, is it not plain that they stand no longer in need of Christ in his priestly office ?

A. Far from it. None feel their need of Christ like these ; none so entirely depend upon him. For Christ does not give life to the soul separate from, but in and with, himself. Hence his words are equally true of all men, in whatsoever state of grace they are : "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me ; without " or separate from " me, ye can do nothing."

In every state, we need Christ in the following respects : 1. Whatever grace we receive, it is a free gift from him : 2. We receive it as his purchase, merely in consideration of the price he paid : 3. We have this grace not only from Christ, but in him. For our perfection is not like that of a tree which flourishes by the sap derived from its own root, but, as was said before, like that of a branch, which, united to the vine, bears fruit, but, severed from it, is dried up and withered : 4. All our blessings, temporal, spiritual, and eternal, depend on his intercession for us, which is one branch of his priestly office, whereof, therefore, we have always equal need ; The best of men still need Christ in his priestly office to atone for their omissions, shortcomings, (as some not improperly speak,) their mistakes in judgment and practice, and their defects of various kinds.

For these are all deviations from the perfect law, and consequently need an atonement. Yet that they are not properly sins, we apprehend may appear from the words of St. Paul: "He that loveth another hath fulfilled the law; for love is the fulfilling of the law."—Rom. xiii. 8-10. Now mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are no way contrary to love, nor therefore, in the Scripture sense, sin.

To explain myself a little farther on this head. 1. Not only sin properly so called, that is, a voluntary transgression of a known law, but sin improperly so called, that is, an involuntary transgression of a divine law, known or unknown, needs the atoning blood. 2. I believe there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. 3. Therefore sinless perfection is a phrase I never use, lest I should seem to contradict myself. 4. I believe a person filled with the love of God is still liable to these involuntary transgressions. 5. Such transgressions you may call sins, if you please; I do not, for the reasons above mentioned.

Q. What advice would you give to those that do, and those that do not, call them so?

A. Let those that do not call them sins never think that themselves, or any other persons, are in such a state as that they can stand before infinite justice without a mediator. This must argue either the deepest ignorance, or the highest arrogance and presumption.

Let those who do call them so beware how they confound these defects with sins properly so called. But how will they avoid it? How will these be distinguished from those, if they are all promiscuously called sins? I am much afraid, if we should allow any sins to be consistent with Christian perfection, few would confine the idea to those defects concerning which only the assertion could be true.

Q. But how can a liability to mistake

consist with perfect love? 2. Is not a person who is perfected in love every moment under its influence? And can any mistake flow from pure love?

A. I answer, 1. Many mistakes may consist with pure love: 2. Some may accidentally flow from it. I mean love itself may incline us to mistake. The pure love of our neighbor springing from the love of God, "thinketh no evil," "believeth and hopeth all things." Now this very temper, unsuspicious, ready to believe and hope the best of all men, may occasion our thinking some men better than they really are. Here there is a manifest mistake accidentally flowing from pure love.

Q. How then shall we avoid setting Christian perfection too high or too low?

A. By keeping to the Bible, and setting it just as high as the Scripture does. It is nothing higher and nothing lower than this: the pure love of God and man; the loving God with all our heart and soul, and our neighbor as ourselves; it is love governing the heart and life, running through all our tempers, words, and actions.

Signs of Faith.

TO THOSE THAT BELIEVE.

1. CHRIST is precious.
2. The word is sweet.
3. Sin is bitter.
4. Prayer is delightful.
5. Saints are dear.
6. Religion is their business.
7. The world is a broken idol.
8. Death is welcome—Or thus,

THEY THAT BELIEVE,

Have CHRIST in their hearts; heaven in their eye, and the world under their feet. God's spirit is their guide; God's fear is their guard; God's people are their companions; God's promises are their cordials; holiness is their way; and heaven is their home.—[J. Mason.

A Hint to the Rich.

THE following paragraph, which we find in an English paper, may possibly have some application to the rich Christians of this country:—"What an awful thing it is for a Christian to die rich! Imagine the master auditing the accounts of a servant who left behind him a million! If that poor wretch who had but one talent was cast into outer darkness because he laid it up, instead of using it in his master's service, what will be the doom of those who, with their half millions and millions—while giving, it may be, a few thousand for decency's sake—have, year after year, hoarded up countless treasures, which they could never use? Think of the poor saints pinched with cold and hunger! Think of the Redeemer's cause languishing for want of that filthy lucre which they held with close-fisted selfishness! Yet listen to their talk! 'I am but a steward.' 'I am not my own.' 'Every believer in Jesus is my brother or sister.' What a mockery! Will not this be the Master's language to many a professor, 'Out of thine own mouth will I condemn thee'? The above remarks are equally applicable, in principle, to persons who do not possess such gigantic fortunes."

Prayer.

CONCERNING prayer, the scripture phraseology is, *pray always, pray continually, pray without ceasing, pray with perseverance.* Mr. Wesley describes it a "spiritual respiration, by which the life of God is kept alive in the soul." The soldier may have his weapons, and the bird its wings, but they may not be always using them in the fighting and flying sense: there should be in us a gracious aptitude to pray, although we cannot be always upon our knees. "Praying always," says the apostle, "with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." I remember reading a remark somewhat equivalent to this,—that, when the saint is

likely to be foiled by the world, the flesh, or the devil, prayer is the letter which he sends post to heaven for fresh supplies of the Spirit, whereby he becomes more than conqueror. That was a fine saying of a good man, now with God, "God looketh not so much on the elegance of our prayers, how neat they are, nor on the geometry of our prayers, how long they are,—but to the sincerity of our prayers, how hearty they are." The heart should always be in tune; ready, upon the least touch of the Holy Spirit, to discourse, in the ears of God, the sweetest music.

"O may my heart in tune be found,
Like David's harp of solemn sound."

As to "language," who wants a display of eloquence from a needy beggar? Love and sincerity in the heart, and the deep necessities of the soul, never fail to "set off," and render agreeable to the Lord, the most blundering language. When in Leeds, Yorkshire, I was told of a poor ignorant peasant, who got awakened to a concern about his soul, and was in great distress. He was at work, one day, upon the top of a high hill, which encouraged his heart much, because the old man thought, "Surely I am now nearer heaven than in the lowlands, and therefore I must be nearer God." But he was sorely exercised and buffeted by the devil, notwithstanding; and on this account partly,—that God seemed, to his apprehension, to be still a great way off; and, being surrounded with a bulky material, he raised a great heap, clambered to the top of it, and considering that it was not possible to get any higher, he steadied himself upon his knees, and cried with a loud voice, "God Almighty, and his Son Jesus Christ, bairn [both] on ye, hear me!" His supplications entered into the ears of God, and the distressed sinner then and there found mercy, and descended from his elevation, freely justified through the redemption that is in Christ Jesus.

I have heard many singular and coarse

prayers offered to the divine Majesty during the last few years, and have wondered at the condescension of God; but it was easy to perceive that the heart of the supplicator was sound, and full of faith and love. When we hear a bell ring, we can readily tell whether it be "sound or cracked," or what kind of metal it is made of. The bellman may ring it badly, and the clapper may be none of the best, and the frame-work very indifferent; but, however awkward the toll, there is no difficulty in deciding whether the bell itself be sound or the contrary. A spiritual mind may often make this distinction in regard to a praying brother; but with God there can be no uncertainty, however we may be deceived. If many "Christians of taste" would but allow such a consideration to weigh with them, they might obtain much more good from the prayers of the poor, who are often rich in faith and love.

Prayer must be sincere. Jacob said to his mother, "If I dissemble, my father will find me out, and I shall receive a curse, instead of a blessing." It is written in the Seventy-eighth Psalm that backslidden Israel "flattered God with their mouth, and lied unto him with their tongues," and no doubt made many long and eloquent prayers. But it is said, in the One Hundred and Forty-fifth Psalm, "The Lord is nigh unto all them that call upon him; to all that call upon him in TRUTH." I was told, the other day, of a good man, in a certain place, who was kneeling beside an individual in a prayer-meeting. The latter began to pray by addressing a long list of elegant compliments to the Almighty. At length, giving the coat of the praying brother a sharp twitch, the good man said, "Ask him for something, brother!"

War must be declared in the heart against all sin, though dear and necessary as a right eye, or foot, or hand, (Matt. v. 29, 30,) or the Lord will not answer prayer. Hence the cautionary reflection of the psalmist, "If I regard iniquity in my heart, the Lord will not hear me."

Prayer must be ardent. "Prayer without a heart," says one, "is like a body without a soul; what a deformed, leathsome thing is a body without a soul! Truly, so is thy prayer without a heart." And it must be persevering. Instance that remarkable prayer of Daniel, ninth chapter; how earnest the following words: "O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not for thine own sake, O my God; for thy city and thy people are called by thy name." I have read of one Paulus Æmilius, who, on the eve of a battle with the Macedonians, would not give over sacrificing to his god, Hercules, until he imagined there were signs of victory. What a lesson is here for Christians! "Every good prayer," says Bishop Hall, "knocketh at heaven for a blessing; but an importunate prayer pierceth it, and makes way into the ears of God."

I have listened, before now, to the clock when striking; how actively and nimbly the wheels within seem to be going! It is even thus with the converted heart, and even with the true penitent,—there is a stir within.

"Prayer ardent" draws out the whole soul after the blessing sought. When this is continued some time for any special object, it is then supplication. Both terms are used in Ephesians vi. 18; but they are not synonymous. Prayer is the simple desire of the heart expressed in words, and may be immediately answered,—or may gradually subside, in the same hour, into a silent and patient submission to the will of God, accompanied with the comforting promise, "My grace is sufficient for thee." Supplication is prayer continued; it follows God up and down, as it were, day and night, begging, crying, entreating, and will give him no rest,—will not let him go, until he says, "Be it unto thee even as thou wilt." The great and good Mr. Cecil used to say, when one of his children cried, he would remain in his study, thinking that some toy or other might probably satisfy it; but, when it

continued to cry, and nothing would do but his presence, then he came to the child immediately. This is supplication.

You may probably remember the anecdote of Demosthenes and the client. One came to him in a court of law, where an important case was pending, and whispered in his ear that, unless he undertook his cause, he feared he should lose his suit: "I am already beaten," said the client. The orator replied, "I don't believe you." At last the man cried out, in great distress, "Ay, now I *feel* your cause," said Demosthenes. He only whispered before, and the statesman could not believe his cause was so desperate, and consequently had no feeling for him; but, when he "cried," the effects were of quite a different character. Have you never observed the motions of a mother toward her child? When it whimpers and whines a little, she will not run to it immediately, although she may cast many an anxious look in that direction; but when it cries outright, she drops all, and is with it in a moment. We lose much for want of earnestness.—James v. 16. "A low voice," says one, "does not cause a loud echo; neither doth a lazy prayer procure a liberal answer. Sleepy requests cause but dreams,—mere fancied returns. When there is a cushion under the knees, and a pillow of idleness under the elbows, there is little work to be done. A lazy prayer tires before it goes halfway to heaven. When Daniel was fervent all day, an angel was sent at night with the answer." Prayer must be according to the charter in 1 John v. 14; nor need we desire a larger; "If we ask anything according to his will, he heareth us," etc. Prayer, like a building in course of erection, must keep on the foundation of the word and promise of God, else the whole fabric must come to the ground. The psalmist understood this when he said, "Remember the word unto thy servant, upon which thou hast caused me to hope." "God," in the language of another, "like a wise father, denies us liberty to cry for the candle that would burn us,

and the thorns that would prick our fingers;" though the hedges are in the bloom of spring, and every thorn has its flower; "but he gives us liberty, nay, commands us to besiege and storm heaven; day and night to give him no rest; to be instant, urgent, fervent, that our persons may be justified, our natures sanctified, and our souls and bodies glorified eternally."

We should look for answers to prayer. This proves our sincerity, while it honors the veracity of God. There is a fine allusion, in Psalm v. 3,—some think it relates to archery; "I will DIRECT my prayer unto thee," take aim, "and will look up." "I will watch the arrow, and see where it lights, or whether it hit the mark." Others have supposed a martial idea implied; "I will direct,"—"set in order," as a general would say,—"*I will rise early, set my requests toward God, as soldiers in battalion; in rank and file; I will so marshal them that they be not routed, by being out of order; I will see that they stand in their places, and keep their ground. When I have so done, I will go to my watch-tower, and see the fight, and observe what execution they will make upon my adversaries; whether my troops [prayers] have power with God, lose ground, or win the day.*"—2 Samuel xix. 24, 28. "Prayer," says one, "is both a charm to enchant, and a scourge to torment Satan; it engageth Christ in the combat, and assur-eth the soul of conquest."

Come, then, my dear sir. Come to the throne of grace. You need a blessing. Come boldly,—

"Heaven is never deaf but when man's heart is dumb;

Heaven finds an ear when sinners find a tongue."

"The kingdom of heaven suffereth violence, and the violent take it by force."—Matt. xi. 12. Fear not to agonize and cry to God. The mercies of God may be like fruit upon a tree; though fully ripe, they may want a shaking to bring them down;

pray fervently, and in faith, and this will cause them to descend in blessings on your soul.

Your views of drawing near to God are, perhaps, correct enough, only they would seem to carry the idea that God is cold, distant, and immovable. If such was your meaning, nothing can be more incorrect. "Beware of too much refining." A writer, some years ago, attempted to illustrate prayer thus: A man in a small boat grapples a large ship with a boat-hook, and draws himself alongside; but he never stirs the ship; therefore it is by prayer we draw ourselves to God,—not God to us. Another uses the same figure, but substitutes a rope for the boat-hook, by which he pulls the boat to the ship, and not the ship to the boat. It is quite true we approach God by prayer; and he who never prays has no right to expect any favor from God; and, dying a prayerless sinner, the separation between him and his Maker must be perpetuated throughout eternity. But I do not like the idea, however ingeniously carried out, that God is as stationary with regard to the returning sinner, or praying believer, as the ship to the boatman. It seems to make against the analogy of Scripture: "Draw nigh to God, and he will draw nigh to you."—James iv. 8. This seems like a proposal to meet us halfway; and, if we take the example of the father, in the case of the prodigal son (Luke xv.) as illustrative of the willingness of God to receive returning sinners, our Heavenly Father performs the largest part. The prodigal did not run to meet his father, but the father ran to meet the repenting son, "and fell upon his neck, and kissed him." —[Caughey.

God's children are immortal while their Father hath anything for them to do on earth, and death cannot kill them till they finish their testimony; which done, like silkworms they willingly die where their web is ended, and are comfortably entombed in their own endeavors.—[T. Fuller.

The Revel.

AN ALLEGORY.

A CONTINUATION OF "THE WARNING," FROM OUR LAST NUMBER.

A SHORT time had passed away, and the scene was changed; the revellers had resumed their places, and the music was once more beginning to swell along the pillared hall. Leila was again crowned with lilies, and all seemed to have forgotten Roland's death, and his pale form, which lay pierced with the arrow.

Hubert I saw leaning against a pillar, with his face full of deep perplexity; the great terror which had seized it was gone; but he seemed in doubt; he gazed now on the giddy dance which shot past him; then at the door at the far end, where Theophilus still watched.

The latter saw him; "Come, Hubert," said he, "watch with me; the time grows short; the morning increases; twice have I heard the cock crow; the lamps have already a faded light, by reason of the advancing day; the Lord must be here presently; do watch with me."

"I think I will, Theophilus; I am weary of this gaiety; but is there time for me to do it? I cannot get myself ready in a moment; I am all dishevelled," said Hubert, anxiously.

"Come, Hubert, come!" cried Leila's voice, "what stand you gazing at? The dance is merry and gay; do you fear the messengers? They have gone far away over the hills; the morning lingers; come, Hubert, come."

"I fear the coming of the King," said Hubert; "and he must be at hand; for the cock has crowed twice, and the morning breaks on the mountain."

"Foolish boy," cried the reveller, "hast thou not learnt yet how empty and vain these warnings are? The King is far as ever. But one more merry dance, and then we'll watch."

Hubert lingered.

"Haste, Hubert, haste," said Theophilus earnestly, "and trim your lamp; every moment is precious; the Lord said he would come suddenly and secretly, and he must now be near at hand."

"Well, Hubert, I cannot wait," cried Leila, on the other side; "I shall lose the gayest part of all. I have gazed through the open pillars, and see no signs of his approach, and the sky is dark and still, and not a figure remains on the mountain. Come, Hubert, come."

But Hubert still leaned against the pillar, and looked anxious as ever.

While this was going on, I noticed that Florizel had crept up to Adah's side, and, hiding himself in her shadow, seemed anxious to watch with her.

"Adah, show me how to watch," said the boy, anxiously; "I want to watch with you."

"You must trim your lamp, Florizel, and make it burn, if you would be ready."

"I have trimmed my lamp, and lit it too; but it will not burn brightly; there is scarcely a little flame."

"May be some of the wine-drops of the revel have mixed with it."

And Florizel drew from the door to trim and cleanse his lamp.

I looked again, and a larger circle had gathered round the door. Theophilus still stood close to it, and little Adah by his side. Her face was calm and tranquil, and she was looking on the closed door with an earnest gaze.

The eyes of Theophilus were bent on the same point, in calm, deep attention; his lamp burnt in his hand, and cast his shadow on the door itself; it was of one waiting and watching in deep attention; he was heedless of what passed in the end of the room of revellers; it seemed indifferent to him. A little further, in the shade, stood Hubert; he had still hanging round him the dress of the reveller, not the watcher; but his brow looked anxious, and he turned now to Theophilus, now to the parties who were again gathering in to the

dance at the far end of the room, gay and merry as if nothing had happened; still there was an unreal, uneasy appearance about them; they were somewhat like sickly phantoms of a dream, and the music which broke out seemed forced and discordant, as if it would not flow easily and sweetly.

Leila's voice called Hubert, but the youth looked anxious, and remained where he was.

Camillo was gone after the merry-makers. Florizel had followed him a little way, but he soon returned; and, coming up to Adah, spoke in a whisper,

"Adah, I think I shall watch with you; I don't like Camillo."

"Do, do, Florizel," said she; "but O, change your garment; your reveller's dress will not do for the Lord to see."

"Well, well, I will go and do so presently."

"And see, sec, Florizel, you have no lamp."

"No, I know, and no need; the lights of the revel gleam bright enough."

"Yes, but Florizel," said the little girl, "they will all go out when the Lord is here; the revel lights will burn no longer then."

"They burn bright enough now," said Florizel.

"Do go, Florizel," said the little girl, not taking her eyes off the door; "there is no time to lose."

"Well, I will go," said the gay child, and he darted off among the pillars of the hall.

"Theophilus," said Hubert's voice, anxiously.

"What would you with me?" said the quiet watcher.

"I'm frightened," said the hesitating youth.

"At what? Why, if it be true that the Lord is coming, we of the revel will fare ill."

"There is no doubt of it," said Theophilus.

"Yes, but what shall I do? I cannot, in a moment, change my attire; fifty reasons prevent me; I shall be laughed at. The Lord may not come, and I shall lose much pleasure for nothing; I may go, and he may come while I am gone, and then what shall I do? Besides, I feel so disconsolate; I do not know how to make up my mind. You are happy, Theophilus; you have long since fixed your place, and have no difficulties; but I have thought of a hundred things short of the end, and now my mind is perplexed, and I know not how to act."

Hubert moved away, and Theophilus did not notice whither he went; he had a work of watching to do, and he would not look away.

Scarcely half an hour had passed; the sun's ruddy light was just glowing on hill and valley, and the cook crew; there were four figures at the door, Theophilus and Adah, and Una and Florizel; all were dressed in white, and held their lamps in their hands, which burnt clearly, and cast their shadows on the wall; near them was another figure, who seemed lingering behind a pillar; still he was dressed in the purest white, and held his lamp burning in his hand; he was looking down, gazing on his lamp, and an expression of deep anxiety was on his face; he would not advance to the door, and I noticed the marked difference there was between him and Theophilus; while the former, at every sound, seemed startled and anxious; the latter looked calm and undisturbed, as one who has set all in order.

The part of the hall where they were was deeply still; not a sound broke its quiet; while, at the far end, there was still the shout of the reveller, and the noise of the merry-maker, though fainter and less boisterous, as some had sunk down in sleep, and were wrapped in deep forgetfulness.

The cook crew again, and there was suddenly a sound without which made Una

turn pale, and Florizel caught hold of Adah's dress. The palace shook to its foundation, and the echo of the noise rolled on among the distant hills; still, in spite of this convulsion, the sleepers never woke, and the revellers did not put down their wine-cups; at other alarms they had at once taken fright, though only for a moment; but this they seemed quite to disregard.

"See, see, Theophilus," cried Una; "see without the door; does the Lord come?"

He opened the door and gazed out, but there was neither object nor sound; the hills lay calm and still in the mist of morning, and the sound without had passed away.

"I am weary of watching," said Florizel. "Methinks I shall go and rest, as no one seems to come, though we have waited long."

"Stay, Florizel, stay," cried Theophilus, "you know not when he will come; yon revellers are in wild peril; would I knew where Hubert were. I fear Camillo is gone past hope."

"I am tired too," said Una. "Will it be safe to rest, Theophilus?"

At this moment, a low footstep was heard outside; soft and swift, and still. There was a knock at the door so gentle that scarcely Theophilus heard it; he opened it; and the Lord was come.

All was quiet as he entered. Hubert walked among the pillars; his revellers' dress torn and dishevelled, and his face wan and pale. "I'm going," said he to Theophilus; "I'm going to put on my attire, and to trim my lamp." But it was too late; the Lord had come, and was in the room, though Hubert knew it not.

"I have slept long enough," said Camillo, who had thrown himself down to sleep amid the revellers; "I will be up and getting ready; morning has broke; I must away ere the Lord come. Fools are they who have watched through the night; I have revelled and slept, and yet have awaked in time before he comes."

But Camillo knew not it was too late; for the Lord had come, and stood in the hall, though he saw him not.

"Surely here is morning light," said Leila, throwing down her dice, and starting up from the couch on which she had sat; "here is morning light, and the Lord has not come; what folly it was in those mad ones to give up all their pleasure for so poor a chance; he will never come. Revive the lamps with fresh oil, for they burn dimly; bring fresh wine and fruit, and close out the morning light, and let us begin again; for we will think it is night still."

But Leila knew not that the night had already passed, and the morning come; it was too late; the Lord had come, and he stood in the hall, though she knew it not.

Personal Experience.

FROM my earliest childhood I was blest with the prayers and counsels of pious parents. This being the case, the truths of the gospel were early impressed upon my mind. The Spirit of God early strove with me, and, in fact, I cannot date back to any period in my life, in which I did not feel the strivings of the Spirit to a greater or less degree. Often I resolved in my heart that I would be a Christian; but, being of a diffident disposition, I revealed to none the feelings of my heart. The secret place alone can tell the tears I shed, and the groans I uttered, that the Savior would reveal himself to me. Thus, for years, I continued to strive in solitude to obtain the favor of God.

At a certain period of my life, I began to imbibe the sentiments of infidelity. God saw fit, in his providence, about this time, suddenly and unexpectedly to remove from me a much-loved mother, whose death produced such an impression on my mind that I resolved to lead a different life. I then determined to obtain the favor of God, if I could obtain it by myself. I was not willing to let others know that I meant to be

a Christian until I had received the blessing of God. I had marked out the way, therefore God would not receive me. I soon gave up the struggle; and, for three years that followed, I endeavored to drown my feelings in the vanities of earth. This I could not do; for, when in the circles of gayety and pleasure, the prayers and tears of a sainted mother followed me there, and the thought that a beloved father was at home, perhaps on his knees, pouring out his soul to God for his wicked and rebellious son, destroyed all my happiness, and served to render me one of the most miserable of creatures.

In the year '50, Rev. J. H. L— was sent on the circuit on which I lived, whose plain and pointed sermons, like so many arrows piercing my heart, so troubled me, that I came to a fixed resolution that I would live a Christian's life, at whatever sacrifice it might be. After a week's struggling, when almost despairing of salvation, I was enabled to throw myself into the arms of the Savior. At once the burden was removed; my soul was filled with love, and I praised God aloud.

In my Christian experience afterwards, my religious feeling was wavering, sometimes very happy, at other times cast down and buffeted by the tempter of souls. I realized that there were higher attainments in the divine life. Before my conversion, and after, I had heard that there was a point in the Christian's life, in which he might be free from sin. This state I resolved to seek, but was as one seeking for something unknown. I had but a very imperfect knowledge of what this blessing consisted in. My efforts were but feeble, until, after a lapse of eight months, I attended a camp-meeting. At this meeting, I commenced putting forth greater efforts to obtain this blessing. After returning from this meeting, I purchased and read the life of Hester Ann Rogers. While perusing this work, my feelings were raised to such a height that often, from the agonies of my soul, I was compelled to lay by

the book, and retire to the secret place, to plead and pour out my soul in agony to God for this blessing. A beloved sister in Christ experienced this blessing, and often referred to her enjoyment while speaking in class and prayer meeting; but this only increased my misery. I now think that then I was often almost on the point of receiving the blessing, but my imperfect knowledge of it proved a hindrance to me. I believe that, if I had then possessed the knowledge which I now do, I would have obtained the blessing. After a short time, my feelings died away, and with them my efforts. I passed the winter in rather a cold state. In the spring of '52, a beloved sister in Christ came to reside at my father's house, and with her brought the "Guide to Holiness." I commenced the perusal of it, and of my Bible likewise, in order to gain a knowledge of this great gift. Again I commenced seeking for a pure heart, with prayer to God that he would shed light on my mind. I improved every opportunity to gain a correct knowledge of this important work. He gave me this knowledge, and, as light broke upon my mind, I endeavored to follow up that light. Truly, I was led in a path that I knew not. My happiness continued to increase throughout the summer. Light by degrees broke upon my mind; the plan of salvation became more clear to my mind, until I once more attended a camp-meeting. I went to this meeting determined to obtain the grace of holiness. I was very happy, and a large portion of the time was spent in laboring for the salvation of souls, and I almost lost sight of the sanctification of my own soul. Once, during the meeting, there was an opportunity given for those who desired this blessing to rise; I, with three sisters, rose. There was a season of prayer for us, but the gift came not. On the Sabbath, I heard a sermon on the subject of holiness from the Rev. I. S. B., which made the subject plain to my mind. I was compelled to leave the ground that day, which I did with great reluctance, from the

fact that I had not obtained what was so desirable. Monday, the sixth of September, was a happy day to me. Just as night was drawing on, I sought my accustomed place of prayer. I looked to God for the cleansing grace. As I was about rising from prayer, faith sprung up, and a "small, still voice" whispered, "The blessing is yours." What a flood of glory was poured into my soul! My heart was filled to overflowing with love! I was completely melted down. Tears flowed from my eyes, and I dared not speak aloud for fear the charm would be broken. Language entirely fails to express the joy, the peace, I felt in loving God with all the heart.

Sister in Heaven.

AN ADDRESS TO MY MOTHER ON THE DEATH OF A SISTER.

WEeping mother, bending lowly,
O'er thine infant's early bier;
Cease to weep, thy child 's in glory,
Cease to shed that bitter tear.
Wherefore weep the one departed,
When estatic bliss it shares?
Now from earthly sorrows parted;
The victor's crown in heaven it wears.
Tender mother, Christ in more
Took thine to his loving arms;
Far from every danger earthly,
Hath it lodged where *nothing harms*.
Though you saw that lovely flower
Droop and wither, fade and die,
You are conscious that forever,
It will bloom beyond the sky.
Yes! your Agnes dwells in heaven,
Lovelier far than when below;
Singing now the heavenly anthem,
Joined by saints and angels too!
List ye! hear that voice of gladness,
Bursting forth in grateful song;
Notes that are unmixed with sadness,
Float amid that happy throng.
Loving mother, thou art passing
Quickly through this world of woe;
Soon with joy shall there be greeting
Friends above, who wait for thee.
Then let the locust gently wave,
In silent grandeur o'er the dead;
And the white-rose honor the grave,
Of her who sleeps in *Christ her Head*.

Oshawa, C. W.

MARIA

Holiness and Heaven.

BY A. J. MEECHAM.

To those who are still vacillating,—still undecided, and “halting between two opinions,”—still neglecting the highest privilege of the follower of Christ,—still refusing perfect obedience to the commands of God,—still rejecting the grace, by which they may consecrate all upon the altar, which, blessed be God, sanctifieth the gift, is this brief communication most sincerely and affectionately presented. Contemplate heaven as the home of the “pure and the holy,” as the “house not made with hands,” fitted for those who are worthy. Settle it fully in thy heart, that heaven is all perfection, all purity, and that any thing unlike it can never—no, never—enter there. Now pause, and look within; and, in the light of inspiration beaming forth from the word of God, tell me if thy heart is all like heaven. What do you see therein? Alas! notwithstanding all that’s past, you still are impure, unholy, and the position you now occupy is dangerous, yea, ominous of fearful, eternal ruin to your soul. In view of this, I would most seriously and earnestly commend to your consideration a few thoughts, bearing upon the question of your salvation, which you feel to be the first, the chief concernment. Holiness and heaven. If you desire the latter, you must possess the former; and develop it in all your intercourse with the world; or else your desire will never be realized. “Come, now, and let us reason together,” and it may be that, by the blessing of God, “your sins, which are as scarlet,” will be made “white as snow.” What! Entirely white? Not a single spot of pollution and sin in any form remaining?

Holiness is no unmeaning abstraction. It is the doctrine of the Bible. It is, in its most extended sense, simply, but imperatively, a fitness for heaven. In considering this subject, first, God has made so full and abundant provisions in the gospel, that all

may enjoy this inestimable blessing. “Where sin abounded, grace did much more abound.”—Rom. v. 20. Sin has reigned in thy heart to this hour, subjecting thy passions, thy affections, and thy will, more or less, to its control. Grace is “much more” powerful to harmonize and control, if you will. It hath power and efficacy “to cleanse from all unrighteousness,” or sin, (1 to 7); for “all unrighteousness is sin.” The design of our Savior’s mission was, that he might destroy all the work of sin and evil in thy heart, that “he might destroy the work of the devil,” (1 John iii. 8,) and I pray that “God may sanctify thee wholly,” (1 Thess. v. 23,) not a part, but thoroughly purge thee from all defilement. The inspired man of God would never have uttered this prayer, if there had been no means by which it might have been answered. (See Hebrews xiii. 12; 1 Corinthians i. 2, and vi. 11; John xv. 3.) The way in which you are required to walk is, “The way of holiness,” and “the unclean shall not pass over it,” “but the redeemed shall walk there,” and the ransomed of the Lord shall return and come to Zion, with songs and everlasting joy upon their heads.”—Isaiah xxxv. 8, 9, 10. The provisions are seen in their effects. “He that is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.”—1 John iii. 9, and v. 18. “Every man that hath this hope in him purifieth himself, even as he is pure.”—1 John iii. 3. “Who-soever abideth in him sinneth not.”—Verse 6. I do not expect to tell you any thing you do not already know. If this be so, you must do as you know, or your doom will be, “Ye knew your duty, and did it not.”

‘Tis not only the privilege of the servant of God to live and not sin, to live holy, but ‘t is the only life that is acceptable in the sight of God.—Rom. xii. 1 This, I said, must be developed in your life. “Be ye holy in all manner of conversation; because it is written, ‘Be ye holy, for I am holy.’”—1 Peter i. 15, 16. and 2 Peter iii.

11. This hardly coincides with the theory, that "on a death-bed," this work of a lifetime will be accomplished; yea, even as the spirit is just on poised wing, ready to bid adieu to its clayey tenement, that this can all—all be done. Attend a little further, and see. "Follow peace with all men, and holiness, without which no man shall see the Lord."—Hebrews xii. 14. Mark this language. What art thou to follow, to practise? And with whom? 'T is holiness. And not with glorified spirits and angels in heaven; for a command to follow peace and holiness with them would be, to say the very least, needless. Inspiration never uttered a single needless word to man. Then 't is not in heaven. With all men—with all men—is the mandate of Jehovah. Then it is now; for now is all of time, or of existence, thou wilt enjoy with men. God says now, Follow holiness with men. God has secured the means, and has promised that he would grant that thou "mightst serve him without fear, in holiness and righteousness before him all the days of thy life."—Luke i. 74, 75.

Can you longer doubt? This is plain, simple, forcible, and incontestable proof that Heaven did not design that you should come to your dying breath unprepared to die, unfitted for a rest in heaven, but that you should live lives "hid with Christ in God." Don't pass the quotations. Get your Bible, and, before God, read and search to see whether these things be so. "Whosoever sinneth hath not seen him, neither known him."—1 John iii. 6. And how, yes, "how shall we, who are dead to sin, live any longer therein."—Rom. vi. 1. "As you believe, so be it done unto you," that you may find that Christ hath power to cleanse you from all sin. Now, even now, give thy whole heart to him. O, how poor a gift! All pollution and sin! He has died to cleanse and purify it in his most precious blood. Hast thou ever thought that Christ would accept part of thy heart, whilst thou chooseth that sin should reign over the other part, how-

ever small? If thou hast, be assured that the "enemy hath deceived thee," for, if sin now reigns in thy heart, it is because thou dost not consent to be "saved from all sin," to "be cleansed from all unrighteousness." O it is indeed holiness that God requireth of thee, and which he delighteth in. Let this truth sink deep into thy heart; for, except thou at once gird on thy armor, and address thyself mightily to the work of saving thy soul in the way of God's own appointment, there is no hope of seeing thee in heaven. If thou dost continue to delay this work, and death cut thee down, again I say, thy doom will be, "*Ye knew your duty, and did it not.*"

If there be a heaven to gain, and a hell to shun, now, even now, in this accepted moment, submit to be saved from all thy sins; and thus thou wilt be prepared "to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Holiness, sanctification alone, can qualify thee to fulfil this command. Just as the garden plants, when perfectly free from all noxious and poison weeds, are best prepared to grow, bear fruit, come to maturity, so it is with thy soul. The good seed may be sown there by the Spirit, even, every moment of thy life; but, unless thy heart be "good ground," clean and pure, thy God says, "there will not be fruit unto perfection." Where, O where, then, in the harvest time, will be a portion for thee? Thou "shalt beg in harvest, and have nothing."

Now, before the bar of thy own conscience, and in the presence of God, who knoweth the secrets—all the secrets—of thy heart, as one who would lead thee to a fountain that can wash all thy sins away, that can cleanse thee from all unrighteousness, I would solemnly ask thee for the verdict on thyself. Art thou still with the seeds of sin rankling in thy bosom, depriving thee of settled peace and joy, a fit inhabitant for heaven? Wouldst thou enter heaven as now thou art, should the summons come this moment? Thou hast till now refused to believe that "holiness is

required in order to secure heaven; and that that holiness must be "in all manner of conversation," "with all men," "all the days of thy life;" not at the last verge of mortality, after "all the days of thy life" are past. Consequently, thou hast not put forth a single effort to break the dreadful delusion that fetters thy soul with adamantine bonds in cruel vassalage to sin and Satan, and bars the gates of heaven against thee. An army, who are now in heaven, can testify to the truth of this doctrine. O embrace it at once. Why longer delay? How reasonable! When thy heart is regenerated, by the renewing and sanctifying grace of God, in "the putting off the old man with his deeds," in "old things passing away, and all things becoming new," in "hating the things you once loved and loving the things you once hated, then will it be holy; for the deeds of the old man were sin, but ye then shall have "put on the new man, which after God is created in righteousness and true holiness."—Ephesians iv. 24. Thou hast till now loved and cherished some forbidden idol in thy heart. When all but God and holiness are objects of loathing to thy soul, then is thy hope sure. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."—Luke x. 27. St. Paul had acquired it, preached it, lived in it, and now triumphs by it, exclaiming, "I am now ready to be offered up; the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me in that day."—2 Timothy iv. 6 to 8. Thou mayst attain to it by the same method. The mark is high. "Holiness to the Lord." And this is the way, "This one thing I do, forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high

calling of God in Christ Jesus."—Phil. iii. 13, 14. Does this seem high, too high, for thee to attain unto? Thou mayst fear, but thou needst not; for God is able to bring thee through faith in Christ to know all the heights and depths of the love of God, "which passeth understanding." But strive, agonize, to enter in; for "the kingdom of heaven suffereth" requireth "violence." All the powers, both of thy body and mind, must be brought into vigorous action, subjected to the will of Christ, as "instruments of righteousness unto God." O let thy faith claim the promise of God, and cry to him now, "Create in me a clean heart, and renew a right spirit within me."

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries 'It shall be done.'"

Alleghany College.

King William III. of Holland.

THERE is a rumor current, that the king has come under the impression of very serious thoughts. One of his nearest courtiers, so I am told, is a man who fears the Lord. This good man, one day walking with the king, in one of his splendid parks, availed himself of the opportunity to direct his Majesty's attention to the pernicious consequences which the Education Bill, would necessarily produce. The conversation he had with the king on this subject, induced him to show his Majesty the difference between the orthodox and rationalistic parties, and to point out that Rationalism is as destructive in its tendencies, in relation to the House of Orange, as it is poisonous to the souls of the people. The king being convinced that he was himself in a critical position, asked his friend what was to be done in order to prevent any mischief, and the answer was, that the ministers ought to be dismissed, and that Dr. Van de Brugghen, a member of the

Orthodox party, and a man highly esteemed in the country, should be appointed Premier. The king then walked on alone, and at last found himself in some remote part of his estate. Feeling very fatigued and thirsty, he knocked at the door of a peasant's hut, and asked a poor woman who opened the door, to give him some milk. Though not knowing the king, she helped him with a kindness and courtesy which could not have been exceeded had she known that the stranger was the king himself. When, however, his Majesty presented her a piece of coin for her trouble, she steadfastly refused to accept a farthing. The king, looking at the humble hut and its sober furniture, expressed his surprise, and could not help remarking, that he thought that some money would not be unwelcome to her. She answered, that there was a Lord who daily provided her with everything, so she did not know what poverty was. The king thought that she alluded to the liberality of one of the lords of the neighborhood, and asked his name. When she, however, pronounced the name of Jesus Christ, and told, in a few words, a great many good things about this Lord, the king returned in deep and serious thought, shut himself up in his closet, and the next day appointed Dr. Van de Brugghen Prime Minister.

The Republication of Mrs. Palmer's Works in England.

WE had the pleasure, while in New York, of seeing the first English reprint of *Faith and its Effects*. From a correspondent in London we had learned something about the influence which the writings of our beloved countrywoman were exerting over the water, and we confess it was with no little interest that we looked upon this old familiar friend in an English garb. The same steamer that brought the book bore a letter to the esteemed author that so interested us on hearing it read, that we solicited a copy for publication. It not only

gives an encouraging view of the progress of holiness in the land where the Wesleys first proclaimed its thrilling truths, but develops the work of the Spirit on the human heart, a subject always fraught with interest to the believer.

Bowden, Manchester, October 16, 1856.

Dear Madam,—I owe you an apology for venturing, as an entire stranger, to intrude myself upon you, especially as I doubt not your time is very fully occupied. And I cannot, therefore, ask or expect any lengthened communication from you, however much I might esteem it.

But if you can spare a few minutes to favor me with a little information, or such suggestions as you may think most suitable on one point, I shall esteem it a great favor.

I ought to premise, that I have recently read your two works, "*The Way of Holiness*," and "*Faith and its Effects*," which have been republished in this country by Heylin—and I am thankful to say, with great pleasure and profit. I had previously, some years ago, enjoyed uninterrupted communion with my Heavenly Father, and the sweet, abiding consciousness that I was wholly his, and that he was wholly mine—but had unfaithfully cast away my confidence. I felt, however, and sometimes deeply and bitterly, the great want of that perfect love, and of that spiritual power, which I had formerly enjoyed; and this was especially painful when, as was frequently the case, the Holy Spirit, true to his functions, showed me how I was not only depriving myself of a fullness of spiritual blessing and enjoyment, but was also a hindrance in the way of others—by lowering the standard of Christian experience and attainment—beside being altogether incompetent to stimulate and encourage the members of my own classes to seek the attainment of Christian holiness.

The perusal of the "*Way of Holiness*" produced a powerful effect upon my mind, and led me to form the resolution, not to rest until I knew that my ALL was laid upon the altar of sacrifice, and that I was again reinstated in my forfeited inheritance.

I waited in great hope and desire for the appearance of "*Faith and its Effects*," yet, after I had possessed myself of it, I almost shrank from the responsibility of reading it.

Partly from the reflection that if, after all these mighty strivings of the Holy Spirit, I

should yet stop short of the attainment of the blessing, my case would become more perilous, partly from a conscious hesitation in laying all without any reserve upon the altar, and partly from a fear that, should I again receive the blessing, I might again prove unfaithful to the grace of God.

However, with earnest prayer for divine help I commenced its perusal. And I could not but remark the extraordinary influence which always seemed to rest upon my mind when reading this book. A sort of trembling took hold upon me. I went on and on, until I came to the forty-fifth letter, when I felt as though I scarcely dared to finish it. I read a sentence at a time, and re-read it, and, for several days, could not make up my mind to finish the letter, or to proceed further.

The impression made upon my mind was that this must be in answer to special and daily prayers for the Holy Spirit's influences to accompany the reading of the book everywhere. Am I not correct in this?

However, I will not occupy your time with my own thoughts and experiences further than to say, that, on the following Sabbath morning, while in God's house, the petition was presented by the minister in his first prayer, that God would "sprinkle clean water upon us," etc. Immediately it was presented to me—that is just what my God promises, in so many words, to do; and, if he promises, does he not fulfil his promises? Yes, he does sprinkle clean water now. I was overwhelmed with gratitude and love, while sweetly sinking into Jesus, and realizing the exceeding riches of his grace. I had been previously tempted to absent myself from the love feast to be held that afternoon, from the consideration that I had nothing to say. I now felt it alike a duty and a privilege to bear my testimony to the efficacy of my Savior's blood, and the faithfulness of his promises. I had no sooner done so than another arose, and bore testimony to having obtained the same blessing a few days previously; since which God has been graciously carrying on his work in other hearts, and two or three of my own members have borne witness to the power and faithfulness of God to cleanse from all sin. Glory forever be to his name. Others are earnestly seeking.

I feel it laid upon me not only to labor more for God, but to aim especially at glorifying him by seeking to spread more widely the knowledge of Christ as a Savior "to the uttermost."

And this brings me to the main object of my inquiry. What is the character of the monthly meetings to which you refer? How conducted? Where? By whom? Also, whether parties attending come by special invitation, or whether the invitation be more general. Also, as regards the presence of our own minister, supposing that he be not clear in his testimony on this subject. And whether, on the whole, you would recommend such a meeting being attempted when this is not the case.

I feel that I have already encroached too much upon your time; but I feel sure you will pardon the intrusion, and that you will rejoice with me in these additional evidences of the matchless grace and unchanging faithfulness of our covenant-keeping God; and that he is making you an instrument of good on this side of the Atlantic also.

Surely, it should be a source of encouragement as well as a motive for thankfulness, that God is drawing the attention of his people more generally, not only among Wesleyans, but among ministers and members of other churches also, to the doctrine of Christian holiness, not so much as an abstract doctrine, but as that which is "our high calling of God in Christ Jesus." May God more abundantly bless and prosper all your efforts. And O that he may, in his boundless mercy and love, enable me ever to stand forth, humbly but boldly, as his witness, and that I may be "kept by the power of God through faith unto salvation."

Blessed be his name for the assurance, "Faithful is he who hath called you, who also will do it."

Farewell, and believe me in the bonds of Jesus' love, to be, Yours, very truly and gratefully.

E. B.

To MRS. P. PALMER.

SANCTIFICATION.—To sanctify, in a general sense, is to cleanse, purify, or make holy. It is derived from the Latin *sanctus*, holy, and *facio*, to make. In particular, it implies to cleanse from corruption, to purify from sin, to make holy by detaching the affections from the world, and its defilements, and exalting them to a supreme love to God. Hence John says, "Sanctify them through thy truth." In theology, the Holy Spirit is, by way of eminence, denominated the Sanctifier.—[Beveridge.

Hear what an Old Disciple hath to say.

It is a matter of astonishment and lamentation, that any of those who profess to be followers of the Holy One should deny, both in theory and practice, the doctrine of Christian perfection.

It must be the sad fact, that they do not come to Christ and his word free from prepossession of the doctrines of men.

What! shall souls believe in, and receive the virtue of the great atonement, and yet be sinners? God forbid. Is Christ the minister of sin? Must his disciples carry a body of death all their days, till natural death conquers the moral turpitude of the heart?

What a poor compliment is this to our great High Priest, whose blood is presented by his own most holy person before his Father in the most holy place! And the Holy Ghost saith he hath obtained eternal redemption for us. And again, we are complete in him. I marvel that persons who have strong penetration in other matters should be so blind here where the true light shineth.

'Tis true they read the Bible, and they are there told that the offerings of the ceremonial law never made the comers thereunto perfect, but the bringing in of a better hope did. Yet, alas! blindness has happened, at least in part, to modern Israel, and many call tradition and new invention, light, and some of the most precious truths of the glorious gospel of Christ, who is the image of God, darkness.

"But Christ is all that souls can need,
To cleanse and keep them pure;
While we believe, he frees indeed;
His promises are sure."

Another thought occurs to me of my own experience. 'Tis long since I first knew the Lord, being now more than seventy. It was when but a youth that Christ was revealed in me a complete Sav-

ior from all the guilt of sin, and the power of it was so broken, and the nature of sin was so exterminated that I thought, for some weeks, that my internal foes were all slain. O, how I felt when I came from the ordinance of baptism. It seemed to me that Satan, and all my inbred corruptions, were fully under my feet.

The new creation was then wrought in me by my great Deliverer, so that it seemed to me that anger, a great besetment of mine, had no place within me, and would trouble me no more.

I found, however, in about a month afterward, on being suddenly tempted, that it stirred again, which both alarmed and surprised me—yet, through the power of Christ, it was immediately repressed. Again, pride was a great sin in my heart and life before conversion to God. But the Holy One overthrew the monster, that he might reign and save unto the uttermost. The same may be said of many other sins, but they were all blotted out, and I clearly saw that I need not feel condemnation any more. But O, I cannot say that this holy calling has been maintained on my part since then.

Yet, thanks be to God, I have not loved the fashions and amusements of this proud world since my espousal to Christ. And 'tis strange to me how any of those who still profess to be followers of him who humbled himself even unto the death of the cross, can spend time and money for that which is not bread, as many do in these days of sad departure from the true faith and love which all possess who are entirely consecrated to God.

But to return to my experience. Would to God that I could write more fully of experimental holiness than I now dare to do. There is no slackness in the great Provider, or lack in the provision that he has made. But I have been slack and slow of heart to believe; yet he has helped me to see and feel more of the efficacy of divine grace than at first. I have enjoyed several revivals of pure love

to God, and have seen an undescribable beauty in the word *holiness*.

There is, in this great salvation, a constant flow of love to God, while all fear that hath torment is gone. O how good it is to "dwell in the secret place of the Most High, and abide under the shadow of the Almighty."

According to St. Paul, the love of God does not dissemble; it abhors that which is evil, and cleaves to that which is good. It leads to practical holiness. As saith St. John, "This is the love of God that we keep his commandments, and his commandments are not grievous." Yet we see many who profess to be Christians indeed conformed to this world, both in spirit and practice, while to be not conformed to the ways of ungodliness is as plain a command as any in the book of God. And what is more destructive to a Christian's disposition or ability to do good, and to lead others in the way of holiness, than this abundance of superfluity that God sees in those called evangelical churches! Would that the ministry were wholly free from this bad example. O that we were wise! J. D.

West Brewster, Nov. 11, 1856.

An example for Imitation.

THE following, received just as our number was going to press, we furnish to our friends as a stimulus to go and do likewise. Beloved, we must be *co-workers* in this enterprise in order to succeed. Without your co-operation we cannot publish the Guide, and without the Guide much of the labor you bestow will be lost. Its monthly visits supplies a deficiency which cannot be met in any other way. Let us take hold of this work heartily and in reliance on our ever present and all sufficient strength, and we shall succeed. A correspondent from the South, who has taken our Periodical from the commencement, expressed in a recent communication her gratitude for the continuance of the Guide, though at the time of its beginning

she doubted whether the church was prepared to sustain it. The divine eye has been upon it, watching its progress, and preserving it from overthrow. And though (painful as is the thought,) it may even at this day number its opponents by thousands, we are encouraged to know that it is growing in favor with the people, and making an impression upon the church for good, the force of which even our enemies cannot gainsay. In saying this, we take no credit to ourselves;—the excellency of the power is of God and not of us. But to the letter.

W——, Nov. 17, 1856.

REV. H. V. DEGEN—

Enclosed you will please find \$ 1.02, for which you will send me the amount in Guides of old numbers such as you send out as tracts. I wish them to show as specimens. I hope to send you 100 subscribers, trusting to promote thereby the growth of Christ's mystical body.

Yours in Christian love,

J. L. R.

If every lover of our cause entered upon the work with a similar spirit, how easily might our subscription list be doubled. Some may not be able to do as much as this brother contemplates—but remember a feeble effort is not despised. Little streams, in the aggregate, make large rivers. If you can get but two or three besides yourself, or even one, to become readers of a periodical on holiness, you, by this means, gain an entering wedge; which may ultimately break up the worldliness and torpid state of a whole church. May God direct you.

Holy of holies, in Scripture was significant of the innermost apartment of the Jewish tabernacle or temple, where the ark was kept, and where no person entered except the high priest once a year.—[Cru- den.]

THE BIBLE.—The Bible is a window in this prison of hope, through which we look into eternity.

Editorial Miscellany.

Home Again.

SINCE our readers have been notified of our temporary absence, and some "jottings by the way," have been furnished from our correspondence, we deem it proper to report ourself as again at our post; and, for the sake of completeness, give a brief sketch of the rest of our wanderings. Leaving our kind friends in Hamilton, we took our journey westward, passing Detroit, where we tarried only long enough to take a little rest, and "see the place," and reached Chicago some thirty-six hours from the time we started from H. We were somewhat prepared by report, for the size and business of Chicago, but we confess as we looked upon the stately buildings of this growing rival of our Eastern cities, it was difficult for us to conceive of its having had so recent an origin. Every thing we saw bore the stamp of stability and permanence, and we should as soon think of Boston's ceasing to be a mart of business, a point of importance, as Chicago. Its low, flat position, seems to justify the reputation it has acquired, of being an unhealthy location, and yet some of its residents speak of it, as comparing favorably, in this respect, with other cities.

Having but little to detain us here, we left on the evening of the day of our arrival, in the steamer for Milwaukie, which we reached early the next morning. Here we found relief from that loneliness which one cannot avoid feeling when travelling alone. For the first time since leaving home, we greeted an acquaintance, in the person of Rev. C. S. McReading, formerly of New England, but now pastor of one of the flourishing churches of that city. With him we visited the different parts of the city, and saw much that impressed us favorably. Milwaukie, like all the western

towns we have visited, is situated mostly on level ground, and is laid out with great regularity. Much taste is evinced in the style of dwellings here, and some of the structures, particularly in the business part of the city, are of mammoth proportions. This must be a point of growing importance, and judging from the enormously high prices at which land is held, we opine the people believe it. Immense fortunes have been realized here as elsewhere by the rise of land, which has begotten such a desire for gain among the masses, that it affects seriously the religious prospects and condition of the churches. The best chance for making an investment, seems to be the universal topic of conversation:— It is the one idea that permeates society. This interposes a serious barrier to the success of the gospel. While men are entirely engrossed in the things that are seen, it is difficult to allure them by representations of the things that are not seen. Occasionally however God speaks in his Providence, and when HE speaks he *will* be heard. The burning of the Niagara with its fearful loss of life, and other casualties which have recently occurred, were making their impression on the public mind. But alas, how soon these things are forgotten, and men live on as recklessly as ever!

From Milwaukie, we next proceeded to Fond du Lac. Here we were directed to the house of a brother Clum, whose acquaintance we were urged to make. This kind brother and his family seem to regard it as both an honor and pleasure to entertain the friends and ministers of the Lord Jesus. When we entered their hospitable dwelling, they had just returned from one of those seasons of refreshing which saints are favored with, when, with singleness of aim, they meet to worship the Lord, and speak of his goodness; and our readers can imagine the

pleasure of our interview. Here also we found Dr. Redfield and his excellent lady, with whom we have had some acquaintance in former days. The doctor was aiding Bro. Robbins, pastor of one of the churches, in a protracted meeting, and, as we learned, with good results.

Taking the boat at Fond du Lac, we next proceeded on Lake Winnebago to Menasha, which is about five miles from Appleton, the terminus of our journey. On our way we touched at Oshkosh, where we met the Rev. Mr. Cushing, a co-laborer of former years. Oshkosh is a busy, stirring little city, and accords more with the idea we had formed of western towns, than any place we visited. The buildings, especially on the Main street, seem to have been hastily erected with a view more to present use, than to permanence or architectural beauty. It is emphatically a *new* place, and yet, judging from its location, and the immense country that is filling up about it, it must become a growing and flourishing city. We reached Appleton about one o'clock in the afternoon. Here is the seat of the Lawrence University, so called after Amos A. Lawrence Esq., of Boston, to whose generous appropriations chiefly, it owes its existence. The structure is worthy of its noble patron, and forms the principal ornament of the place. It is surrounded by ample grounds (the gift also of Mr. L.) and laid out with taste. We found quite a large number of students in attendance, and were happy to learn that the Institution is constantly growing in favor with the people. While at A, we were the guest of Dr. Cooke, Pres. of the University, and Prof. Cobleigh, with both of whom we have enjoyed a pleasant conference connection. We were received here with genuine New England hospitality. We shall cherish the recollection of this visit with these kind friends among the most pleasant reminiscences of the past. We spent a week or more in Appleton, and left with the feeling, that if ever we chose a western home, this should be its location. Here

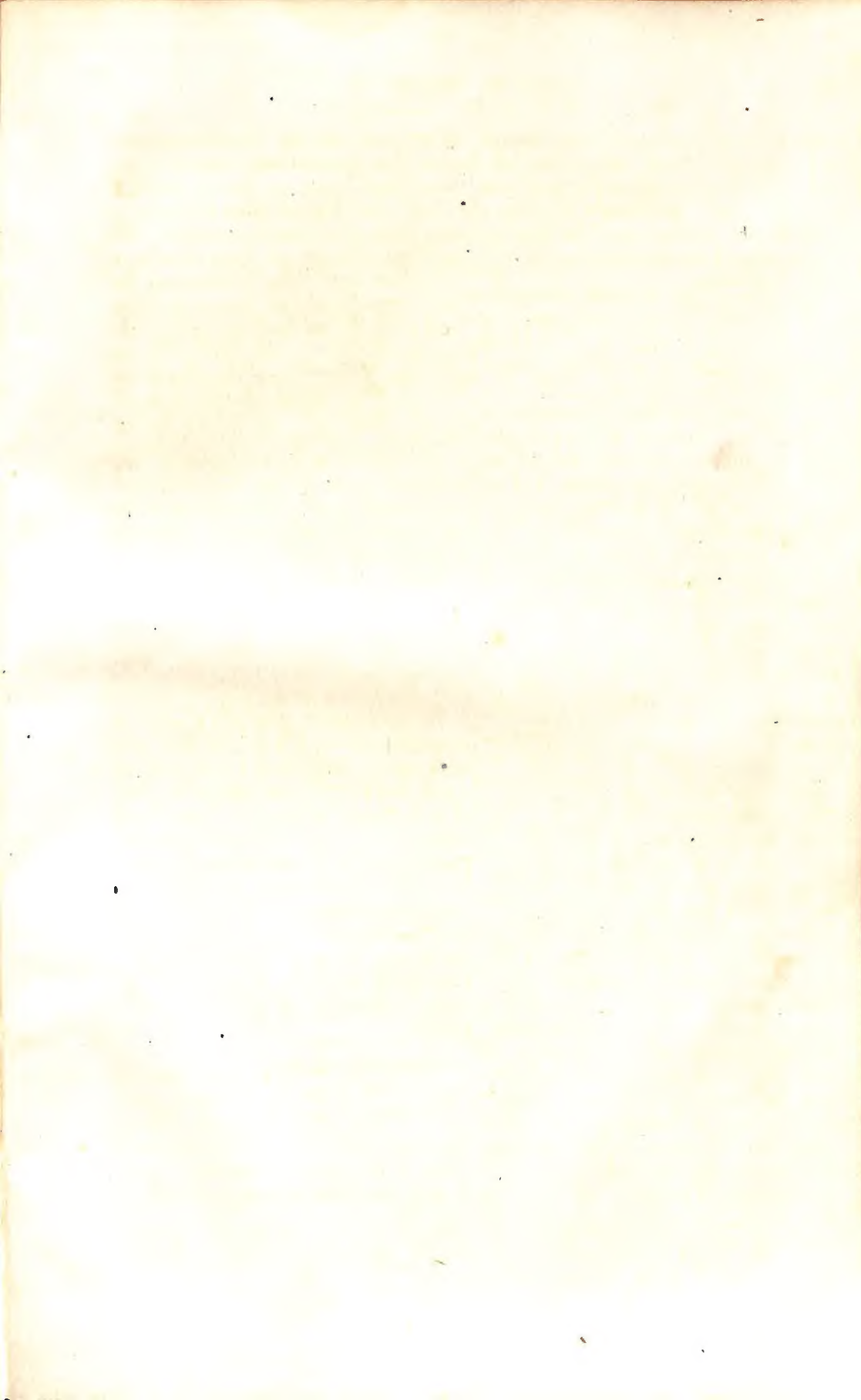
we left a son, who has established himself in the Book and Stationary business with a young friend, under the firm of Degen & Poland. We hope at some future day to make this a depository for our books. We spent two Sabbaths at Appleton, on both of which, as in all other places where we tarried over Sunday, we were pressed into the service. We had the pleasure of addressing the Students at the College Chapel and the Methodist and Congregational churches in the village. Having disposed of our business, we retraced our journey homeward, returning by the Michigan Southern and Lake Shore Railroad. We were two nights on the road, but, with high-backed cars, and accommodating conductors, who seemed disposed to disturb us as little as possible, we succeeded in getting a tolerable amount of rest. On the route we halted for a short time at Owego, N. Y., where our beloved colleague is now stationed. We found him in the enjoyment of excellent health, happy in his work, and full of faith and hope.

Our tour has not only been a source of enjoyment but of physical benefit. We were pained, however, at the amount of wickedness we both saw and heard. Men of God, valiant for the truth, bold in the rebuke of sin, and that cannot be lured by the desire of gain, are very much needed here. We do not mean to imply that there are not many such, but they are few, very few, compared to the necessities of the community. It is a beautiful country. How often have the words of Bishop Heber recurred to our mind during our journey—

"What though the spicy breezes,
Blow soft o'er Ceylon's isle,
And every prospect pleases,
And only man is vile?

In vain with lavish kindness,
The gifts of God are strown, etc.

May God save us from allowing our blessings and mercies to prove our curse and ruin.



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